ட.ப.பி

A

MANUAL

OF THE

PUDUKKOTTAI STATE

(based on the unpublished Manual of the late Mr. Venkat Row).

Issued under the authority of the Darbar.

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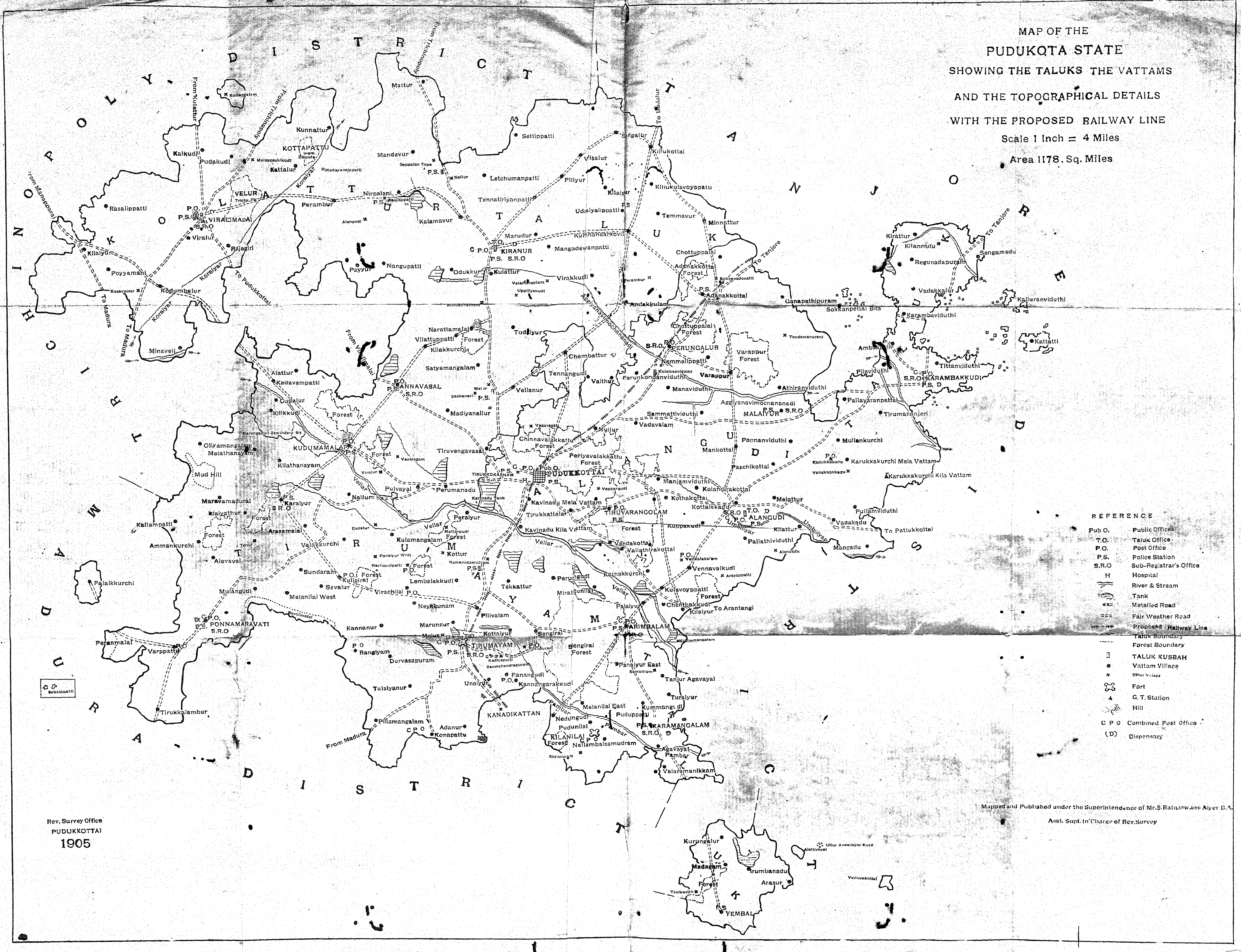
MAP OF THE
PUDUKOTA STATE
SHOWING THE TALUKS THE VATTAMS
AND THE TOPOGRAPHICAL DETAILS
WITH THE PROPOSED RAILWAY LINE
Scale 1 Inch = 4 Miles
Area 1178. Sq. Miles
TRICHINOPOLY DISTRICT
TANJORE DISTRICT
MADURA DISTRICT
KOLATTUR TALUK
ALANGUDI TALUK
TIRUMAYAM TALUK
PUDUKKOTTAI
REFERENCE
Pub O. Public Offices
T.O. Taluk Office
P.O. Post Office
P.S. Police Station
S.R.O Sub-Registrar's Office
H Hospital
River & Stream
Tank
Metalled Road
Fair Weather Road
Proposed Railway Line
Taluk Boundary
Forest Boundary
TALUK KUSBAH
Vattam Village
Other Villages
Fort
G. T. Station
Hill
C P O Combined Post Office
(D) Dispensary
Mapped and Published under the Superintendence of Mr. S. Ratnaswami Aiyer B.A.
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Rev. Survey Office
PUDUKKOTTAI
1905

Pedigree of the Tondaiman line of Pudukkottai.

Avadai Raghunatha Tondaiman better known as Raya Tondaiman, died 1661

- **I. Raghunatha Raya Tondaiman**
  born 1641; succeeded 1661; became Ruler of Pudukkottai in 1686; died 1730.
  Founder of the State.
  - Nallayi Ayi of the Panrikondar family. = Tirumalai Raya Tondaiman; = Muttuvirayi Ayi of the Malavaraya family;
    died before his father in 1729. married with a sword.
    - (by Nallayi Ayi)
      - **II. Vijaya Raghunatha Raya Tondaiman**
        born 1713; succeeded 1730; died 1769.
        - **III. Raya Raghunatha Tondaiman**
          born 1738; succeeded 1769; died 1789 without male issue.
          - Ammal Ayi.
      - Tirumalai Tondaiman = Perumdevi Ayi.
        died 1794.
        Being very ill in 1789, he waived his claim to succeed in favour of his eldest son.
        - **IV. Vijaya Raghunatha Tondaiman** = Brihannayaki Ayi.
          born 1759; succeeded 1789; died 1807.
          Was granted the Kilanilai territory.
          - **V. Vijaya Raghunatha Raya Tondaiman** born 1797; succeeded 1807; minor till 1817; died 1825 without issue.
          - **VI. Raghunatha Tondaiman** = Kamalambal Ayi.
            born 1799; succeeded 1825; died 1839.
            - Periya Raja Ammani Saheb died 1836.
            - Chinna Raja Ammani Saheb died 1840.
            - Brihadamba Bai Saheb (first wife.) = **VII. Ramachandra Tondaiman** = Janaki Subbamma Bai Saheb (second wife.)
              born 1829; succeeded 1839; minor till 1844; died 1886 without surviving male issue, adopting his grandson, the present Raja.
              - (by Brihadamba Bai Saheb)
                - [Ka]malambal Raja Ammani Saheb died 1903. [Ma]rried Rangaswami Singappuliar, Zamindar of Kallakkottai.
                  - Vijaya Raghunatha Tirumalai Singappuliar died 1914.
                  - Brihadambal Rajayi born 1874. Married to Balasubrahmanya Tondaiman, died 1909.
                  - Muttu Vijaya Singappuliar died 1906.
                  - Mathurambal Rajayi Married the Zamindar of Gandharvakottai.
                    - A male child.
                - Mangalambal Raja Ammani Saheb died 1873. Married Ayyaswami Panrikondar.
              - (by Janaki Subbamma Bai Saheb)
                - Brihadamba Raja Ammani Saheb died 1903. = Kolandaswami Pallavarayar.
                  - Janaki Rajayi, born 1870, married to Balasubrahmanya Raghunatha Tondaiman, Chinnaranmanai Jagirdar.
                  - Vijaya Raghunatha Pallavarayar, born 1872.
                  - Minambal Rajayi, born 1873, married to Rajagopala Tondaiman.
                  - Bhairava Ramachandra Pallavarayar, born 1874.
                  - **VIII. Martanda Bhairava Tondaiman**
                    The present Raja; born 26th November, 1875; succeeded 1886, minor till November 1894.
                  - Sankaranarayana Pallavarayar, born 1878.
                  - Dakshinamurti Pallavarayar, born 1879.
                  - Krishnasvami Pallavarayar, born 1882.
                - Sivarama Raghunatha Tondaiman. Died young in 1867.
            - Tirumalai Tondaiman died 1871. = Mathurambal Ayi.
              - 1. Brihadambal Rajayi died 1909. = Balasubrahmanya Raghunatha Tondaiman died 1903. = 2. Brihannayaki Ayi died 1914. = 3. Janaki Rajayi.
                - Brihadambal Ammani Raja married Vijaya Raghunatha Tirumalai Singappuliar.
                - Ramachandra Tondaiman, married Subbammal Ayi of Sillattur Zamin.
                - Tirumalai Tondaiman.
              - Vijaya Raghunatha Tondaiman died young.
        - Tirumalai Tondaiman Died childless 1835.
    - (by Muttuvirayi Ayi)
      - Rajagopala Tondaiman = Kamalambal Ayi.
        died 1773.
        - Vijaya Raghunatha Tondaiman = Minakshi Ayi.
          died 1807.
          - Rajagopala Tondaiman died childless 1811.
          - Rajagopala Raya Tondaiman = Akhilamma Ayi.
            died 1856.
            - Radhakrishna Tondaiman = Kamalambal Ayi.
              died 1907.
              - Rajagopala Tondaiman = Minambal Rajayi.
                - Ramachandra Tondaiman.
                - Brihadambal Ammani Raja.
              - Vijaya Raghunatha Tondaiman died 1914.
            - Minakshi Ayi.
- Namana Tondaiman.
  Founder of Kulattur branch of the family.
  - Ramaswami Tondaiman died 1736.
    - Namana Tondaiman.
      [The line came to an end about 1750.]

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His Highness Sri Brihadamba Das
Raja Sir Martanda Bhairava Tondaiman Bahadur, G. C. I. E.,
Raja of Pudukkottai.

A
MANUAL
OF THE
PUDUKKOTTAI STATE.

PREFACE.

IT was several years ago that the Pudukkottai Darbar ordered the preparation of a Manual for the State. The task was initially assigned to the late lamented Mr. S. Radhakrishna Aiyar, scholar and mathematician, who having begun his labours soon perceived the wide range of his subject and felt that for a satisfactory early history of the State a scrutiny of the archæological remains of which there are many was necessary. The Darbar acceding to his wishes created an Archæological Department which has yet to complete its work, and also put him in charge of it. The materials which he so collected augmented by information which he collected from State papers in the archives at Pudukkottai and Madras enabled him to write a continuous and comprehensive History of the State, which, though still awaiting the verdict of the public at large, is, it should be said, monumental of his wide and varied scholarship.

But Mr. S. Radhakrishna Aiyar lived only to complete the History, and the first three Chapters of the present volume, and on his demise, the work was handed over to me with all the notes he had left behind. And it is due to him to say that I have made full use of them, and tried to carry out loyally his original plan and intentions. Whatever that may be, the fact of dual authorship—by succession, without actual collaboration will explain certain peculiarities of the book—peculiarities due to inevitable differences of style, thought, and view-point. It is also possible that being the first draft as it were of a Manual for the State inaccuracies due to insufficient research have crept in, which in the more advanced editions of British India have now largely disappeared. But these are shortcomings which only time

can show, and future editions can eradicate. In the meanwhile the present volume is ushered into the world in the hope that it would stimulate thought and research; and foster ideals of heroism and virtue with which the annals of Pudukkottai are full. To the subjects of His Highness, and to the lovers of Pudukkottai it is specially commended as a record of rich historical remains, benignant rule, and wise statesmanship.

The world will never know what the various members of the Darbar from Mr. G. T. H. Bracken downwards have done for the promotion of the book; but I cannot help acknowledging in this place my personal obligations to Messrs. S. Burn, I. C. S., T. Austin, I. C. S., and M. R. Ry. Vijaya Raghunatha Durai Rajah Avergal, B. A., for their kind and careful suggestions, which, it is due from me to say, have helped not a little to improve the value of the book.

N. THIAGARAJAN, M. A., L. T.,
Manual Officer and Principal,
Maharajah's College.

PUDUKKOTTAI,
25—8—20.

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MANUAL

OF THE

PUDUKKÓTTAI STATE.

CHAPTER I.

PHYSICAL DESCRIPTION.

Position and boundaries:—PUDUKKÓTTAI is a Native State lying between 10° 7′ and 11° 4′ N. latitude and 78° 25′ and 79° 12′ E. longitude. It is bounded on the North by the Trichinopoly and Tanjore Districts, on the West by the Trichinopoly District, on the South by the Ramnad District and on the East by the Tanjore District. By way of natural boundaries Piránmalai in the South-west of the State and the Sevalúr hills on the South for a few miles may be mentioned. The State has expanded by conquests at different times and its boundaries are such as have been determined by the history of the State. This accounts also for several bits on different sides of the State being enclosed by the British territory. The State has no sea-board, the nearest point in the State to the Bay of Bengal being about 12 miles therefrom.

The State comprises an area of 1178 square miles. Its greatest length from East to West is 52 miles and its greatest breadth from North to South is 41 miles. It is the *third* in importance of the five Native States that have direct political relations with the Government of Madras.

Taluks:—The State is divided into three Taluks, the Álangudi Taluk, the Kulattúr Taluk and the Tirumayyam Taluk, the headquarters of these Taluks being Álangudi, Kíranúr near Kulattúr and Tirumayyam respectively.

Surface:—The surface may be described as flat, except for a few rocks and hills which are described later on.

Rivers:—Most of the so-called rivers of the State are only jungle streams that remain dry for the greatest portion of the year.

1. *The Vellár.*—This is the longest stream in the State. It rises in the Vela (வேடு) Malai in the Marungápuri tract to the west of the State and falls into the Bay of Bengal to the north of Manamélkudi in the Tanjore District, after a course of about 85 miles. The river separates Tirumayyam Taluk on the South from the Kulattúr and Álangudi Taluks on the North. It is very torrential in its character, rising suddenly in high freshes of short duration which cut away the banks or excavate side channels.

The Kundáru which flows two miles to the south of the town is a runnel which takes its rise in the Kavinád tank and after a course of about five miles falls into the Vellár near Kadayakkudi.

The Pámbáru (called in Sanskrit *Sarpanadi*) is the outflow of Perundurai tank in the Mélúr tract of the Tirumayyam Taluk. It empties itself in the Marungúr tank and, issuing from it and flowing in a south-easterly direction, joins the Vellár near Arantángi. It separates from it and flows again as an independent river and, dividing itself into five branches near Sundarapándiyapuram in the Tanjore District, falls into the Bay of Bengal.

The Agnánavimóchani river is the outlet of the Kulattúr irrigation tank. After passing through Perungulúr, Malaiyúr and Karambakkudi, it falls into the Bay of Bengal south-west of Adrámpatnam in the Tanjore District. "It has a course of only about fifty miles and is rather torrent-like in wet seasons".

The Uyyakkondán is the overflow of the rainwater that falls to the west of Vallam in Tanjore. After flowing through Kilánkádu and Sengalmédu in the Álangudi Taluk, it falls into the Agnánavimóchani to the south of Sándákottai in the Tanjore District.

The Ambuliyáru has its source in Mánjanviduthi tank in the forest to the east of Tiruvarankulam, and, after passing through

Álangudi, Vadakádu and other villages, falls into the Bay of Bengal to the north of Sulòchaná Bái Chattram in the Tanjore District.

The Kóraiyàru is the outflow of an irrigation tank in the Virálimalai tract. It passes to the west of Rájagiri and to the east of Kattalúr in the Kulattúr Taluk and falls into the Uyyakkondán river of Trichinopoly, three miles to the south of Trichinopoly.

The Súraiàru is another similar rivulet of the Kulattúr Taluk which falls in the Samudramkulam of the Trichinopoly District.

The Manimuktà river or the Tiruppattúr river "gathers the drainage of the eastern end of the Sirumalai and of the hills lying north of Nattam in Madura". In the Statistical Account of the State (1813), from which most of the information relating to the rivers is taken, the river is said to carry the surplus water of a tank in Váiáppur Zemindari, pass through Várpat and Thirukkalambúr under the name of *Yenàdiàru* and fall into the Neikkuppaikkanmái in the Tiruppattúr tract.

Hills:—Numerous hills and several lofty rocks are to be found in the State, of which the most important are the following:—

1. The *Pirànmalai* hills, the highest in the State, on the south-western border of the State and reaching a height of 1,800 feet above the sea-level.

2. The *Nàrttàmalai* hills, a small range lying west of the road from Trichinopoly to Pudukkóttai.

3. *Áluruttimalai* at Ammáchattram, which is a rock contiguous to the Nárttámalai.

4. The *Sevalùr* hills, in Tirumayyam Taluk, which are low, craggy ridges covered with jungles, of which the Kánjáttimalai is an offshoot.

5. The *Annavàsal* hill lying near Annavásal and Sittannavásal.

6. The *Pùram* hills which are low and craggy and lie in the Arimalam Vattam of the Tirumayyam Taluk.

7. The *Kunnattumalai* which is a flat rock in the Vattam of the same name in the Kulattúr Taluk.

8. The *Sampatti* hills, in the north-west of the State, in Kílaiyúr vattam in the Kulattúr Taluk.

9. The rocks at Virálimalai, Nedungudi, Kudumiámalai, Tirugókarnam, Vaiyápuri, Kumaramalai, Kunnandárkovil, and Malayadippatti, on the tops or slopes of which are well-known temples.

Geology of the hills and rocks:—A good idea of the hills and rocks can be formed by studying the geological structure of the area, "all the rocks met with being referable to but six divisions,† which are given below in their descending order:—

6. Soils and subaërial formations.
5. Alluvial formations, marine and fluviatile.
4. Lateritic conglomerates, gravels and sands.
3. Cuddalore sandstones, grits and conglomerates.
2. Upper Gondwána beds. Hard mottled shales.
1. Gneissic or metamorphic rocks".

Most of the general remarks that follow are taken for *the Records of the Geological Survey of India* and apply not only to the State, but to the southern portion of the Tanjore District and the northern portion of the Madura District.

"The gneissic rocks occupy the western part of the area to be described, and form the highest prominences in it. Amongst them are the line of hills stretching from south of Kolatur (Colatoor) south-south-westward to the Pudukotai-Illipur road, near Annavassel; and several small granite gneiss hills to the south of the Vellár, at and near Trimiem.

"A considerable part of the surface of the gneissic rocks is occupied by debris of the younger overlying rocks, which have been in greatest part destroyed by the denuding agency of atmospheric forces.

"The rocks assigned to the Rájmahál section of the Upper Gondwána system are very slightly exposed, and their contact

with the gneiss was not visible, but there is no reason from the analogy of other parts of the Coromandel coast to imagine that their base rests on anything else than the gneiss.

"The Cuddalore sandstones and grits rest, wherever their base is exposed, on the irregular surface of the gneissic rocks and are themselves overlaid by lateritic conglomerates, gravels and sands, the relations between the two being extremely obscure from the great petrological similarity of two of the principal members of either group, and from the extremely limited number and unsatisfactory character of the sections in which the two series are exposed in juxtaposition.

"The total absence of organic remains from both series greatly increases the difficulty of dealing with them. The unconformity of the two groups is inferred from the extensive overlap of the younger of the two...........Only one section was seen in which unconformity could be demonstrated, and in several of the best sections there is a passing of true mottled grits, which may belong to either group, into lateritic conglomerates of the most typical character.

"The Cuddalore conglomerates, sandstones, etc., appear to be the lower part of one formation; the lateritic conglomerates (mostly), gravels and sands the upper part of one and the same group of rocks; mottled grits of both ages apparently lying in between.

"The conglomeratic beds of both groups occur in the western parts of the areas, and generally close to the boundary, at which they are mostly well displayed.

"The gravelly and sandy members of the lateritic group occupy the eastern part of the slope, and sink in most cases below ......or the coast alluvium.

"The lateritic area is divided by the alluvial valleys of the several rivers (the Agnánavimóchaniár, the Vellár, the Pámbár the Manimuktánadi) into various patches, of which the most northerly are by far the largest in area.

"Of the alluvia there is very little to say...........The river alluvia are of no great extent or importance. Owing to the

great extent of wet cultivation carried on along the various rivers and under tanks constructed across their tributaries, the apparent area of the alluvium has, in the course of many centuries, been largely increased by the formation of artificial alluvial spreads, the boundaries between which and the true alluvia it is in very many, if not in most, cases impossible to determine with any accuracy.

"Only one occurrence of magnetic iron in the gneiss was met with; this was about a mile north-east of Mallampatti, a village in the Pudukotai State nineteen miles north-west-by-north of the town of Pudukotai. Very little of the outcrop is seen, but a good deal of debris of a rich magnetic bed is scattered about the fields a little to the eastward of the Mallampatti granular quartzose gneiss ridge.

One Mr. Alexander Primrose, who was deputed to examine the tract reported to contain magnetic iron, "prospected over the area", and reported that he observed two kinds of ores.

"The two ores differ considerably, that latterly come upon being much more magnetic and heavier than the other, which is a very dark ore and which on a careful assay may be found combined to some extent with other minerals...........As much of the principal deposit traced lies near the surface, mining should be easy. Fragments of ore are found scattered over other parts of the area—over a long sketch of country—and there is no doubt I think that further deposits will be discovered".

"**Soils.** The following remarks are those of Mr. Bruce Foote. The soils depend almost everywhere on the underlying rocks for their character. Red and reddish sandy soils abound. Black soil is not at all common. It occurs largely only ....under a few important irrigation tanks where it must be regarded as of artificial origin.........

"Where the conglomeratic laterite occurs two forms of soil prevail, both of them hard clayey sands, the one of bright red, the other of pale yellow (bath-brick) colors—often approaching in texture to true sandstones. Many large spreads of these occur covered with low scrub of *Dodonæa Viscosa* (விராலி) and a few

dwarf *mimosæ* (உனிலை) and other thorny bushes, *e. g.*, on the high ground to the south of Gandarakotai in the Tanjore patch, and again on the high ground north-east-by-east of Álangudi in the Pudukotai patch. The surface of the soils is often covered with light wreaths of grit and sand collected by the prevailing winds.

"The red soil is the more common form, but both it and the yellow variety show frequently on the hardest parts of the surface a semi-metallic-looking blush of bluish-black color.

"Over the lateritic bands the soil is generally a nearly pure, less frequently somewhat clayey, sand".

The following extracts on *Soils and their Classification* are from the State Revenue Settlement Officer's *Scheme Report*.

"The soil in the State is for the greater part 'Red Ferruginous'. There is black cotton or 'Regar' soil also, but it is mostly found in the wet fields of Trimiem and Kolattur taluqs. Only in some places in the Alangudi taluq 'Regar' soil is found. Almost all the dry lands in the state are of 'Red Ferruginous' soil. According to local usage, the soil of the state is divided into six classes (1) Padugai, (2) Karisal, (3) Sevval, (4) Manal, (5) Saralai, and (6) Kalar.

1. Padugai soil means alluvial soil. It is very rarely found in the state. I have not come across any soil which can be strictly called alluvial as compared with the alluvial soil in the delta portions of Tanjore and Trichinopoly. What are called Padugai lands in the state are lands containing somewhat rich loamy soil. This soil is generally found in the ayacuts of large tanks, and by constant manuring with green leaves, etc, has slightly turned into a chocolate color. Such soil is found in villages situated close to forests, the green leaves from which are often used for manuring the wet fields in the adjoining villages. Some of the villages in which I found this soil are Kavinad, Vallanad, etc., in Alangudi taluk, and Pudunilaivayal, Melanilaivayal, Nedungudi, Rayapuram, Arimalam, etc., in Trimiem taluq.

2. Karisal is black loamy soil. This soil is generally found in the wet lands of the Trimiem taluq. In some villages, the

proportion between clay and sand is what it ought to be. But in most parts clay preponderates and makes the field yield a poor crop.

3. Sevval is 'Red Ferruginous' soil. It is found almost throughout the state. This expression is generally used in the State for the loamy soil, as distinguished from

4. Manal which is 'Ferruginous' sandy soil, and

5. Saralai which is 'Ferruginous' gravelly soil.

6. Kalar is the black clayey soil of a saline character. Several villages in the Trimiem taluq contain extensive lands containing saline soil. Some of them were lands on which salt was actually manufactured before its manufacture in the State was put a stop to.

This classification of soils is not a scientific classification, but it represents some characteristic features connected with the different soils in the State". It will be found that, from a scientific point of view, the soils of the State are either black cotton or red ferruginous, containing in each case more or less proportion of clay to sand.

Forests.—The State was once covered almost wholly with forests. The southern portion of the State was called Kánádu (or the forest tract), while divisions of the northern portion were known as 'North palm forest land', 'South palm forest land', &c. In course of time the forests were cleared and villages were established, a fact established by the names of villages such as Mángádu (mango forest), Vadakâdu (the northern forest), Kilánkádu (wild apple forest), (Kóttaikkádu (the fort forest) and Álangádu (banyan forest). Even as late as 1788, "the country was with the exception of some spots overgrown with thickets, which had to be cleared before the country could be rendered valuable". At present about one-eighth of the State is covered by forests and jungles, of which there are more than sixty in number, none of them however being very large. About twenty of these are larger than the rest and occupy roughly about 140 square miles, the smaller ones covering about 10 miles in all. Six of the larger jungles are preserved more carefully than the rest for the shooting of His Highness and are known as "Game Preserve Forests".

The names of these forests are—

1. The Town Forest—Periavalaikka*tt*u to the east, Chinnavalaikka*tt*u to the north (14 sq. miles.)
2. Senkarai Forest (about 17 sq. miles.)
3. Pulvayal, Vayalókam and Parambukkádu Forest ⎫
4. Narttámalai Forest ⎬ Small areas.
5. Thiruvarankulam Forest ⎪
6. Váráppúr and Sakkiliankó*tt*ai Forest ⎭

Forest lands are to be found also near Piránmalai, Ammankurichi, Maravámadura, Lambalakkudi, Kannanúr, Kónáput, Irumbánádu, Vennávalkudi, Chóttuppálai, Ádanakkó*tt*ai, Killukó*tt*ai and Pérámbúr.

The jungles form a basin for the tanks in the adjoining villages, and as a fact most of the best villages in the State with large tanks are by the side of these jungles.

Flora.—The well-known trees of the neighbouring British districts are found in this State. There are several varieties of good graft mango trees. The fruits are much appreciated, and we find that as early as 1760, the ruler of the State sent a consignment of these fruits as a present to the agent of the King of Travancore, "in whose country mangoes were scarce". Jack trees are found in large numbers in the State, especially in the Álangudi Taluk to the east of the Tanjore-Madura road. Nearly all the trees that are met with in the surrounding British districts are also found here.

About the trees in the forests of this State, Mr. E. D. M. Hooper, Conservator of Forests in the Central Circle of the Madras Presidency in 1904, who, at the request of the Pudukkóttai Darbár, inspected the forests for about a fortnight, has reported as follows:—

"On the level and low-lying portions there is a thick growth of *Memecylon* (காசா) which is hardly penetrable, and overhead are standards of *Mimusops* (பாலை), *Pterospermum* (செம்புலவு), *Albizzia Amara* (உசிலைமரம்), *Dalbergia paniculata* (பச்சிலைமரம்), with a lower growth of *Atalantia* (காட்டெலுமிச்சை), and *Ixora parviflora* (சுழுக்கு); at higher levels there are *Wrightia* (வெப்பாலை), stunted *Satinwood* (வம்மரை or வன்மரம்), and *Nim*

(வேம்பு), *Acacia caesia* (வேல மரம்), *Mimosa rubicaulis* (வெள்வேல மரம்), *Zizyphus* (இலந்தை), *Carissa* (கிளா), etc.

"In the open tracts the undergrowth consists largely of prickly pear and the standards *Acacia latronum* (உடைவேலா) and *Albizzia amara* (உசிலை மரம்). This is especially the case in Pulvayal.

"In the Sengirai forest, *Dodonæ* (விராலி) and lemongrass (விலாமிச்சை) are met with.

"There are few well-grown trees in the wastes, those present being the outcome of damaged saplings and have a rotten interior; but they are allowed to remain as seed-bearers, for which alone they are useful. Exception must be made of *Pterospermum*, which is represented by handsome healthy specimens, tall and slender, especially in Sengeerai and Narthamalai".

Speaking of bamboos, he says "Bamboos do not grow naturally in the State, stray clumps being found here and there, where planted by private effort, but as a rule the work is unsuccessful. In the State topes, similar attempts to grow bamboos have been made, but with the same result, though along a canal in Karambakkudi village there are about 350 clumps planted by the State about forty years ago. In consequence of its rarity, bamboo has to be imported in great quantities from adjoining British territory".

Many trees are found in the forests of this State, which are not met with in the adjoining British districts—at least so largely as in this State. Specimens of fifty trees of this State were sent to the Madras Industrial Exhibition of 1903, and for the collection of timbers the State was awarded a bronze medal. The names of some of the forest trees are given below:—

1. இத்தி.—*Dalbergia latifolia.*
2. உசிலை.—*Albizzia amara.*
3. உடைவேலா.—*Acacia latronum.*
4. கருங்காலி.—*Acacia catechu.*
5. கரை.—*Canthium parviflorum.*
6. காசா.—*Memecylon edule.*
7. கிளா.— *Carissa carandas.*
8. குருக்கத்தி.—*Hiptage madablota.*

9. சூரை.—*Zizgyhus Oenoplia.*
10. செம்புலவு.—*Pterospermum suberifolium.*
11. தாணி.—*Terminalia belerica.*
12. கரிக்கொன்னை.—*Cassia nodosa.*
13. நெய்க்கொட்டான்.—*Sapindus trifoliatus* (syn) *marginatum.*
14. பாலை.—*Mimusops hexandra.*
15. புலவு.—*Pterospermum heyneanum.*
16. மயிலை.—*Vitex altissima.*
17. மாம்பழக்கொன்னை.—*Cassia fistula.*
18. வம்மரை.—*Chloroxylon swietenia.*
19. வெப்பாலை.—*Wrightia tinctoria.*
20. வெள்வேலமரம்.—*Acacia leucophlœa.*

The State is very rich in medicinal plants, herbs and roots, and there are probably not many herbs mentioned in Ayurvedic *Materia Medica* which are not found in this State. The Nárttámalai hills are especially noted for such plants and roots, and it is known that many native physicians of the Tanjore and Trichinopoly Districts get from the hills some of the rarer herbs that they require. For a collection of medicinal plants, herbs and roots that was sent from the State to the Mysore Dussera Exhibition of 1908, a silver medal was awarded. The collection was valued so highly that the Exhibitor (Mr. P. V. Jagannátha Row) was requested to allow it to be placed in the Bangalore Museum.

The State is not wanting in trees and plants that yield dye-stuffs and fibres, and furnish tanning materials. There are other plants and grasses that serve as fodder for cattle and as manures for fields. For collections of fodder, plants and grasses and of green leaves used as manures, sent to the Mysore Dussera Exhibition, two bronze medals were awarded as prizes.

Fauna. *Cattle.* There is nothing remarkable about the cattle of the State, most of them being low-sized and of no well-defined breed. That the bulls of the State would reach a fair size if properly fed may be seen from the strong specimens known as "temple bulls", which are permitted to graze where they will. To improve the cattle, cattle shows were held annually for some years from 1903–04, and breeding bulls have been obtained by the Agricultural Association of the State.

Of the species of cattle that are imported, we may mention the Pulikkulam bulls and the bulls obtained from the parts near Vallam in the Tanjore district. These bulls are owned and trained by the Kallars in the northern part of the State for bull-baiting (மஞ்சுவிரட்டுதல்). The Pulikkulam bulls are intractable, and even the cows of this breed are fierce. The bulls from the tract adjoining Vallam are known as "பசக்கிடைமாடு" from their being permitted to lie down together in open tracts for manuring purposes.

The wild cattle which are found in the forests of the State are not really a separate breed. They are country cattle which have "run wild for generations and are remarkable for their strength and endurance". They are occasionally caught and broken in.

Sheep and Goats. Two kinds of sheep are met with. The ordinary *Sembiliàdu* and the *Kurumbàdu* or Korumbar's sheep. The latter are shaggy and are kept for the wool that they yield. Some of these yield white wool, which, with the black coloured wool obtain from the majority of such sheep, is used in producing striped *cumblis.*

Of goats there are two varieties—ordinary *vellàdu*, which yields one kid a year, and sometimes two and even three kids at a time if it is well fed, and the *pallayattàdu* which is shorter in size and yields four kids at a time once in six months.

Game. In the "Game Reserve Forests", which are specially protected for His Highness' shooting, are found wild pigs, spotted deer (புள்ளிமான்), antelopes (வெளிமான்), and hares. In the Nárttámalai forest, porcupines and wolves are met with as also hyænas occasionally.

Foxes and jackals are to be found almost everywhere. The civet cat (புனுகு பூனை) is met with in the Town forest but only rarely. Wild cattle are found in most of the forests, and wild cats and guana (உடும்பு) in some of them.

Among the game birds may be mentioned snipes (கோரைகுத்தி), jungles-fowls (காட்டுக்கோழி), quails (காடை), partridges (கவுதாரி), and several kinds of pigeons.

CHAPTER II.

GENERAL HISTORY.

The earliest references to the State. The earliest account that we find of any portion of this State is contained in a very ancient Tamil classic of the name of *Chilappadikâram*, from which we learn that there were parts of the State that had big irrigation tanks and lands brought under cultivation as early as the first or the second century of the Christian era. But most of the parts of the State were covered with forests and jungles. These jungles and forests were originally the abode of the Véduvars (or hunters) and afterwards of the Kurumbars. The Véduvars (or Védars) were the most lawless of the Nága tribes. "Cattle-lifting and pillage and murder appear to have been the sole business of their life. They worshipped the dread Goddess Káli."

The land that comprises the State was brought under subjection by the Cholas and the Pandyas, the river Vellár which flows four miles to the south of the Pudukkottai town forming the boundary of the kingdoms owned by these. Of these two portions, the tract to the north of the Vellár must have been first brought under subjection, as from the earliest times until recently this tract was known as "கோனாடு" or "the land of the king", while the land to the south of the river was known as "கானாடு" or "the forest land".

Settlements of the Kurumbars. The earliest settlers in these parts may be taken to have been the Kurumbars, "the modern representatives of the ancient Pallavas who were once so powerful in Southern India". When they settled here cannot be definitely stated. It is believed that they must have settled in these parts in the earlier centuries of the Christian era after driving out the Véduvars (or Védars), the original inhabitants. The Kurumbars were a pastoral people, who owned large flocks of sheep. They have not disappeared from the State and are to be found now at places such as Sellukudi and Áranippa*tti*, where they are engaged in making rough *cumblis* or woollen blankets.

Dolmens. The very large number of dolmens that are found scattered in various parts of the State may be taken by some to afford evidence of the early settlement of the Kurumbars in these parts, though as a matter of fact these dolmens are found connected in Tamil literature with other classes of people. Such of the dolmens as have been examined are pits rectangular in form (about 6 in. × 4 in. × 6 in.) and built with a number of stones forming the sides, with another slab laid over the top as a roof. In some cases two concentric circles of laterite boulders have been seen round these pits, the boulders of the outer circle being larger (about 12 to 18 inches in diameter), and in other cases a single circle alone has been noticed. The circles are not always complete, many boulders both of the inner and the outer circle being wanting. It is likely that they were originally in their places and have afterwards been removed.

Many of these pits contain well-glazed pots and the name for pits containing such pots in these parts is *mathamathakkathâli*, which is a corruption of *muthumakkaltáli* (pots for *old* people or pots in which *old* people were buried).

There is another class of such pits in which no pots are found. These are known as "குரங்குப்பட்டடை" or "workshop of the monkeys". The local explanation is that they were the camping stations of the monkeys that accompanied Ráma to Ceylon. The correct explanation seems to be that while burials in pits were given as a rule to *old* men of rank, burials in pots placed in sarcophagi were granted only to old men of exalted position that had done work deserving of special acknowledgment.

Such burial places are found in large numbers in Áranipatti, Vaittikóvil, Perungulúr (Sirukaikkulam), Thennangudi, 5 miles to the north of the town where a field is called குரங்குப்பட்டடை வயல், Kâraiyúr, Kíranúr, Mánjanviduthi, Kalasamangalam (to the east of Pudukkóttai), *etc.*

It seems to have been the custom in later times to deposit in pots old feeble men, while living, so that they might easily be removed from place to place. It is usual with Hindu poets to speak of the land of a virtuous ruler as one in which men die only after reaching the full age of 100 years, and, as such people are

likely to get feeble and helpless long before their death, the custom of depositing them in pots is said to have been introduced by a Chóla ruler. Such people, when they died, must have been buried, without having been removed from the pots.

Roman coins at Karukkakkuricchi. It must have been in these early times that the Roman coins (*aurei*) of which a large number were found in 1898 at Karukkákkuricchi, ten miles to the east of Álangudi, must have been brought to the place and buried.

"The hoard was discovered early in 1898, and to the energy of (the late) Mr. Crossley, His Highness' Private Secretary, we owe it, that the hoard was secured very nearly, if not altogether intact, though the native who discovered it made strenuous attempts to defeat the ends of *numismatics* and the law. His Highness has generously presented to the British Museum such varieties as were required for the national collection. They are unfortunately without exception in bad condition, having evidently been in circulation a long time before they were buried. In addition to this, more than 90 *per cent.* of them have been deliberately defaced with a file or chisel".

Altogether 501 coins were discovered, of which 163 were struck by Tiberius Cæsar, 123 by Nero, 89 by T. Claudius and the remaining 126 by eight others.

Inscriptions and Copper plates. As many of the facts to be found in several portions of this book are based on inscriptions found all through the State and on copper-plates, it may be well to give at the outset a general idea of their contents.

I. *Inscriptions.* All the inscriptions in the State, of which there are more than one thousand, have not as yet been copied or examined. The Archæological Department of this State has taken facsimile impressions of the inscriptions, and it will be several months before the facsimile copies are examined and their contents made available for historical purposes. But almost the whole of the inscriptions have been copied and the copies, it has been ascertained, may be depended upon for the accuracy of the facts that have been collected from the inscriptions. The inscriptions in general deal with matters of various kinds, and refer among other affairs to grants of land for offerings

to Gods at temples, sale of temple lands, settlements of disputes proclamations, deeds of private charity, &c.

The most ancient inscription is the inscription in Páli, found on what is known as 'ஏழடிப்பட்டம்' (the flat reached by seven steps) at Sittannavásal,—a level space chipped out of the rock at the place as a sleeping place. The inscription in Pàli, which is as old as the second century B. C., is in Bráhmi characters. To use the words of a Madras Government Epigraphical Report "the purport of the record is not quite intelligible, a clue to the right interpretation of these early records being yet to be discovered". Some other inscriptions at the place are in very old Tamil.

There are fragments of Pallava-grantha inscriptions at Tirugókarnam, Tirumayyam, Kudumiámalai and Malayakkóvil (Tamil and Grantha of the Pallava period) and there is a treatise on music in Pallava-grantha inscribed on a wall of the temple at Kudumiámalai (see the gazetteer). There is a Chola-grantha inscription (in the Múvarkóvil) as well as an old Canarese inscription at Kodumbálúr, the former containing the beginning of a genealogy and the latter mentioning Vikramakèsarin, a ruler of the place referred to in the genealogy. Inscriptions in old and archaic Tamil are found at about twenty places including Sittannavásal mentioned already, Nárttámalai, Kundrándárkóvil, Malaiyadippa*tti*, Rájálippa*tti*, Tirumayyam and Ténímalai. The other inscriptions are in medieval or modern Tamil if we except an inscription at Ponnamarávati dated 1449 which begins in Grantha, and another Grantha inscription at Kudumiámalai, a Maratti inscription at Malaiyadippatti, a fragment of a pretty old Telugu inscription at Vírakkudi and the very recent Telugu inscriptions at Kudumiámalai, Peraiyúr and Tiruvarankulam.

Caverns and Rock-cut temples.—There are fifteen rock-cut temples in the State and they are found at Tirugókarnam, Tirumayyam (3), Kudumiámalai, Kundrándárkóvil, Malaiyadippa*tti* (2), Nárttámalai (3), Malayakkóvil, Sittannavásal (2), and Kôttaiyúr in addition to the rock-cut temple of Malaikkolundísvaramudaiyar. These must have come into existence between 600 A. D. and 800 A. D.

There are two caverns—at Ténimalai and at Sittannavásal—which were partly naturally and partly artificially adapted for human habitation. The following note on the cavern at Sittannavásal has been very kindly furnished to me by Mr. H. Krishna Sastriar, B. A., Assistant Archæological Superintendent for Epigraphy, Ootacamund.

"Half a mile to the east of the village Sittannavásal, there is a cavern in the rock, almost in the middle of a hill, which lies north to south. It is formed by a natural cleft, which divides the top portion from the bottom. The approach to it is very difficult, as one has to climb over the hill at its southern extremity, and after reaching the top, he has to get down a precipice nearly to a depth of nearly ten feet; and this, it may be remarked, has to be done by the help of seven square pits cut in the rock just enough for the foot to rest. [The cavern gets its name Éladippattam from these seven pits.] Then going nearly fifteen feet on a foot-path which is barely sufficient for one to walk on with care, he reaches a broader space; pursuing his course to a further distance of ten feet, he gets to the cavern itself. The height of the cavern is just enough to permit one to sit. Here, on the bottom boulder, there are 17 beds, some of which are damaged; but all of them are provided with a raised portion at one end to serve as a pillow for the head. Like the beds found in other parts of the country, these allow sufficient space for a man to lie down comfortably.

"Tamil and Bráhmi inscriptions are engraved on the pillow side of some of the beds. The former consist of a number of Tamil names written in early characters of about the ninth century and the latter in Bráhmi characters of the second century B. C. cannot be interpreted".

II. *Copper plates.* These are of two classes.

1. Those that relate to grants made by the Tondaimáns in the eighteenth and nineteenth centuries. These are quite reliable and have been used in writing the history of the Tondaimán line of rulers.

2. Plates referring to the earlier centuries. Many of these relate to the grants made by the Kárála Vellálars and the strifes that led to the settlements in these parts of the Kallars and the Maravars. While the precise dates of these grants cannot be depended upon, there does not seem to be any valid ground for disputing their general authenticity. These, with a valuable manuscript Geography of Kánádu, have been used in writing the history of the settlements of the Kárála Vellálars, the Kallars and the Maravars.

Settlements of the Vellalàrs in the State. It is clear from *Chilappadikáram* and *Puranánúru* that the Vellálars were found in the Pudukkóttai State—at Kodumbálúr and the parts near Kulaváippa*tt*ichatram—as early as the first or second century, A.D. But that there were altogether only a limited number of Vellála settlements in those early days goes without saying. The Vellálars must have emigrated to and occupied these parts in large numbers in the seventh or eighth century, as the Kárálars are found to have settled in Malabar, according to Mr. Thurston, "*at the latest* in the 9th century A.D."

The Vellálars must have subdued the Kurumbars, driven them out to parts considered by the Vellálars as not very useful for their purposes, and made themselves lords of the land. The Kárála Vellálars were very skilful agriculturists. Their work must have consisted in clearing the forests and jungles and rendering the land fit for cultivation, building dams and anicuts for the rivers in the State, excavating irrigation tanks as also canals to connect the rivers with these tanks, and digging a large number of wells in suitably selected places for irrigation in seasons of drought. The Kárála Vellálars seem to have possessed the faculty amounting to instinct of finding out underground springs. They were thus able to dig wells giving an unfailing supply of water for agricultural purposes.

It will be found from the copper plates now in existence that the Kárála Vellálars were found scattered all over the State. We find them settled, for example, in Tékká*tt*úr, Káraiyúr, Virácchalai, Ponnamarávati, Oliamangalam, Idayá*rr*úr, Péraiyúr, Arimalam and Válaramánikkam in Tirumayyam Taluk, Annavásal,

Kíranúr, Vayalókam, Kunnandárkovil and Vísenginádu in Kulattúr Taluk, Perungulúr, Mullúr, Tiruvarankulam, Kulaváippatti, Anbilnádu and Kattakkurucchi in Álangudi Taluk. Traces of a ruined fort, said to have been built by Vellálars, are found at Kodumbálúr.

The villages and the forts in which the Vellálars lived must also have been brought into existence by them. They seem to have been a religious and charitable people, and most of them are said to have been staunch Saivaites. They are known to have granted rent-free lands to Brahmins and endowed many temples including those at Tiruvarankulam, Kudumiámalai, Kunnandárkoil, Vadaválam and Kalasamangalam. Some of the temples in the State must have been built by them.

Settlements of "the eighteen castes". When the Vellálars settled in the Pudukkóttai tract, "the eighteen castes" that are associated with them in Tamil classics and looked up to them for support, such as the barbers, the potters, the washermen, the Kammálars and the Vániyans, must have been brought by them into these parts.

Disputes among the Vellálars. The Kárála Vellálars seem to have lived for a long time in peace, plenty and prosperity. But the enjoyment of power by the Kónádu Vellálars led to a desire for more, and we find that these Vellálars, not satisfied with the lands and power they had, tried to advance themselves by weakening the Kánádu Vellálars. The main object of the Kónádu Vellálars seems to have been to seize from the Kánádu Vellálars all the lands to the north of the *Vellár.* The points in dispute are said to have been in connection with lands, temples, tanks, temple honours and the right to the use of the water of the Vellár. The fights that resulted between the two sections of the Vellálars not only weakened the Vellálars themselves, but led to the settlement in their tracts of the Maravars and Kallars.

Settlements of the Maravars and the Kallars. On a certain occasion some Kánádu Vellalars are said to have used certain disparaging words of the Konadu Vellalars, who assembled in a body and attacked the Kánanádars. These finding that they could

not resist the Kónádu men without help, marched southwards and imported five hundred families of Maravars from Rájéndramangala Nádu (in Ramnad Zemindári), settled them in their villages and had them as their protectors. The Kánanádu Vellálars and the Maravars then set about plundering the 242 villages of Oliyúr division. The Kónádu Vellálars thereupon called other Maravars for their help.

We may next show how the Kallars settled within the Pudukkóttai limits. It will be found that they were not, like the Maravars, invited from outside for help, but that they were an aggressive people who often fought for their own hand and were glad to help the Vellálars against one another for remuneration.

The Kallars gradually spread at first in the north-eastern portion of the State, and, when it was found how powerful they were, they were given lands and required to watch the temples in which probably the wealth of the temples and of private men also was deposited for safety. It was thus that they were settled in Kalasamangalam, the eastern portion of the modern Pudukkóttai town, and at Vadaválam, five miles to the north-east of the town. The Kallars were found in Kánádu, and Vánádiráyar, the Kánádu chieftain, finding them very powerful, often employed them to help him against the Kónádu Vellálars. The two sides seem to have had a number of encounters in the south-west portion of this territory,—at Kannimalai, Orukkombumalai and Tirukkalakkudi. On one of these occasions, the Kallars lost 50 men and obtained some tracts in Pálaiyanádu as உதிரப்பட்டி, or lands granted in return for men killed. On another occasion they lost 53 men and got several villages. It was thus that they settled in the places where they are found.

Money-lending Chettis. The Náttukkottai Chettis are said to have come over to these parts from Káverippattanam, a village at the mouth of the Káveri. According to Mr. Thurston "a Pandya king, named Sundara Pandya, is said to have asked the Chola king to induce some of the Vaisyas in his land to settle down in the Pandya territory and allowed them to settle in the tract of country north of the river Vaigai, east of the Piranmalai and south of the Vellar". There was another class of money-

lending Chettis, from whom the modern Valnad Chettis are descended, settled at Kalasamangalam (modern Pudukkóttai), Valnad, Nambukuli and other places.

Settlements of the Jains. That there were settlements of Jains (and also of Buddhists) in very early times within the limits of the State is conclusively proved by the inscriptions, the Jain images, the Jain temples, *etc.*, in the State. They were found scattered in various parts of the State. At Ténimalai, a natural cave-like portion of the hill was turned into a cave residence, on the walls of which the figure of Arhat, the Jain God, with three umbrellas over his head, is found with the figures of two other Gods. At Nárttámalai there were two Jain monasteries which were endowed by the Chóla kings. At Sittannavásal, there is a well-known Jain temple to which Jain pilgrims from the Tanjore District are said to resort even now for worship. The Jain population must have gradually decreased, till at last at present we find that there is no Jain population at all in the State.

Settlements of the Brahmin classes. There were a large number of Brahmin families in the State before the fifteenth century, of whom all traces appear to have been lost, not one family in the State seeming to claim to be more than about two-hundred years old.* The Kárála Vellalárs must have brought with them a number of Brahmins or at least permitted many Brahmins to settle here. We know that they were very kind to Brahmins and that they granted many rent-free villages to them. In connection with the temples built by the Chola Kings and others, temple priests both of the Saiva and the Vaishnava caste and other Brahmins are mentioned, showing that as soon as a temple was built at a place, Brahmin families were, if necessary, imported into the State to settle at the place. In these ways it is clear that there was a fair proportion of Brahmins in the State before the fifteenth century, especially in places where there were temples. How these families came to disappear will be explained a little later on.

* It may be that there are a few families of temple priests, village accountants and palace *purohits* that are more than two hundred years old.

Ancient Administration. Araiyars. We learn from inscriptions that after the tenth or eleventh century, parts to the north of the Vellár fell into the hands of a large number of chieftains, who were called "அரையர்" (or Araiyars). These seem to have exercised considerable power. Similar chieftains are found to the south of the Vellâr, but their number is not so great. The word Araiyar is only another form of the word "அரசு", *king*, a word actually found in some of the inscriptions. The name must therefore be taken as having been given to chieftains in these parts, as they exercised several powers of the king. They were employed by the kings in marching against enemies, in defending lands, in arranging negotiations and in collecting taxes. These are duties connected with lands in which there is war or which have to be settled soon after conquest and subjugation. In times of peace their duties must have been to collect the royal taxes and to remit them to the royal treasury, and to look to the preservation of order and peace within their jurisdiction.

In some cases Nádus and in the generality of cases important villages seem to have had an Araiyan. There were in some villages two Araiyars, as at Kalasamangalam, which stood about half a mile to the east of the town of Pudukkôttai.

It may be well supposed that where there were Araiyars the village assemblies were practically powerless. As a matter of fact, we find that the inhabitants of several villages finding that they were unable to protect themselves from the aggressions of their neighbours, at first surrendered the பாடிகாவல் (Pádikával) of the villages or the right of protecting the people, their property and crops, to some influential chieftains in the neighbourhood and afterwards gradually lost all their power. *Pâdikàval* means literally "the watchmanship of a village", but in deeds relating to the *pâdikàval* of a *number* of villages, the functions and duties are said to be those of an Arasu, the right of levying fees, etc., being called *Arasuswatantiram.* Whether a man was satisfied with simply discharging the duties and exercising the powers mentioned in the *Pàdikäval* deed or whether he gradually made himself all powerful depended upon the nature of the person to whom the deed was granted.

It is to be presumed that in the days of the Araiyars, the central authority of the Chòlas and the Pándyas was not much felt in these parts, but that the Araiyars with the people managed things just as they pleased. The Araiyars seem to have been often fighting with one another and the people.

Of the Araiyars that exercised power in these parts, we have no full information. Nor would it be possible—even if we had sufficient materials—to deal with all the Araiyars who were found within the limits of the State till the Tondaimâns came to prominence. We shall briefly refer to some important lines of rulers that held sway in these parts, give an account of the Araiyar line of Pallavaráyars that afterwards came to style themselves *kings*, and show how their power passed into the hands of the Tondaimán line, which had made itself prominent during the later days of the Pallavaráyars.

Lines of rulers with whom the Tondaiman line had no connection.

(1) *The Irukkuvels of Kodumbâlûr.* This was a powerful line of Vellala chieftains that were at first subject to the Pallava kings of Conjeveram and afterwards to the Cholas. A Chola prince and princess married into the family, showing the intimate relations that existed between the Chola kings and the Kodumbálúr chieftains.

(2) *The line of Têvans that ruled at Sûraikkudi.* These continued in power for at least two hundred and thirty years. Eighteen rulers of this line are known. These seem to have exercised considerable power in the southern portions of the State. They are known to have maintained an army, granted rent-free lands to generals and made many grants to temples in the Tirumayyam Taluk and to the temple at Maniambalam, a village near the Pudukkóttai town. From the inscriptions that have been examined it is found that for a time they considered themselves vassals first of the Pándyas and afterwards of the Vijayanagar kings, but that they afterwards regarded themselves as independent. Sûraikkudi was ultimately destroyed by the Mussalmans.

(3) *The line of Tondaimâns that ruled at Arantangi.* The Tondaimáns that ruled at Arantángi do not seem to have been in any way connected with the line of the Tondaimâns into whose hands fell Pudukkòttai in the seventeenth century. We have information relating to at least eleven members of this line. The Tondaimans of Arantángi are heard of for the first time in 1426 A. D., and, so far as is now known, there is no inscription of a later date than 1569 that refers to them. They seem to have first made themselves masters of the Pálaiyúr tract, 10 miles to the east of Pudukkòttai, and to have afterwards extended their power to the west of the place. They are known to have endowed temples at Péraiyúr, six miles west of Pudukkòttai and even at Ponnamarávati, near the south-western border of the State. One of these especially, Ponnambalanátha Tondaimán, who ruled from at least 1514 to 1569, seems to have been a powerful and charitable ruler. He has described himself as one that knew no fear, as the hero that subdued Ceylon in seven days, and as one that presented an elephant in return for a lamb that he received. It may be inferred that, as is mentioned in certain copper plates, these rulers were pressed by the Kallars, and that they had to give away to them a good portion of their territory. It is believed that the Zemindar of Pálayavanam belongs to the line.

The Rulers with whom the Pudukkottai Tondaimans were connected. Of the Rájás and chiefs with whom the Tondaimàn of Pudukkòttai had any connection we may mention the following :—

1. The Náyak kings of Madura.
2. The Rájás of Tanjore.
3. The Sètupatis of Ramnad and the rulers of Sivaganga.
4. Pèràmbúr and Kattalúr Chiefs. } Pudukkóttai State.
5. Váráppúr Chiefs. }
6. Illuppúr Chiefs. }
7. Kumáravádi Chiefs. } Mostly Trichinopoly District.
8. Marungápuri Chiefs and Karisalpa*ttu* and Váráppûr Chiefs. }
9. Pálaiyavanam Zemindars. } In the Tanjore District.
10. Nagaram Zemindars. }
11. Kanduván Chiefs—To the south of the Vellar, near Tirumayyam.

The Pallavarayars of Vaittur. The Pallavaráyars are found as Araiyars in these parts as early as 1378, if not earlier. These were at first chieftains of Va*l*uttúr (Vaittur or Vyttikóvil in the Kulattúr Taluk,) and were for a long time known as Va*l*uttúr and Perungulúr Pallavaráyars. The Pallavaráyars that settled down at Vaittur may be taken to have been a distant relative or *protege* of a Pallava King of Conjeveram.

The Pallavaráyárs are said to have originally lived at Mallai or Mallapuram or Mahábalipuram in the Chengleput District. One of these is said to have been invited by a Pándya, when he was attacked by a Chola king, and, having defeated the latter, he is said to have been appointed Governor of a tract of land near the southern border of the State. Another is said to have been born in and settled at கோனிப்பதி by which name Perungulúr near Vaittúr is evidently meant, Perungulúr being called 'கோனி' in inscriptions. The Pallavaráyars are said to have subdued the eighteen Vanniar castes, to have destroyed Alumbil, to have been victorious at Kadáram and Súraikkudi and to have won distinction at Kalabham. Valuttúr is described as a fertile wet land village in Kónadu under the sway of the Pallavaráyars called Konádárs.

The Pallavaráyars seem to have helped both the Cholas and the Pandyas. One of them is said to have married a Chola princess and to have been treated by the Cholas as their son-in-law. Their throne is said to have been a six-footed stool, their flag is said to have borne the figures of both the tiger (the Chola symbol) and the fish, (the Pándyan symbol), and they are said to have worn garlands of the கரவி, (the symbol of the Vellálas, a Pallavaráya having married a Vellála Malavaráya princess), the (Chola) A'gatti, and the (Pándya) margosa.

The annual income of their State is said to have been 30,000 *pon*.

The names of thirteen rulers of this line are known as also the approximate time in which they lived. The Pallavaràyars seem to have gradually extended their territory and power till at last it is found that they had made themselves masters of all the land from Áthanakkó*tt*ai on the Tanjore road to Kavinád, a few

miles to the south of the Pudukkóttai town, and from Kulaváip-pa*tt*i, 10 miles to the east of Pudukkóttai, to Kudumiámalai, 12 miles to the west of the town. The last two members of this line considered themselves so powerful that they called themselves *kings*, the words used in inscriptions being "இராஜ்யம் பண்ணி அருளுகையில்". From *Araiyars* the chiefs rose to the position of *Arasu* and ultimately they styled themselves *Rájàs*.

The last ruler of the line is known to have been Seventhe*l*untha Pàllavaráyar. How and when his power passed into the hands of the Tondaimán line, will be mentioned a little later on when we speak of the Tondaimáns.

Seventheluntha Pallavaráyar, mentioned above is said to have been a Saivite and worshipper of the Gods at Tirugókarnam, Kudumiámálai, Péraiyúr and Tiruvarankulam and at Conjeveram. He is said to have purchased jewels and lamps for the temple at Tirugókarnam and to have added to the temple at Kudumiámálai, porches, towers, halls, flower-gardens, groves etc., and built cars.

The Pallavaráyars of Vaittúr have left their traces according to popular belief in the name of the tank in the middle of Pudukkóttai town, well-known for a very long time as Pallavan tank, and a measure of capacity known as *Pallavanpadi*, which was in use in Kárálar days and which is used even now in the distribution of rice during the annual Dussera Festival. Traces of their ruined fortress at Vaittúr exist, and there is also a tank called "Pallavan tank" at Péraiyúr, five miles to the south-west of Pudukkóttai, and another tank of the same name at Vilattup-pa*tt*i, six miles from Kíranúr. Páppánvayal near Perungulúr, otherwise known as Seventhe*l*unthapuram, Séndamangalam, Palinji and Sivapuram are said to have been villages granted by the rulers of this line to Brahmins.

The Kallar land. The Kallars were the absolute masters of all these parts. They paid neither tax nor tribute to the king of Madura. They issued from their woods every night, sometimes five or six hundred in number, and went to plunder the territories under the dependence of the king of Madura. In vain

were the attempts of the king to reduce them. There was therefore very little security of person or property in these parts.

Depopulation and its causes. Many villages which appear to have been once very populous and flourishing are now hamlets with very few inhabitants. For example, Kudumiámalai with its big temple which had countless endowments must have been once a very prosperous place. It is now a hamlet containing only 1,088 inhabitants. The main causes which led to the depopulation of the villages are given below.

(1) The central government in those days exercised little power and every man's hand was against his neighbour. There are many inscriptions that support this view.

(2) Another important cause was the devastation caused by the inroads of the Mussalmans in the fourteenth century.

(3) It is found from inscriptions that inability to pay the taxes, which were in those days numerous and excessive, was another reason for the depopulation of the villages. An inscription at Sevalúr states that the people, unable to pay the taxes, fled from the village in a body. The same thing occurred at Madiáni in 1512 A. D.

(4) Another reason for the depopulation of the villages was the visit of severe famines. In an inscription at Irumbánádu, it is stated that the lands had become waste (on account of a drought) and that the people, finding it impossible to live in the village, abandoned it in a body and went to other places to find means of subsistence. More than any other famine, it must have been the very severe famine of the year 1708-09 that led to the depopulation of most of the prosperous villages.

The origin of the Pudukkottai Tondaimans. The Tondaimáns of the present ruling line are said to have come like the Pallavaráyars from Tondamandalam, comprising the present Chinglepat and North Arcot Districts. The Tondaimáns were a tribe of Kallars that lived on the hills near Tirupati and were skilful catchers of elephants. We may suppose that some of these were engaged by the Pallava kings of Conjeveram as

mahouts or leaders of the Palace elephants, and that one of these, with his people, followed a Pallavaráyar from Conjeveram and had lands at Ambukkóvil and some other villages assigned to him.

"The Tondaimáns are said to have for a time halted at Anbil, a village to the east of Trichinopoly, before they settled down at Ambukkóvil. Anbilnádu formed originally one of the twelve independent small communities known as *Tannarasunádu*, that is, a district which has its own kings, forming thus a sort of confederacy. This Nádu was situated to the east of Trichinopoly, south of Tanjore and north of Ramnad."

Settlements of other Kallar classes related to the Tondaimans.

"Along with the Tondaimáns, nine other tribes settled in Anbilnádu. The distinguishing titles of the ten tribes are respectively the following :—

1. *Manikkirân.* 2. *Panrikondrán.*
3. *Pirppanri kondrán*, lit. later Panrikondrân.
4. *Kàduvetti.* 5. *Menattaraiyan.*

These five were called the *North Street men.*

6. *Pallavarâyan.* 7. *Tondaimân.*
8. *Ràngiyan.* 9. *Kaliyirân.*
10. *Pôrpanri Kondrân* or Panrikondrán, the warrior.

These five were called the *South Street men.*

"These ten tribes were known as *arasus* or lords as distinguished from *kudi*, subject or serving people. The ten *arasus* are said to have brought with them five *kudis* to their new colony. These five *kudis* were

1. *Kurukkal*—priests.
2. *Picchar*—[men in charge of the store-rooms of the temples]
3. *Kandiyar*—[garland-stringers for the temples.]
4. *Mèlakàran*—[pipers and drummers.]
5. *Washermen and Barbers.*

The Kallars of Ambilnádu were devout worshippers of Siva.

"After settling down in Ambilnádu, the colonists were joined by two fresh tribes of Kallars bearing the titles of

1. *Adaiyavalanján and* 2. *Kalingarán.*

The whole body then moved in different directions and are said to have founded nine settlements (or *kuppams*), the names of which are:—

1. *Pilâviduthi.*
2. *Vadakkalûr.*
3. *Kallàkòttai.*
4. *Karambakkudi.*
5. *Neivéli.*
6. *Narangiyanpatti.*
7. *Ammanippatti.*
8. *Panduvàkkòttai.*
9. *Mangalavellálaviduthi.*"

From inscriptions and reliable copper plates, we find that the Tondaimáns were at first living peaceably as agriculturists at Terkalúr in Anbilnádu, exercising the powers of Araiyars with five *kudis* and others under them. The ten tribes mentioned above seem to have been devout worshippers of Siva, His son Pillaiyár and Máriamman. At the temples of these Gods, there were the common meetings of all the Kallars of the Anbilnádu.

Legendary origin of the Tondaiman line of rulers. The account that the earlier Tondaimáns gave of their origin is found in a Telugu poem called "the Tondaimán Vamsâvali", which was written by a Court poet of the name of Venkanna about 1750 A.D., and a summary of the same may now be given.

"When Dévéndra, King of Heaven, was once touring on the earth, he met a maiden whom he married. The woman gave birth to many sons, one of whom became a ruler. From him was descended the famous

1. Tiruma; and after him came
2. Namana,
3. Pacchai,
4. Dandaka,
5. Namana,
6. Tiruma,
7. Namana,
8. Pacchai,
9. Namana,
10. Pacchai,
11. Kinkini,
12. Dandaka,
13. Tiruma,
14. Pacchai,
15. Ráya Tondaimán.

The list seems to have been got up to give an air of antiquity to the Tondaimán line of rulers.

The Tondaimans rise to power. An account of Raya Tondaiman. We may now explain how the Tondaimáns gradually rose to power and eminence.

While Sríranga Ráyalu, King of Vijayanagar, and in theory "suzerain of Gingee, Tanjore and Madura" was touring in these parts (or was halting in these parts on a pilgrimage to Rámésvaram), one of his elephants got out of control and worked great havoc. Ávadai Raghunátha Tondaimán, son of Pacchai Tondaimán of Karambakkudi, captured the elephant with great skill, and conducted it to Sríranga Ráyalu. The king was so much pleased with the exploit that he conferred on Ávadai Raghunátha Tondaimán the title of Ráya Ráhutta Ráya Vajrídu Ráya Mannídu Ráya, so that the Tondaimán came to be called ever afterwards as Ráya Tondaimán. The king granted to him also some lands, and many insignias of distinction such as an elephant with *howdah*, a lionfaced palanquin, the right to use torches in the day-time, and a couple of bards to go in front of his palanquin singing his praises.

We believe that there must have been some connection between Ávadai Raghunátha Tondaimán and the Vijayanagar line of rulers, as, in all the copper-plates issued by the Tondaimáns, Ávadai Tondaimán is never mentioned by this name, but is always called "Ráya Tondaimán, who got the title of *Ràya* from (Sríranga) Ráyar". The first Tondaimán ruler of Pudukkóttai inherited the title and called himself Raghunátha Ràya Tondaimán (1686–1730 A. D.) and some of his successors also adopted the title.

Ráya Tondaimán had four sons of the names of Raghunátha, Namana, Pacchai and Perama, and a daughter also of the name of Káthali. Raghunátha Tondaimán and his brothers were brave men, skilled in hunting. Raghunátha Tondaimân succeeded his father as the ruler of the estates near Piláviduthi under the title of Raghunátha Ráya Tondaimán. He is said to have been born in 1641 and become ruler in 1661.

Raghunatha Raya Tondaiman's services to the Nayak King of Tanjore. Vijayarágnava Náyak, King of Tanjore, hearing of the personal strength and courage of Raghunátha Raya Tondaimán is said to have invited Raghunátha to his court and under him. Being a Kallar chief himself, he was very useful in keeping under some check the lawless Kallars who infested the road to Rámésvaram and attacked the pilgrims to that sacred shrine. He rose higher and higher in service and continued to hold his place with credit till about the close of the Náyak rule in Tanjore about 1674. The Rájá, in appreciation of his services, presented the Tondaimán with horses, elephants, a necklace with a pendant containing a diamond of the *Ràmamàdam* variety, and a large State sword named "Periya Rámá Bánam" which is preserved in the Palace and also granted him a few villages near his village Pilàviduthi. Raghunátha seems to have been a staunch Saivaite, and, seeing that Vijaya Rághava Náyak was becoming a bigoted Vaishnava, gave up all ideas of continuing to serve under him and returned to his estate.

The services of the Tondaimans to the Nayak Kings of Trichinopoly. Soon afterwards the Tondaimáns seem to have distinguished themselves in the service of the Náyak King of Trichinopoly by the help that they rendered (in 1682) to Ranga Krishna Muttuvírappa Náyak in preventing the Fort of Trichinopoly from falling into the hands of the enemies of the Náyaks. In consequence of this service, the position of Raghunâtha Tondaimân as a chief became more dignified. "The Ambilnádu Kallars became through the favour of the Trichinopoly Náiks the heads of the twelve districts under their chief, the Tondaimán". It was probably at this time that Raghunátha Ráya Tondaimán was apppointed as the Arasu-Kávalkár of Trichinopoly.

The Tondaimans at Ramnad. We shall now explain how Raghunátha Tondaimán became the ruler of Pudukkóttai. The Sétupati of Ramnad, Vijaya Raghunátha Kilavan Sétupati (1673–1710 A. D.), hearing of the prowess of the Tondaimàns, invited Raghunátha Ráya Tondaimán and his brother Namana Tondaimán to Ramnad and engaged them in military service. These are said to have been useful in subduing a number of

Tévans (minor chieftains), who had been giving the Sétupati a good deal of trouble, and thus secured the esteem of the Sétupati. Raghunátha Ráya Tondaimán is said to have signalised himself by performing two exploits on which the Sétupati had set his heart and thus endeared himself to the Sétupati. One of these was the capture of the State elephant of the Tanjore Kingdom, with the Rájà of which Kingdom the Sétupati was engaged in hostilities. And the other exploit is said to have been the subjugation of the Pálayakár of Ettaiyapuram.

At this time the Sétupati fell in love with Káthali, sister of the Tondaimâns, and married her. She is said to have been the second wife of Kilavan Sétupati, who is known to have had more than forty-seven wives. She seems to have been much attached to her husband and committed *sati* on the death of her husband in 1710.

This marriage strengthened the ties of friendship between the Tondaimáns and the Sétupati. About this time, according to the *Tondaimân Vamsàvali,* one of the elephants of the Sétupati got out of control and Namana Tondaimán is said to have captured it with great dexterity and boldness and prevented much bloodshed. The incident still further enhanced the esteem of the Sétupati for the Tondaimáns.

Soon after this incident, the Tondaimáns wanted to return to their estate. It is said that the Sétupati desired to present Raghunátha Ráya Tondaimán with a Pálayam and that it was suggested that the Pálayam of the Pallavaráyars might be granted to the Tondaimán. The last Pallavaráyar, who had assumed the title of Rája like the King of Tanjore or the Sétupati of Ramnad himself, seems to have held a small tract of land to the south of the Vellár as a fief of Ramnad. Seventheluntha Pallavaráyar, the ruler, was summoned by Kilavan Sétupati to appear before him. The Sétupati was at Kálaiyárkóvil, ten miles east of Sivaganga, and the Pallavaráyar halted at Kandadévi, about four miles from Kálaiyárkóvil. The Pallavaráyar was sent for; but as he was then engaged in *pújá* (deep devotion to Siva) it was reported to the Sétupati that the Pallavaráyar, would start to see him on the completion of the *púja.* The Sétupati

was immensely provoked, abused the Pallavaráyar for thinking more of his *púja* than of his liege lord, and, placing his son on his State elephant, directed him to march to Kandadévi and make an end of the Pallavaráyar. The prince met him on the banks of a drinking-water pond of Kandadévi and had him seized by his men. And the Pallavaráyar, finding resistance useless, died* with the curse in his mouth that the Sétupatis should sooner or later lose all their sovereign rights.

Foundation of the Pudukkottai Tondaiman line of rulers (1686). The Sétupati then sent for a gold palanquin, and, presenting it to the Tondaimáns, asked Ilandári Ambalakáran, a military officer under him, to take the Tondaimáns to Dharma Pillai, the Sétupati's agent at Tirumayyam, and to arrange for Raghunátha Tondaimàn's being installed as the ruler of the Pallavaráyar's dominions. At this time a sword of honour is said to have been presented by the Sétupati to the Tondaimán, which is preserved in the Palace as Chinna Ráma Bánam, as also a வலம்புரிச்சங்கு or a conch opening to the right, which is said to be very propitious to its owner. The order of the Sétupati was communicated to Dharma Pillai, who, after some hesitation and delay, installed Raghunátha Tondaimán, as the ruler of the Pallavaráyar's dominions.

• This is a short account of what is called "the Sétupati origin of the Pudukkóttai State". An examination of the whole question tends to show that it was only a tract of land to the south of the Vellár that the Tondaimán got from the Sétupati, and not the much more extensive dominion to the north of the river, subject to the last of the Pallavaráya rulers. It may be supposed that the Sétupati's forces helped Raghunátha Ráya Tondaimán in stepping into the place vacated by the last of the Pallavaráyars.

Origin of the Kulattur Palayam. About the time that Raghunátha Ráya Tondaimán became the ruler of Pudukkóttai, Namana Tondaimán became the ruler of Kulattúr. The Pálayakár

* On hearing this, the wives and children of the Pallavaràyar are said to have committed suicide by throwing themselves into a pit in the Pallavan tank in front of the Palace.

of Nágalápuram (in Tinnevelly District) had become insubordinate, and, setting the power of the Náyak ruler of Madura at defiance, refused to pay the usual tribute. The Náyak ruler, who had already received substantial help from the Tondaimáns, directed them to proceed to Nágalápuram and bring its chieftain under subjugation. Namana Tondaimán defeated the chieftain and some other Pálayakárs that had allied themselves with him, such as Puli Tévan and Kataboma Náyak, and brought them again under the rule of the Náyaks of Madura. He returned to Trichinopoly and respectfully placed before the Náyak king the horses, elephants, *etc.*, which he had captured or received as presents from the refractory chiefs whom he had brought under subjection. The Náyak King, Ranga Krishna Muttu Vírappa (1682–89), was so much pleased with the way in which the affair was managed that he presented Namana Tondaimán with the tract of land about Kulattúr from the lands that were directly under the rule of the Náyak Kings. This tract, which the Tondaimán received as "a free gift" not subject to any tribute, did not become a portion of Raghunátha Ráya Tondaimán's dominions, as Namana Tondaimán set himself up as a separate ruler. The relations between the Tondaimán and Ranga Krishna Muttu Vírappa Náyak seem to have been intimate, and Namana Tondaimán called himself Ranga Krishna Muttu Vírappa Namana Tondaimán. He received from the Náyak King various presents and marks of distinction such as the use of flags (*Hanumadhwaja* and *Garudadhwaja*), use of torches in the day-time, *etc.*

So about the year 1690, we find Raghunátha Ráya Tondaimán ruling at Pudukkóttai and Namana Tondaimán ruling at Kulattúr. The letters of the Madura Mission to Rome speak of these as "The Tondaimán" and "Chinna Tondaimán".

The Kulattur Tondaimans. It will be convenient if we first give an account of the affairs relating to the Kulattúr rulers alone and then take up the history of the rulers of Pudukkóttai and matters relating both to Pudukkóttai and Kulattúr. The Kulattúr line continued to rule from about 1690 till about 1750.

Namana Tondaiman's subjugation of the Visenginattu Kallars. The Vísenginádu Kallars appear at this time to have

been particularly troublesome and to have engaged in a number of plundering expeditions in which they were always successful. The Náyak rulers of Trichinopoly found them a thorn on their side "as the Kallars gave trouble to the Náyaks by their lawless habits and by their obstinate refusal to pay the Government dues." In these circumstances, the Náyak ruler pitched upon Namana Tondaimán as the proper person for punishing these Kallars of Viseuginadu. He encountered them at Puliyúr, defeated them and cut off the heads of all important men.

Annexation of Perambur and Kattalur. Vijaya Ranga Chokkanátha Náyak, ruler of Trichinopoly, found that "the Kallar retainers of the Tondaman could be of great help to him and thus secured the services of the Tondaman. The suspicions and displeasure against the Kándalur (Kattalúr chieftain, who had been for a time in disgrace, were revived by the Tondaman, who was apparently the personal enemy of the chieftain, with the result that the chieftain was deprived of his principality, which was transferred to the Tondaman as a personal appanage. Avur and many other villages extending from Trichinopoly in the direction of the kingdom of Madura were made over in 1707 to the Tondaman, as a favour by the Raja of Trichinopoly, whose favourite the Tondaman had become".

"The Missionaries of Avúr were afraid that the Tondaimán would resort to a bitter persecution of the Christians. This foreboding however proved false".

Annexation of Viralimalai and the tract about Ammankuricchi. After acquiring the principality of Pérámbúr and Kattalúr, Namana Tondaimán had for his neighbour the chieftain of Kumáravádi, who owned the Virálimalai tract. This tract had originally belonged to the chieftains of Pérámbúr and Kattalúr, the temple at Virálimalai having been built by a member of this line of rulers. The Tondaimán had by 1711 became so powerful that "he had made himself formidable to the King of Madura himself" and he could not, with the power that he then had, quietly permit the Kumáravádi chieftain to continue to be in possession of lands which properly belonged to him as the owner of the Pérámbúr and Kattalúr principality. Namana

is said to have had several encounters with the Kumáravádi chief, and, overcoming him, annexed Virálimalai to his dominion.

In this way Namana seems to have become the ruler of more or less the whole of the modern Kulattúr Taluk. The Tondaimân about this time seems to have obtained permission from the Nâyak King to subjugate Pùchi Nàyak of Marungápuri, who must have withheld the payment of the annual tribute. The Tondaimàn, with the help of his brother Raghunátha Ráya Tondaimán of Pudukkóttai, defeated him and seized from him his capital Ammankuricchi and some other villages, which the Tondaimáns were permitted to keep for themselves.

Namana Tondaiman as a ruler. Namana Tondaimán seems to have been a charitable chief, who was intent on promoting the good of his people. He built at Kulattùr a Vishnu temple, and made a grant of land to the temple of the God Ganésa at Pérámbúr. The calingula of the big tank at Kulattúr was built by him. We find that in his time two villages were given away to Brahmins—Ucchámi and Tiruppúr.

Ramaswami Tondaiman of Kulattur. Namana Tondaimán was succeeded by his son Ramáswami Tondaimàn, who is known to have ruled tlll 1736 and died in that year. Rámaswámi Tondaimán, like his father, called himself after the Náyak ruler at the time—Vijaya Ranga Chokkanátha Rámaswámi Tondaimán. "He married Muttalakammâl, one of the foster-daughters of Mangammâl (Queen-Regent of Trichinopoly) and received as her dowry five villages".

Rámaswámi Tondaimán seems to have been a peaceful ruler, not caring for wars or extension of territory. The Sérvaikàrs of Andakkulam and Nánguppatti seem to have helped him greatly in keeping his pálayam in order and peace. For the convenience of the passengers to Ràmésvaram, he built two Chattrams—one at Kalamávúr in 1728, for the maintenance of which the village of Pallattuppatti was set apart, and the other at Ammâchatram in 1730 in the name of his wife Muttalakammál, for the upkeep of which several villages were allotted. He formed a Brahmin village round Ammáchattiram, by

importing Brahmins, who were given rent-free lands and he also granted as *sarvamânyams* two villages named Chandanathá-kuricchi (1724) and Nánjúr (1734). The Tondaimán is mentioned as having "developed a marked respect and veneration for the Christian religion, its teaching, its ceremonies and symbols, and especially for the symbol of the Cross".

The end of the Kulattur line of Tondaimans. Rámaswàmi Tondaimán was succeeded by his son, Namana Tondaimán. Not much is known of this ruler. The fact seems to be that in his time, as was very probably the case in his father's time also, Pudukkóttai had become very much more powerful than Kulattúr and overshadowed it. We have an abundance of records relating to Pudukkóttai in the years 1750—1760, and these show that in this period Kulattúr did not exist as a separate State. We must therefore conclude that Kulattúr was annexed to Pudukkóttai and ceased to be a separate State about 1750. "Tradition on the subject simply says that the last ruler of Kulattúr was sent to the Tirumayyam Fort as a State prisoner. In all probability, the ruler thus dealt with was Namana Tondaimán, son of Rámaswámi Tondaimán".

Raghunatha Raya Tondaiman

(1686–1730 A. D.)

We shall now take up the history of the Pudukkóttai Tondaimáns. One of the first acts of Raghunátha Ráya Tondaimán after his installation was to reward those who had helped him in becoming the ruler of Pudukkóttai. Of these, Ilandári Ambalakár, and the Tondaimán's friend, Nallakutti Valankondán, were granted tracts of land on condition that they should help the Tondaimán with a number of men in his wars. Dharma Pillai was made the Commandant, and one Kuruntha Pillai was made the *Káriakartá* or the agent or minister of the Tondaimán.

The Tondaiman's family. Raghunátha Ráya Tondaimán had six wives and seven mistresses. By the first wife he had a son named Peria (the elder) Ráya Tondaimán, by the second wife, a son named Chinna (the younger) Ráya Tondaimán, by the third, a son named Tirumalai Tondaimán, by the fourth wife, a

son named Muttu Vijaya Tondaimán and a daughter named Perianáyaki Áyi. To this list must be added the name of Vijaya Tondaimán, mentioned in *Tondaimàn Vamsàvali.* It is said that the number of sons, legitimate and illegitimate, that the Tondaimán had was 32. The Tondaimán had also his brother Pacchai Tondaimán, who stayed with him. This valiant brother and the numerous sons constituted a strength such as none of the neighbouring chieftains possessed.

The Tondaiman's successes in Travancore. It was not long of course before Raghunátha Ráya Tondaimán made the acquaintance of the Náyak rulers and was employed by them in military affairs. He was first sent against Travancore. From 1634 A.D., Travancore had been paying an annual tribute to Madura. In 1697, owing to the disorderly state of the Madura kingdom, the Travancore King was unpunctual in remitting his usual tribute. In 1698 Mangammal, the Queen-Regent of Madura, sent against him a large army under the command of Narasappayya, the Dalavoi. Raghunátha Ráya Tondaimán was one of the leaders in this army. He is said to have distinguished himself in the Kérala country, "brought into subjection Kalkulam, Kambam and Gudalur, and returned with bronze guns".

The Tondaiman defeats the Mysore forces. It is stated that the Tondaimán defeated about this time the Mysore forces also. The reference must be to the services rendered by the Tondaimán to the Náyak ruler, when Trichinopoly was besieged by the Mysore forces in 1695.

The Tondaiman helps the Nayaks in their war with Tanjore. There seems to have been a dispute between the Maratta ruler of Tanjore and the Náyak ruler of Trichinopoly about the lands near Tirukká*tt*uppalli, six miles from Kóviladi, the possession of which was extremely important to Tanjore as the irrigation of the Tanjore District by the Kávéri and its branches is practically controlled at this place, which contains the Grand Anaikkat. The Tondaimán is said to have rendered signal service to the Trichinopoly rulers, defeated Tanjore, and got the tract of country to the west of Tirukka*tt*uppalli for Trichinopoly. From this date forwards (say 1700 A.D.), until Tanjore came into the hands of

the English, we find the Tanjore Rájás very often in difficulties with reference to the irrigation of the Tanjore Kingdom.

The Tondaiman against Baloji Pant of Tanjore. About this time one Bálóji Pant, a Tanjore general, is said to have been getting ready an army of 2,000 cavaliers, evidently to chastise the Tondaimán for the loss of Tirukká*tt*uppalli mentioned above. The Tondaimán himself penetrated boldly into the enemy's camp, scaled the ramparts of Pa*tt*ukkó*tt*ai where Bálóji Pant was stationed and caused him to evacuvate the fort.

A terrible famine in the State. In 1709 there was in the country of the Tondaimán and far to the south of it, a terrible famine, the like of which the country had not experienced probably for centuries. Rev. Fr. Bertholdi, who worked for a long time at Ávúr, and Rev. Fr. Joseph Veyra, his successor, who travelled on foot when on their ministration through the length and breadth of the country, and could well observe the effect of the famine which was only just ending in 1730, explicitly state that not one-thirtieth of the population survived the famine. The price of rice which in ordinary times was one panam for eight marakkals of well-pounded rice rose to four panams per marakkal.

War with Tanjore and Ramnad. *The battle of Pèraiyúr.* The Rájá of Tanjore made an alliance with the Sétupati of Ramnad that had succeeded Kilavan Sétupati, and sent a large force against the Tondaimán under a Maratta general of the name of Hindu Row. The Sétupati also sent a force under one Indra Tévan *, who marched to Pudukkóttai through Tirumayyam. The Maratta forces were stationed at Péraiyúr, and the Maravars under Indra Tévan occupied the tract to the south and south-east of the Pudukkóttai town. The army of the Tondaimán marched

* This incident is referred to in two dance-songs, *Ambunáttu Valandàn* and *Venkanna Sèrvaikàr Valandàn.*

"சுந்தாமல் வந்தவொரு கவிநாட்டுக் கம்மாயில்
இந்திராதி தேவனை எதிர்வெட்டுந் தொண்டைமான்".

"The Tondaimàn who opposed and killed Indra Tévan and others, who marched fearlessly to the Kavinad tank".

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out from Pudukkóttai to meet the enemy and was commanded by the Tondaimán in person, assisted by his five sons. In a sanguinary engagement the Tondaimán defeated the Marattas and the Maravars, slaying Indra Tévan, the Ramnad General, and many others, and captured several elephants, horses, palanquins, war-drums, *etc.* Tirumalai Tondaimán distinguished himself in this battle more than his father or any of his brothers.

The Tondaiman subdues several Palayakars. The Tondaimân is said to have next brought under subjection the pàlayakárs of Turaiyúr, Ariyalúr, Udaiyàrpàlayam and Vàlikandapuram. These chieftains must have been refractory in the payment of their tributes, and a force might have been sent, as was usual in those days, to collect the tributes with Raghunàtha Ràya Tondaimán as its leader.

The Tondaimans very powerful at Trichinopoly. The Tondaimán brothers had become so powerful that, according to the letters of the Madura Mission to Rome, "by 1711 the Tondaimán Rája had made himself formidable to the king of Madura himself" and by 1716 "owing to the dotage of the effeminate Náyak ruler (Chokkanàtha Náyak) the Tondaimân had for a time become all powerful at Trichinopoly". Govindappa Aiyar, the prime minister drove away the Tondaimân soon afterwards from the Court and forced him to keep himself within the limits of his own dominion.

The Tondaiman helps Tanjore against Ramnad. For a long time the Sètupati and the Ràjà of Tanjore were engaged in hostilities with each other with respect to the ownership of the lands lying between Pa*tt*ukkó*tt*ai and Arantàngi.

About the year 1720, the Rájá of Tanjore, from whom Kilavan Sétupati had wrested Arantángi and some other places, "gained over the Rájá of Pudukkóttai to his side" and declared war against Tiruvudaya Tévar (1709–1723), successor of Kilavan Sétupati. "The Sétupati went out to meet the allied forces at Arantángi. Some indecisive actions were fought. An epidemic broke out in the camp of the Sétupati which carried off many of his sons and wives, and he himself contracted the disease, which proved fatal shortly after he was brought to Ramnad".

Civil War in Ramnad. Acquisition of Tirumayyam. Sétupati Tiruvudaya Tévar died in 1723, nominating one Tánda Tévar to be his successor. The accession of this Sétupati was contested by one Bhaváni Sankar, an illegitimate son of Kilavan Sétupati. "Upon this Thanda Tévan applied for assistance to the King of Madura and also to the Tondiman Rája of Puthu-Kóttei, promising to cede to the latter, if successful, the districts dependant on Kíranilei and Tirumayang Kóttai. He obtained the required assistance within a few days, and proceeded to closely besiege his rival in Arundángi; and the latter feeling that he was unable to cope with the forces against him, gave up the contest for a time and fled to Tanjore".

Tirumayyam, to the south of the Vellár, whether it had been held before as a fief or not, now became an integral portion of the Pudukkôttai State.

In 1729 Tirumalai Tondaimán, the only surviving son of Raghunátha Ráya Tondaimán, who distinguished himself so greatly in the battle of Péraiyúr, expired, leaving the ruler childless.

The Tondaiman's conquests and annexations. About this time, seeing that Ramnad was under weak rulers, the Tondaimán must have set about to conquer the lands in the south-west of the State. Lands to the west of Viráchalai belonged to Púcchi Nâyak of Marungápuri and the tract about Ponnamarávati originally belonged to Bomi Náyak of Karisalpattu-Várápúr. Soon after Raghunátha Ráya Tondaimán received the grant of Tirumayyam, he must have taken the lands about Ponnamarávati and to the north of Piránmalai, as having formed part of the Tirumayyam tract, and extended his territory to the present south-western limits of the State. His conquests included Virácchalai and Oliamangalam; the people of Várpattu voluntarily placed themselves under the Tondaimán, as they hoped to find him a better ruler than Bommi Náyak.

In these ways the Tondaimán became the ruler of almost the whole of the Tirumayyam Taluk with the exception of the tract about Kílánilai. He is said to have appointed wardens, who received liberal pay and presents, to watch the conduct of the

inhabitants of the annexed territory and to suggest measures for giving them all possible satisfaction. On the eastern side he built a fort about 1710 A. D., Meratnilai, very probably to prevent the ingress of hostile parties from the east, where there were constant feuds between the Rájá of Tanjore and the Sétupati.

The Tondaiman's charities. The Tondaimán seems to have been a devoted worshipper of Siva, but tolerant and even kind to people of other religions. Though he established Saivism in the State, he is known to have granted in 1718 Kadayakkudi as a rent-free village to Vishnava Brahmins, and Tiruppúr village along with Namana Tondaimán and some others to a Srírangam Ayyangar. A village of the name of Póram was granted to Brahmins in 1728 A. D. in the name of his son Tirumalairáya Tondaimán, who distinguished himself in the Péraiyúr engagement. A portion of the temple at Kudimiámalai was built by Raghunátha Ráya Tondaimán, and another portion was the gift of his minister Kuruntha Pillai. The Chattrams in the Pudukkóttai town and at Tirumayyam were probably founded by this ruler.

In the very year in which Raghunátha Ráya Tondaimán began his rule, Ávúr in the Kulattúr Taluk was finally chosen by the Madura Mission as a new Catholic central settlement in the tract to the north of the Marava country. The Tondaimán was very kind to the Christians, and in 1711 "when the bishop of San Thomé was making the first pastoral visit of the Madura Mission and Ávúr, the prince of Pudukkóttai went to Ávúr to visit His Lordship and treated him with the greatest honour". "In 1713 he granted the Father at Ávúr a diploma forbidding the use of any sort of violence against any Christian debtor that sought refuge in the Church of Ávúr". In 1716, however owing to tumultuous outbreaks in the country, the fine Church at Ávúr was destroyed owing to the incitement of the village Munsifs, who had always been hostile to the Christians.

Persecution of Christians in the Nayak Kingdom. Tondaiman's country a place of refuge. The Tondaiman practically independent. "On the contrary for the next ten years—from

1717 to 1727—the Pudukkóttai kingdom seems to have been so safe a place as even to afford a refuge to the persecuted Christians and Missionaries of the neighbourhood". "Notably was this the case during a fierce persecution raised in Trichinopoly in 1727 by "the Mudali", a man of the Mudali caste appointed by the new Brahmin prime minister, Náranappa Aiyar, as a sort of general superintendent to manage all the ordinary business and see to the general order and peace of the State.........What the Mudali most of all desired was to lay his hands on one of the Missionaries. Fr. Bertholdi, who was often searched for, retired each time to the Tondaimán's territory and thus escaped happily from his hands". This shows that *the Tondaimán had become practically independent of the Nàyak rulers.*

Character of the Tondaiman. His death. Enough has been said to show that the Tondaimán, who was noted for his bravery, intrepidity and bodily strength, was far in advance of his time in his impartiality, fair-mindedness and general personal character. He died in 1730 "All the legitimate sons of the Tondaimán with several of the illegitimate sons were now dead. A brother (Pacchai Tondaimán), three illegitimate sons and four legitimate grandsons, remained alive. There was no likelihood of a peaceful succession to the Ráj. The Tondaimân wished his eldest grandson, Vijaya Raghunátha Tondaimán, to be the future ruler of the country. To accomplish this object, the Tondaimân summoned Ilandàri Ambalakáran and Ávudaiyappa Sérvaikáran to his bedside and in their presence presented the State (finger) ring and his own ear-rings to his eldest grandson, Vijaya Raghunàtha Tondaimán, enjoining on the two Sardárs the duty of supporting the young Tondaimán against his rivals and enemies. The Sardárs promised. The Tondaimán passed away shortly after this".

Vijaya Raghunatha Raya Tondaiman

(1730—1769 Á. D.)

A Succession Dispute. Pacchai Tondaimán, a brother of the last ruler, opposed the succession of Vijaya Raghunátha Tondaimán and applied to Rámaswámi Tondaimán of Kulattúr for help. "In order to avoid an ominous collision, Ávudaiyappa Sérvaikár

and Ilandári Ambalakár installed Vijaya Raghunátha Tondaimán in the temple of Brihannáyaki at Tirugókarnam and shortly afterwards made the necessary preparations for marching against Pacchai Tondaimán at Kudumiámalai. Meanwhile Pacchai Tondaimán and his forces reduced several villages and committed all sorts of havoc wherever they went. The two generals of Pudukkóttai soon completed their preparations and marched against the enemy. They encountered the forces of Pacchai Tondaimán, which were led by Kumára Kaliyarán, an officer from Kulattúr, and defeated them with great slaughter. The Kaliyarán himself was killed and the wreck of his troops fled in different directions. Pacchai Tondaimán took refuge in the temple at Kudumiámalai and closed the door behind him. Being besieged where he was, he at last surrendered himself. He was sent over to the Fort of Tirumayyam to be kept there as a State prisoner. The Sardárs returned to Pudukkóttai in great triumph. In recognition of the services that Ávudaiyappa Sérvaikár rendered, he is known in history as *அரசு நிலைநிறுத்தின ஆவுடையப்பசேர்வைகாரர்* or 'Ávudaiyappa Sérvaikár that established the Ráj'. The two villages of Meratnilai and Ónángudi were set apart for the support of Pacchai Tondaimán".

Creation of Two Jagirs. One of the first acts of the new ruler was the grant of two Jágírs to two of his brothers. This was a politic step, which must have made friends of near relatives, who might have otherwise been induced to openly or secretly oppose the ruler. The two brothers were Rájagópala Tondaimán and Tirumalai Tondaimán, who were to the ruler "like his two arms", and who received each of them a tract of land estimated to yield a revenue of "20,000 pon or about Rs. 25,000".

Civil war in the Nayak Kingdom. Nawab's Invasion. Ranga Krishna Chokkanátha Náyakkar, King of Madura, died without issue in 1731, leaving his kingdom by will to the first of his eight wives, Minákshi, who appointed two of her brothers to administer the kingdom. These began by forcing Náranappa Aiyar, the late minister, and his friends in office to refund the enormous sums which they had embezzled. And these Brahmins to avenge themselves called back from exile a cousin of the late

King, Bangáru Tirumalai, who had kept himself entirely away from politics, and gave him hopes of obtaining the crown. All the feudatory chiefs of the Náyak rulers including the Tondaimán, to whom inviting promises were made, joined the Pretender. About this time (in 1732), the Nawab of Arcot, who considered the Náyak Kingdoms of Tanjore and Trichinopoly as subject to him, sent an expedition to exact tribute from the kingdoms of the south. The leaders of this expedition were Safdár Ali Khan, the Nawab's son, and his nephew, the famous Chanda Sahib. These took Tanjore by storm, and, after a victorious campaign in Madura and Travancore, assembled their forces near Trichinopoly. Instead of the two contending parties headed by the Queen and the Pretender joining together and driving out the Mussalmans, the Pretender made overtures to Safdar Ali and Mínakshi, the Queen, to Chanda Sahib. Meanwhile the Pretender, Bangáru Tirumalai, through the good offices of his Brahmin supporter, gathered round himself an army, to which the feudatory chiefs including the Tondaimán sent contingents. Securing the help of the Mysoreans also, his minister, Náranappa Aiyar, marched against Madura and succeeded after some reverses in taking the fortress. Trichinopoly was next besieged, when terms of peace were arranged with the Queen. There were thus for a time practically two rulers in the Náyak kingdom—a King in Madura and a Queen at Trichinopoly. Soon afterwards the Pretender was taken to Arcot by Chanda Sahib and Mínakshi was the sole ruler.

Sufferings in the Tondaiman's country. The civil war was, owing to a great failure of rain, succeeded by a famine. But the greatest scourge to the Tondaimán's country proved to be the auxiliary troops that roamed about the country setting the towns on fire, driving away the cattle and destroying the crops. "It is not easy to recount the ravages of the civil war in the Aur residence; but one can form an idea of it from the fact that five armies, *viz.*, those of the Queen (Minatchi), of the King her rival, of the Mayssurians, of the Tanjorians and of the Moghuls, were for several months encamped in the territory, and that there was not the least trace of discipline among the soldiery...... The church at Aur was the asylum of the people of the place and of the surrounding villages; for all who took refuge in it escaped

the insults of the soldiers. But it was with great difficulty that the missionary was able to save his church".

Invasion of the State by Chanda Sahib. The Mughal army that came to the help of the Ráni invaded the territory of the Tondaimán, a supporter of the Pretender, and a party of them pitched their camp in Ávúr. Chanda Sahib pitched his tents near the bed of the Kavinád tank near Tirugókarnam, destroyed the bunds of the tank, opened fire from a fort called Kálikudi, destroyed the Palace of Pudukkóttai, rendered the road to the town by the Akkacchiá tank impassable by cutting down the trees, filled the town with horses and plundered the Treasury. The Rájá was taken for safety by Ilandári Ambalakáran to the forests of Manippallam, to the east of the town, and brought back after all danger was over.

The Mughal army triumphant. End of the Nayak Dynasty. The Mughal army showed no desire to return to Arcot. "They marched in 1735 towards Madura and received a deputation of the malcontents petitioning for the return of the Pretender. Vangáru Thirumala was consequently brought back from Arcot and after his arrival the siege of Trichinopoly was begun. The town was captured and the Queen was kept in confinement. The Pretender was then brought forth and decorated with the vain title of King, while Trichinopoly was in the hands of a Mughal garrison and the Mughals were the real rulers of his kingdom".

The puppet King was made a prisoner once more and the empty royal dignity was given back to the Queen.

Queen Minákshi was soon afterwards (in 1737) locked up in her palace and Chanda Sahib proclaimed himself ruler of the kingdom. The Queen shortly afterwards took poison and died".

Tho Tondaiman known as "Sivagnanapuram Durai". Vijaya Raghunátha Ráya Tondaimán was popularly known as "Sivagnánapuram Durai", as he was fond of spending much of his time in a house which he had built for himself at Sivagnánapuram, a few furlongs to the south-east of the town. He must have built for himself a residence there after the above-mentioned demolition of the Palace.

A summary of the miseries of the times. In the midst of the turmoils of war, the clash of arms, the unbridled license of soldiers, the hatred of enemies to whom all sorts of excesses seemed permissible, the incursions of robbers, the plunder of goods and chattel, the terror of women, to which must be added the dearness of provisions, epidemics consequent on the war and innumerable other evils, how much people must have suffered one can easily imagine". It must be a matter of the sincerest rejoicing that under the powerful *ægis* of the British Government, none of us have any experience of the miseries which were undergone as a matter of course by the inhabitants of these lands about 180 years ago.

Ananda Row's invasion of Pudukkottai. During the Trichinopoly Civil War, the Tanjoreans had supported the Queen and the Tondaimáns, the Pretender. The Rájá of Tanjore obtained the approval of the Náyak Queen to invade Pudukkóttai. Ananda Row, the Tanjore General, occupied the whole of the Tondaimán's territory except the fortress of Tirumayyam, which Ananda Row besieged. "He kept on pressing the siege, by force and by cunning, by promises and by intrigues,—until at last all his efforts to capture the fortress having proved vain, he was obliged to raise the siege and hurriedly lead back his mutilated army to meet another more serious enemy at Tanjore". The Tondaimán returned to his capital in October, 1734, *i. e.*, after an absence therefrom of about fifteen months.

The Tanjore Zamindárs attacked by the Tondaimán. The Tondaimán at this time seems to have attacked some tributary chiefs of Tanjore, such as the Zamindár of Nagaram, the Zamindár of Pálayavanam and the Jágírdár of Váráppúr. Váráppúr is only three miles to the east of the Álangudi town and in the Tondaimán's attempt to seize the Jágír, the Jágírdár, a Brahmin of the name of Rághava Ayyangár, is said to have been killed by one Kákkái (crow) Tiruman, one of Tondaimán's men, so that the Tondaimán found no difficulty in subjugating the greater portion of the Jágír and annexing it to his dominion. Some villages in the south-eastern portion of the State must have been seized from the Zamindár of Pálayavanam about this

time as also some villages in the eastern portion of the State from the Zamindár of Nagaram and added to Pudukkóttai. Thus about 1735 the State (including Kulattúr Pálayam) was as big as the present State exclusive of the Kílánelli tract, which the Tondaimán got from the British in 1803 as will be shown later on.

An account of the Tondaiman's spiritual Guru. About 1738, the Tondaimán obtained a spiritual *guru* and in accordance with his directions instituted many charities, which have been most reverentially maintained to the present day. The name of the *guru* is Sádasiva Brahma, and to his blessings is attributed the continued prosperity of the State. We shall now give a brief account of this *Guru.*

Sadásiva Brahma was a very famous sage thoroughly conversant with Hindu philosophy. He was born more than two hundred years ago at Tiruvisanallúr, a village near Kumbakónam, which has long been noted for its learned men. After learning the elements of literature and grammar, he is said to have renounced the world.

He was fortunate in getting soon afterwards a proper *Guru,* extolled by him as Paramasivéndrar. This *Guru* is believed to have been no other than the Sankaráchárya of the time at Kumbakónam. He learned Védánta and Yoga under him and was further acquiring some knowledge of music. He composed about this time a large number of valuable works on Advaita Védánta philosophy as also many *kìrtanas* or hymns to God and Advaita songs which are very popular in this State. In his discussions with his *Guru,* he is said to have very often talked vehemently, which practice once drew from his preceptor the remark "Sadásiva, when will you learn to close your mouth and keep mute"? He understood at once his want of self-control, and, begging to be excused, made a vow never to open his mouth afterwards.

Sadásiva Brahma after this wandered from place to place, never halting at any place for any length of time. He is said to have gone as far north as Mysore and the Northern Circars, in the Godaveri District of which tract he is now said to be worshipped, to have lived in the innermost recesses of forests for months

Sri Sadasiva Brahmam.

together, and to have been once in a state of trance (*samàdhi*) for two or three months with the flood of the Kávéri running over him all this time and brought back to his senses when somebody who was digging near the spot casually wounded him and drew blood from his body.

In 1738 or just before, Vijaya Raghunátha Ráya Tondaimán had the good fortune to receive spiritual instruction from Sadásiva Brahma. It is not definitely known where the meeting took place between the ruler and the Yogi. The Tondaimán must, immediately on seeing the Yogi, have known him to be a great sage, and made his obeisance to him requesting spiritual instruction. The sage thereupon wrote on the sand by his side the Dakshinámúrti Mantram, *i. e.*, the prayer to Siva in his form as the *south-faced* preceptor of the Rishis, as also a direction that the Tondaimán should have as his spiritual Guru Mahábáshyam Gópálakrishna Sástriár, a class-mate of the Yogi in his boy-hood.

Gópálakrishna Sástriár was sent for, and made the Palace Guru. The Tondaimán was required by the Guru, for the expiation of his past sins and for the security of the future welfare and prosperity of the State, to institute the worship of Dakshinámúrti in the Palace, and to arrange for the annual conduct of the *Navaratri* or Dussera festival, when Lakshmí, Durgá and Sarasvati were to be worshipped and a large number of Brahmins were to be fed and given doles of rice and money, *etc.*, and for the distribution of *Svayampàkams* (rice and other articles required for a Hindu meal) to a number of Brahmins every day and to all girls that might apply therefor on every Friday. It must have been about this time that the *Ammankàsu*, the State coin, of which a large number is distributed during every Dussera, was first struck. The charities that were then instituted have been maintained to this day with great care. The sand on which the Dakshinámúrti Mantram and the direction for the appointment of Mahábháshya Gópálakrishna Sástriár as the spiritual Guru of the Tondaimán were written is preserved in the Palace.

Sadásiva Brahma, after the incident referred to above, again wandered where he liked and ultimately sank into eternal repose at Nerúr near Karúr. A temple was built by the Tondaimán

over his tomb, which was endowed with two villages in the Tirumayyam Taluk by the Tondaimán.

The Tondaiman's charities. The Tondaimán was a devout chief, liberal in his gifts to temples and Brahmins. In 1732 he granted to Brahmins the village of Kímanúr in Tirumayyam Taluk as *ardhamànyam* or half-rent free. In 1736, the ruler granted to some Pallavaráyars certain lands for the upkeep of the temple at Tennangudi. In 1738, the year in which he received spiritual instruction, the Tondaimán granted lands in Manalvayal-éndal to one Tavi*tt*uppandáram, a spiritual teacher of Sudras, who had his Ma*th*am on the banks of the Kávéri at Trichinopoly. In 1749, the Tondaimán made some gifts to the temple at Vaittik-kóvil along with Namana Tondaimán, ruler of Kulattúr. He is known to have built two chattrams—one of them about 1753 A. D., (Annachattram) to the north of the Kundár and the other at Tirugókarnam. About 1763 he founded a chattram at Benares.

The Tondaiman leads the life of a recluse. Proposal to destroy the Catholic churches. "The sixtieth year of the foundation of the Tondaimán's Kingdom, and the elevation of the Tondaimán's family to the royal dignity (1746) was, according to the palace astrologers, an eventful year, the evil results of which could only be averted by the Raja divesting himself of his royal dignity and leaving his court—first to lead the life of a *Sanyási* for sixty days and next to be a wandering mendicant for as many days more. When he was going through the mendicant part of the penance he was induced by some opponents of Christianity to issue orders for the destruction of the churches in his State, as Christianity was reported to undermine the propriety of behaviour of the people. The order was however cancelled through the intercession of the Raja's brother-in-law ".

Chanda Sahib's administration of the Nayak Kingdom. We shall now take up our narration of the military transactions of these times. Soon after Chanda Sahib proclaimed himself the ruler of the Náyak kingdom and placed his two brothers in the strongest towns dependent on his sovereignty—Buda Sahib in Madura and Sadak Sahib at Dindigul. His success was viewed with hostility at Arcot; he determined however not to throw

off his allegiance to the Nawab before he should be openly attacked. Meanwhile the Nizam was viewing with resentment the increase of the power of the Nawab, and the Marattas of Bombay were preparing to invade the Carnatic to collect the arrears of *Chouth* for many years. They were encouraged in this attempt by the Nizam who wanted to see the Nawab of Arcot and Chanda Sahib brought to the ground.

The Tondaiman helps the Marattas. In 1741, the Marattas under Rághúji Bhonsla and Fatta Singh invaded the Trichinopoly province, killed the two brothers of Chanda Sahib who had advanced to Trichinopoly for their brother's help, captured the fort and returned to Satara, taking Chanda Sahib with them as a captive. In this war the Tondaimán helped the Marattas against Chanda Sahib. His men scaled the walls of the fort of Trichinopoly and the Maratta standard was hoisted there. The *Tondaimán Vamsâvali* says that the Tondaimán was admired for his valour by Fa*tt*a Singh and was awarded the title of *Vajrîdu* or "The Brave Warrior".

The Nizam's invasion of the Madura Kingdom. The Nizam of Haidarabad thought it was time enough for him to re-assert his authority in Southern India and marched therefore to the Carnatic with an army of 80,000 horse, and 200,000 foot.

The Nizam reached Trichinopoly in March 1743 and besieged the city which was in the possession of the Marattas. In September 1743, Trichinopoly was captured and the capture of Madura soon followed. To punish the Kallars who made nightly irruptions into the Nizam's camp, the Mughals sent in all directions through the Kallar country strong bodies of cavalry that laid everything waste".

The Tondaiman's interview with the Nizam. According to the *Tondaimán Vamsávali*, the Tondaimán enjoyed about this time the honour of having an interview with the Nizam. The poem says that "with kettle drums highly sounding, he was received by the Nizam, the representative of Delhi 'Páshâh', and that in his Court all the titles won by his forefathers were fully confirmed". "The Nizam appears to have held a grand Durbar

at which several princes and chiefs seem to have paid their homage to him. The Tondaman marched to the Durbar tent, causing his drums to be beaten till he reached the very entrance to the Nizam's tent. In the course of his conversation with the Tondaman, the Nizam caught sight of the Tondaman's sword which appeared to the Nizam to be bound round clumsily with cords. The Nizam laughingly asked the Tondaman how he could conveniently use such a sword, if suddenly attacked. The Tondaman spoke not, but gave a dexterous tap to a portion of the sword with the tip of his thumb. Up flew the sword, piercing the tent cloth overhead. The astonished Nizam asked the Tondaman, what favour he wanted. The Tondaman desired the assignment of the province of Ilúppúr to his dominion, a favour which the Nizam at once granted". The territory thus acquired did not long remain in the hands of the Tondaman, for he presented it to Nawab, Mahamad Ali, for his consort's betel-leaf expenses (as pin-money).

Another Maratta Invasion. The Kallars attack the Marattas. "In 1745, the Marattas again invaded the whole of the Madura Kingdom. It is difficult to realize the dread which these freebooters inspired in the people by their lawless and reckless raids. At the beginning of March, 1745, they were all round Trichinopoly. The Missionaries of Ávúr and other Roman Catholic centres had to take refuge at Kunnampatti, and the people of Malaiyadippatti in the State had to seek refuge with their cattle and furniture in the gorges of the adjacent mountains (the Narttámalai hills). But when a month later the Marattas were driven away from all the country round by the Mughal garrison at Trichinopoly, the Kallars attacked the Maratta camp, where they had gathered up the produce of their raids, in particular, large herds of cattle, and carried everything away".

Grant of Kilanilai to the Tondaiman. In 1749, the Rájá of Tanjore sent Mánóji to attack Arantángi, a fort of strength and note in "the debatable land"—*i. e.*, the land the possession of which was ever in dispute between the Rájás of Tanjore and the Sétupatis. Mánóji, finding his own forces insufficient, applied for help to the Tondaimán, who stipulated in return for the cession

of the Kílánilai Fort and district, valued at 30,000 rupees a year. Arántangi was reduced and the Tondaimán, taking possession of the Fort of Kílánilai and the district around it, pressed Mánóji for the patents of cession under the seal of the Rájá of Tanjore. But the King disavowed the act of the general, telling him that he had exceeded the limits of his authority in making the contract with the Tondaimán. On this Mánóji "purloined the use of the seal" and delivered, according to his promise, the patents thus apparently authenticated.

The famous War of Succession in the Carnatic. In 1749 began the famous war for the Nawab's place in the Carnatic between Anwar-ud-din and his son Muhammad Ali on the one side and Chanda Sahib on the other, which ultimately proved to be a war for the mastery of Southern India between the English and the French. Chanda Sahib was before the commencement of the war a State prisoner at Satara and Dupleix, the French Governor, who knew his abilities arranged for his release, whereupon Chanda Sahib appeared in the Carnatic with a small army from the Marattas. Soon after the war began, Anwar-ud-din was slain in battle and Chanda Sahib succeeded him as Nawab. Muhammad Ali, one of the sons of Anwar-ud-din fled to Trichinopoly, where he proclaimed himself Nawab. Dupleix, who was very astute, recognised that upon the capture of Trichinopoly and of Muhammad Ali depended the permanent supremacy of the French in the Carnatic; and so he decided on helping Chanda Sahib with a large force and an advance of a large sum of money.

Muhammad Ali applies to the English Company for help. Chanda Sahib now appeared to be all powerful, and Muhammad Ali, whose chances seemed "reduced to zero", represented his distress to the Governor of Madras, earnestly requested assistance, and offered to cede a large territory near Madras for the same and further to defray the expenses of the war. The English, who were till now rather indifferent, recognised that their only chance of safety consisted in their supporting the cause of Muhammad Ali, and the assistance applied for by him was granted to him on his own terms. An army was sent to help him under Captain Cope and Captain Gingen (1751).

The English also wrote to the Tondaimán stating that the English were in alliance with Muhammad Ali, whereupon the Tondaimán sent under Sinnannan Sérvaikáran a force of 400 horse and 3,000 Kallar infantry to Trichinopoly.

Siege of Arcot. The troops of Chanda Sahib outnumbered Muhammad Ali's by ten to one and the English battalion did not exceed 600 men, whereas the French soldiers numbered 900. Matters looked very grave, when Captain Clive attacked Arcot and caused Chanda Sahib to send a large part (4,000 men) of his force at Trichinopoly for the rescue of that fort. The place after a siege of about seven weeks was captured by Clive.

Muhammad Ali's alliance with the Regent of Mysore. Muhammad Ali, without the knowledge of the English, formed now (November, 1751) an alliance with the Mysore General, Regent Nunjaráj or Nandirájá for his active co-operation, promising to cede to him on his becoming the Nawab all the tract of land from Trichinopoly to Cape Comorin. The Rájá of Tanjore, who had till then been wavering, now declared for Muhammad Ali and sent a force to help him. Muhammad Ali's prospects thus became brighter.

Chanda Sahib slain. Major Lawrence and Captain Clive arrived about this time (March, 1752) at Trichinopoly and the French and Chanda Sahib had to give up the siege of the fort. Chanda Sahib was soon afterwards captured, and his head, which was cut off by Mánóji, the Tanjore general, was sent to Muhammad Ali (June, 1752). The war seemed to have come to a close. Major Lawrence soon afterwards left Trichinopoly, leaving a small force in the fort under the command of Captain Dalton.

The Mysore Regent wants the Trichinopoly country. The death of Chanda Sahib and the defeat of the French did not, however, as might have been expected, close the war. The Regent of Mysore now declared that the Nawab had sworn to deliver up to him Trichinopoly in consideration of his alliance, and now that Chanda Sahib was dead and the French were defeated, he claimed the fulfilment of the promise. The English, from whom this agreement had been carefully kept, were thunderstruck when they heard of it. They had the mortification to

learn that the splendour of their military achievements had been associated with the cause of fraud and dishonour.

Siege of Trichinopoly by the Mysoreans and the French. Nandaráj was not to be put off and he formed the plan of conquering the garrison at Trichinopoly by *starvation*—"that dread enemy which is more to be feared than a host of armed men". The city was strongly blockaded by the Regent's army, and all means of obtaining provisions from the surrounding country were now cut off.

The War, a series of Engagements for Supply of Provisions. The war was more or less a series of skirmishes for the supply of provisions to the fort and "the English found it an important object to keep an open communication between Trichinopoly and the territory of the Gentoo Prince Tondeman which was from its extraordinary fertility esteemed a granary of provisions for the garrison and the camp".

The Tondaiman's services to the Nawab and the English. It was in these circumstances that the Tondaimán showed his unswerving attachment to the cause of the Nawab and the English by supplying the necessary provisions to the garrison during the siege. The Rájà of Tanjore was at first lukewarm, and Captain Dalton wrote to Madras to say that the Rájá wanted to join the stronger side.

Dupleix, finding this a good opportunity for raising the position of the French, proclaimed Raja Sahib, son of Chanda Sahib, Nawab of the Carnatic, and sent French soldiers to help the Mysore Regent against the English at Trichinopoly. The Mysoreans began "to construct circumvallation between the fort and the Tondaiman's country" (April, 1753) and intercepted a party of sepoys who had been sent into the Tondaimán's country for provisions. He bribed also the chiefs and officers of such districts in Tondaimán's country as lay convenient for furnishing provisions. The Tondaimàn wrote to Madras explaining the attitude of the Regent and soliciting a speedy despatch of a European detachment for the relief of Trichinopoly. Major Lawrence arrived at the place in the same month (May, 1753),

persuaded the King of Tanjore to help the Nawab, and began to open communications with Tanjore and the Tondaimán's country for provisions.

To secure communication with the Tondaimán's country, he occupied the intrenched camp at Fakir's Tope to the south of the Trichinopoly town. In July, 1753, the Nawab undertook a journey to the Tondaimán's country to expedite the despatch of provisions. When they reached the Golden Rock near Trichinopoly, the enemy surrounded the rock, and in a general action which ensued the Nawab was successful. Some days after this, Major Lawrence marched against the Mysoreans, and an engagement with them resulted in a complete victory over the French and the Mysoreans and the capture of the Golden Rock to the south of Trichinopoly. "Thus by the determined and desperate gallantry of a handful of men the victory of the Golden Rock was gained and Trichinopoly was saved. The enemies retreated and communications were opened with the Tondaimán and the Tanjore country". About the middle of September, 1753, there was again a scarcity of everything in camp and no convoys could be brought in without risking a general engagement; it was a great object therefore to engage the enemy with the utmost promptitude. In addition to the prisoners taken during the action, 200 of the French battalion were picked up alive or "knocked on the head by the people of Tondiman's woods". Mainly as a result of this action, we find Major Lawrence with six months' provision in December, 1753. The enemies now attempted to take the fort by night, but were completely repulsed.

In February, 1754, a large detachment was sent by the English to escort about 3000 bullocks loaded with military stores and provisions. It consisted of 100 grenadiers, 80 other Europeans, four field pieces and 800 Sepoys. This, though a third of the force, was inadequate to the protection of the convoy. The whole convoy—guns, military stores and £ 7,000 in money—was captured by the enemies. This was by far the severest blow which the English troops suffered during the course of the war.

Major Lawrence and
Nawab Mohammed Ali.

Soon after this the King of Tanjore ceased to send provisions; and indeed the King, not doubting that the defeat of the escorts would oblige the English to retire from Trichinopoly, discouraged his merchants from supplying them any longer. The Tondaimán's country therefore remained once again the only source for provisions. The French attempted in March, 1754 to attack the Magazines at Kíranúr; but they were repulsed by the Sepoys stationed there.

Outrages in the Tondaiman country by the French and the Mysoreans. "The enemy, reflecting with much vexation upon their disgrace, thought it necessary to perform some exploit which might re-establish their reputation; but thinking it desperate to attack the English in their camp, they determined to wreak their vengeance on the Polygar Tondiman whose attachment to the English alone had enabled them to stand their ground at Trichinopoly, so long after they could get no more provisions from the Tanjore country. Accordingly M. Maissin (or M. Mainville) with all his Europeans, 3000 Sepoys and 2000 horse, marched (May, 1754) into the Poligar's country with an intention to commit every kind of outrage". "Tondiman had made his previous dispositions for such a visit; and on the approach of the enemy the inhabitants left the roofs of their houses, composed of bamboo and dry grass, to be burned by the enemy, the only injury (easily replaced in a single day) which they effected in this expedition, besides the destruction of a few bags of rice in the English depôt". They were vexed that they had with much fatigue been able to do so little mischief in this country.

An English force with Muhammad Ali, the Nawab, and Major Lawrence, arrived soon afterwards and drove the French, who turned their attention to Tanjore.

The Mysoreans and the Marattas retire. Dupleix recalled The Tondaimán soon afterwards joined the Nawab at Trichinopoly and there were other engagements with the enemies for supplies of provisions. In July, 1754, Murári Row withdrew to his own country on a promise of payment of three lakhs of Rupees. The enemies had become weak and in December the Nawab received a *phairmand* from the Nizam confirming him

in the Government of Arcot and Trichinopoly. Dupleix was recalled to France (August, 1754) and there was a temporary suspension of war between the English and the French (October, 1754). And the war about Trichinopoly was brought to a close when Nandirâj, the Mysorean general, himself withdrew from Trichinopoly in April, 1755.

The Tondaiman's services acknowledged by the Nawab. The help that was rendered by the Tondaimán was warmly acknowledged and the Nawab wrote to him to say, using the Oriental form of speech, that "even if all the hair in his body could be made tongues, he could not fully describe the glory of the Tondaimán's help" and that "the acquisition of the splendid name he had derived was due to the good wishes of all his friends but especially of the Tondaimán, who heartily desired his good".

The Tondaiman empowered to attack palayams and annex them to his State. Both out of anxiety for further help to be received from the Tondaimán and out of gratitude, we may suppose, for assistance that had already been afforded, the Tondaimán was now empowered to attack the countries or pálayams near his State (like Manappárai and Nattam) that had not been helping the Nawab and annex some of them to his territory.

The Nawab's attempts to pacify Madura and Tinnevelly. After the subjugation of Trichinopoly, the Nawab thought of subduing the countries of Madura and Tinnevelly, which were under the partisans of an adherent of Chanda Sahib. The Nawab applied to the English for help, and Colonel Heron was ordered to march "with all his military and 1000 sepoys" to compel these people to pay the revenues justly due to the Sircar. Mahfuz Khan, Muhammad Ali's elder brother, followed with one thousand horse, and the Company's sepoys were in charge of Yusuf Khan. A force was despatched by the Tondaimán to Madura to assist the Nawab, which joined Colonel Heron at Manappárai, helped the Colonel in subduing Lakki Náyak of Kumáravádi and marched with the Colonel to Madura. Soon afterwards an alliance was formed by Colonel Heron with the Setupati, which was given up on the Rájá of Tanjore and the

Tondaimán protesting against it. Madura and Tinnevelly were easily brought under subjection and given over to Mahfuz Khan for an inadequate rent of 15 lakhs of Rupees.

The Tondaimán stood very high at this time in the favour both of the Nawab and the English, and the Nawab informed the Tondaimán as early as November, 1752 that "he saw that the English gentlemen were as much familiar with the Tondaimán as himself and that scarcely any man higher in rank would expect the respect and attention that the Tondaimán's Vakil (agent or representative) received at the hands of the Governor Bahadur".

The Tondaiman exempted from payment of tribute. It was about this time that the Tondaimán was granted the special privilege and honour of exemption from the payment of any tribute to the Nawab.

The exemption of the Tondaimán from tribute really meant the non-arrival of forces in these parts for the collection of arrears of tribute, non-committal of ravages by the sepoys during the time of the so-called collection of tribute, non-annexation of the whole or any portion of the Tondaimán's country by the Nawab, and the non-reduction of the ruler of this land to the status of a petty Zamindar. Thus it will appear that the existence of Pudukkôttai as the sole Native State in these parts is due to the devoted attachment to the Nawab and the English of the rulers of this land as well as to the fact that the Tondaimáns had no tribute whatever to pay.

Troubles in Madura and Tinnevelly. The Tondaiman's help to the Nawab. Mahfuz Khan possessed extraordinary powers as Renter but his administration was a total failure. The pálayakárs except those of Ettayapuram and Pánjálamkoriechi, who had given hostages to Col. Heron for the payment of their tributes, quite prevented Mahfuz Khan from establishing any Government. Yusuf Khan was therefore sent by the English in 1756 to help Mahfuz Khan in quelling the disturbances. Yusuf Khan marched to Madura through Pudukkôttai where he was joined on the 10th of April by some horse, peons (native footsoldiers) and Kallars of the Tondaimán. Most of the pálayakár

chiefs were soon reduced to temporary submission, but on the arrival of Mahfuz Khan at Madura from Tinnevelly, his men, with his connivance, it is supposed, "tore down the Company's colors, turned the three companies of English Sepoys, which composed the garrison, out of the Fort and proclaimed Mahfuz Khan Governor of the two districts" of Madura and Tinnevelly. The English Company, got the management of the two provinces for three years and appointed one Tírttárappa Mudali as the Renter in the place of Mahfuz Khan. Mahfuz Khan grew indignant and actively leagued himself with the discontented pálayakárs and also sought an alliance with Haidar Ali, who was then rising into notice as a Mysore general and who had then a force at Dindigal. Captain Caillaud was therefore ordered in January, 1757 to march to Madura to support the Mudali and Yusuf Khan. He marched to Madura through the Tondaimán's country and on the 25th of March arrived at Annavásal, 10 miles to the west of Pudukkóttai, where he was joined by 1000 of the Tondaimán's horse and 100 of his Kallars.

War between the English and the French. Troubles at Trichinopoly. The Tondaiman's services to the English. Meanwhile war had been declared (May, 1756) between the French and the English in Europe and news of this reached India early in 1757. The French attempted to cause disturbances at Trichinopoly and the Governor applied for help to the Tondaimán stating that the design of the French was to cause disturbance at Trichinopoly and in the Tondaimán's country.

The Tondaimán detached at first about 500 musketeers, and afterwards "a proper force". Meanwhile Captain Caillaud, who was then besieging Madura, leaving the management of the affairs at the place to Yusuf Khan, marched to Trichinopoly (May, 1757).

He skilfully entered the fort and on the next day the Tondaimán's troops got access into it likewise. The enemies, filled "with great fear, confusion and discouragement" retired to Pondicherry, and Captain Caillaud, in July, seeing that Trichinopoly was quite safe, marched back to Madura.

Captain Caillaud unsuccessful at Madura. He is recalled to Madras. Captain Caillaud was not very successful at Madura. Two attempts to storm the fort failed, and in September, 1757, on payment of Rs. 1,70,000, Captain Caillaud took possession of the town. Owing to the expected war with the French, Captain Caillaud was recalled to Madras in October, 1757, as also Yusuf Khan, who might have brought the country under control. Madura and Tinnevelly were again in a state of anarchy and the chief pálayakárs acted just as they pleased.

Lally attacks Tanjore. The Tondaiman helps the Tanjore Raja. Lally, a brilliant but headstrong soldier of France, who had been appointed to conduct the war against the English in India was in need of funds and marched in 1758 against the Rájá of Tanjore, from whom a large sum of money was due to the French. The fort was besieged and the Tondaimán sent 1,500 peons to help the Rájá against the French. Lally now received a message from Pondicherry that that place was in danger and was making preparations for retreating from Tanjore, when "a general sally was made from the Fort consisting of all Tondimán's, and other Polygar Peons with all the Tanjore Seapoys and horse and the men from Trichinopoly. After a smart firing of some hours, the French abandoned their camp, all their cannon, mortars, ammunition, *etc.*, and retreated towards Karical".

Siege of Madras. The Tondaiman's forces in the Chenglepat country. Lally wanted to make a determined effort to drive out the English from the Carnatic. He captured Arcot and was making arrangements to march against Madras. The Tondaimán was informed that he should send as large a force as possible and that "the more troops he sent the more reputation he would gain".

In December, 1758, Lally appeared before Madras, took possession of the town and laid siege to Fort St. George. The siege continued till the 16th of February, 1759, when Lally, finding that further efforts were useless, abandoned the siege and retreated to Pondicherry. During the progress of the siege, Yusuf Khan was in the Chenglepat province with the forces of

the Tondaimán and of Tanjore also. Yusuf Khan first ravaged and destroyed the country about Conjeveram, from which the French Government drew their revenues. He then moved to St. Thomas' Mount, whence a large French force caused his forces (Kallars and others) to retreat to Chenglepat.

To gratify the wishes of the men from Tanjore and the Tondaimán's forces, "Preston, the English general, consented to march with them into the French districts round Conjeveram, in which they continued several days employed in plunder and ravage; and no shelter ground protected the cattle from the search of the Kallars". Soon after the abandonment of Madras by Lally on the 17th February, preparations were made for recovering possession of the districts that had been taken by the French. Some more horse were now sent by the Tondaimán. Yusuf Khan marched with his own sepoys and the horse and Kallars of the Tondaimán to Conjeveram, where he attacked some French cavalry and drove it back. Conjeveram was soon afterwards taken from the French, and in the capture of this place the Tondaimán's men took an active part. From this time the tide turned steadily in favour of the English, and so continued till April 1761, when the war was brought to a close by the surrender to the English by the French of their last remaining possessions in Southern India.

Some Non-military occurrence. The Tondaimán celebrated the marriage of his son Ráya Raghunátha Tondaimán on the 25th of April, 1761, and "agreeably to old custom sent the Governor a wedding garment and betel by one of his relations and his agent". The Governor in return sent two pieces of broadcloth and a carpet to be presented to the bridegroom in his name. The Tondaimán seems to have been materially well-off and we find him writing to the Governor that the ruler of Sivaganga was in debt to him "to the extent of two lakhs of *chakrams* and for another sum for which he had signed a note". In April, 1764, the Tondaimán sent a dress specially prepared to the Governor "as an outward mark of his inward friendship", which the Governor kindly accepted.

Troubles at Trichinopoly. The Tondaiman's services. The French and the Mysoreans were in 1760 creating disturbances

near Trichinopoly. The Tondaimán helped the English officer at Trichinopoly with 100 horse and 1000 musketeers. He also "detached a part of his forces, upon Captain Smith's application, to assist his operations in the Mysore Districts". The English marched against Karúr which, in the words of the Tondaimán, "might be deemed next to the fort of Trichinopoly", with 50 Europeans, 100 sepoys from Trichinopoly and 600 horse and "1000 peons armed with match-locks mostly sent by Tondaimán", and after the auxiliaries had most effectually plundered and destroyed the districts dependent on Karúr, "by the blessing of gods and the brave endeavour of Mr. Richard Smith", they captured the Fort (September, 1760).

Mahfuz Khan persuaded to leave the Madura country. We must turn our attention now to the affairs in the Madura country. Yusuf Khan had been appointed Renter of Madura and Tinnevelly, and his attempts to restore order did not quite succeed, as Mahfuz Khan, the Nawab's brother, actively allying himself with the pálayakárs, succeeded in harassing Yusuf. The Tondaimán sent a large force to the help of Yusuf. The Governor finding that all the efforts of Yusuf Khan to settle the country would be of no avail so long as Mahfuz Khan remained in the Tinnevelly country, prevailed upon him to leave the country for Trichinopoly, promising to effect a reconciliation between himself and his brother, the Nawab, and to get a decent annual allowance settled upon him. Mahfuz Khan set out from Madura and halted for a time at the capital of the Tondaimán, "full of suspicions of the evil intentions of the Nawab". On receiving assurances of safety from the Presidency, Mahfuz Khan soon afterwards left Pudukkóttai, and "renewed his friendship with the Nabob".

Yusufz Khan's attempt to make himself independent. After the departure of Mahfuz Khan from Madura, Yusuf succeeded in restoring order in the country and introduced a system of equitable government almost without a parallel among native rulers. The rent was raised to nine lakhs of Rupees in 1761, but Yusuf Khan was not able, after defraying the charges of collection, to pay the rent for which he had engaged, especially as he was averse to adopt the means which other renters would have pursued. He therefore decided upon casting off his allegiance to

the Nawab and the English, and making himself independent. The consciousness of great military talents, the strength of his position and the successful example of Haidar, who had made himself the ruler of Mysore in 1761, seem to have induced him to make such an attempt. He omitted to make payments of his rents, but maintained a force which was much superior to what he actually required. The English had therefore to make preparations to punish Yusuf Khan.

Yusuf Khan declared a rebel. The Tondaiman's help to the English. In July, 1763, Yusuf Khan was declared a rebel, and in August a combined English and Native army set out for Madura. The Tondaimán's forces were sent with Major Preston. Yusuf, who found negotiation unavailing, resolved to give himself the choice of a struggle in his own defence. He threw himself into the Madura Fort and baffled all the efforts of the Nawab and the English.

Yusuf Khan might have prolonged his resistance "for an indefinite time", but he was treacherously seized and put to death.

The Nawab against the Udayarpalayam and Ariyalur Palayakars. The Tondaiman's services to the Nawab. After the conclusion of the war with Yusuf Khan, the Nawab wanted the English to help him in subjugating the pálayakárs of Ariyalúr and Udayárpálayam in the Trichinopoly country. These had arrears of tribute to pay and were suspected of having hidden treasures. When it was found that the Zamindars of these places had no idea of arranging matters smoothly, the Nawab applied to the Tondaimán for help, who sent "200 horse and 4000 Kallars and Sepoys". With the help of these and the British troops, the places were easily captured.

The Nawab against Tanjore. We must turn back a little and mention that in 1762 the Nawab brought a series of charges against the Rájá of Tanjore, pointed out to the Governor that large arrears of tribute were due from him, that the Tondaimán was ready to send him the help he had applied for and that an English force should be sent to conquer Tanjore. The Governor,

not approving of the Nawab's proposal, explained to him that the English were in India not to make conquests, but "to support every lawful government and to maintain peace in the country so that the people might be happy and their trade flourish". The Rájá of Tanjore offered certain terms, which were guaranteed by the Governor of Madras, and accepted by the Nawab. There was thus no necessity for the Tondaimán to send a force now against Tanjore.

The Tanjore Raja concludes a peace with Haidar. In 1769, Haidar, an ordinary Mysore Sepoy who had made himself the ruler of the Province, invaded the Tanjore and Trichinopoly countries, and the Rájá of Tanjore was required to oppose him and send against him 2,000 horse, 2,000 Sepoys and a number of Kallars. Haidar mentioned to the Rájá the loss of 30 or 40 lakhs of Rupees he had been subjected to by the Rájá's sending a force to help captain Richard Smith in taking Karúr and threatened, unless a large sum was paid to him, "not only to burn the whole country but to cut off the whole body of the inhabitants and Brahmins". The Rájá wrote to the Governor that "to save his people's lives he finished the affair with Haidar by paying a trifle" (*i. e.*, 4 lakhs of Rupees and four elephants). The Rájá seems to have been intriguing with Haidar Ali, to whom he wrote "that he was depending on his firm friendship".

We may contrast with this conduct of the Rájà of Tanjore the action of the Tondaimán. Like the Rájá of Tanjore, he also received a letter for help in 1767, and whereas Tanjore did not send in that year "so such as a single man" the Tondaimán set out at once to fit out a force and send it on to help the English. The Governor was very much gratified with the readiness which the Tondaimán displayed. In anger at the help that the Tondaimán sent, to the English, Haidar is said to have committed ravages in the State.

Character of Vijaya Raghunatha Raya Tondaiman. After an unprecedented career of almost incessant warfare for about forty years, Vijaya Raghunátha Ráya Tondaimán expired towards the close of the year, 1769. If his predecessor, Ráya Raghunátha Tondaimán, was the founder of the State, Vijaya Raghunátha

Ráya was its consolidator. It was he that established Pudukkóttai as a State that counted as a power—almost equal to that of Tanjore. That he was able to accomplish this difficult work was due to the extraordinary shrewdness that he possessed. He perceived almost instinctively that the showy French people could never hold their own before the solid Englishmen and served the English cheerfully and zealously, without caring even for his private interests. The result was that he enjoyed the highest regard of all the Company's officers from the Governor downwards.

The Tondaimán's private character was also very attractive. He was a very devout ruler, who passed much of his available time in contemplation, and holding as he did the view that "the world is a dream" he could not have been otherwise than just and equitable in his dealings with his people and others. In spite of his contemplative nature, the Tondaimán seems to have paid great attention to the internal affairs of the State and improved the resources of the country.

Raya Raghunatha Tondaiman

(1769—1789).

Ráya Raghunátha Tondaimân was born in 1738 and was 31 years of age when he was installed as the ruler of Pudukkóttai. "He had eleven wives, one of whom gave birth to a daughter. He had no son. His ministers were Muthukkumaru Pillai and Venkappier, otherwise called Venkat Row".

He inherited from his father his attachment to the English and the Nawab, and we therefore find him engaged in the wars which these found it necessary to wage.

Invasion of Ramnad by the Tanjore Raja. In January, 1771, the Rájá of Tanjore fitted out an army and despatched it against Ramnad, to recover from the ruler of that country certain tracts which the Rájá said had been taken by the Ramnad General from him. It was believed that he had designs also against the Tondaimán's country, but, for the time being, the Tondaimán was requested not to help the Maravars. The Sétupati was then

Raya Raghunatha Tondaiman
(Sivanandapuram Durai)
1769—1789.

a minor, and the Ráni, who was the Regent, made every preparation for resisting the Rájá. The Nawab was informed by the Ramnad Dalavai (General and Minister) of the designs of the Râjá and requested to send a force to oppose him. No help was however sent by the Nawab, and the Rájá therefore found it easy te reach Ramnad and besiege the fort. Terms of peace were proposed by the Ráni, which were accepted by the Rájá of Tanjore. "Having thus settled the Ramnad affair", the Rájá of Tanjore next turned his attention to Sivaganga, requiring from its ruler the restoration of some elephants, *etc.* But he soon afterwards returned to his capital, which he found was to be attacked by the Nawab.

The Nawab's first war with Tanjore. The Tondaiman's services to the Nawab. The reasons assigned for the first war with Tanjore (in 1771) were that the Rájá did not send his forces to help the Nawab in the war with Haidar Ali but allied himself with Haidar, that the Rájá, a tributary prince, attacked Ramnad and Sivaganga which were under the Nawab's protection, and that the payment of the tribute had been delayed beyond the usual time. The Rájá and the Nawab could not come to an agreement, and the English, who thought it "most unreasonable that the Rajah should possess the finest part of the country and yet pay nothing for its defence", determined to support the Nawab. Thereupon an army marched against Tanjore from Trichinopoly. The Tondaimán, who was applied to for help, sent 200 horse and 4000 infantry". The army arrived at Vallam, five miles from Tanjore, and captured the place. Tanjore was next attacked and preparations were made for an assault, when the Râjá agreed to surrender.

The Tondaiman helps the Nawab in conquering Ramnad and Sivaganga. The Nawab's next object was the subjugation of Ramnad and Sivaganga, the rulers of which provinces sent neither men nor provisions to the Nawab in his war with Tanjore. As requested by the Nawab, the English determined to send a force against Ramnad and Sivaganga. An army was also sent by the Tondaimán of 200 horse and 5000 infantry. These entered the Ramnad territory in May, 1772 "before the men of

Ramnad knew that there was any complaint against them". The fort of Ramnad was stormed and captured in a few days, and the country reduced. The Sétupati, who was a boy nine years old, with his mother and sister, was removed by the Nawab to Trichinopoly and kept under surveillance.

The force then marched against the Sivaganga country, and the Tondaimán sent a force of 300 horse and 5,000 infantry with 5,000 sickles to clear the forests. The ruler was defeated and killed. Both Ramnad and Sivaganga thus fell under the direct management of the Nawab and were handed over to a Renter.

The Nawab's second war with Tanjore. The Tondaiman's service. The Tanjore Raja deposed. The Nawab next thought of annexing Tanjore to his dominion and brought forward a series of charges against the Rájà and the Council in Madras, after much discussion, came to the resolution that Tanjore should be reduced. A force was accordingly assembled in July, 1773, at Trichinopoly for the subjugation of the country, and General Smith commanded. Application was once again made for help to the Tondaimán who sent "a force consisting of 400 horse and 7,000 foot". The army encamped near the fort of Tanjore, which was captured in September. The Rájâ and his family, Mánóji the General and a great many people of consequence, were taken prisoners, and articles were seized, including the jewels of the Ránis, amounting in value, according to the Rájá, to "one crore, five lakhs and ten thousand pagodas". The Rájá was deposed, and the fort and the country of Tanjore were made over to the Nawab.

A portion of the Pattukkottai Taluk assigned to the Tondaiman. Soon after the occupation of the Tanjore country by the Nawab, the Nawab, finding himself unable to pay the batta due to the men of the Tondaimán from 1770, assigned to him a tract of land in the Pattukkóttai Taluk of the Tanjore District, containing 142 villages and two choukies or customs-houses, and estimated to yield an annual income of about 53,000 chakrams. Among the conditions relating to the grant were that the Tondaimán should pay the expenses of the forces sent by him from 1770 to 1773, and that he should be ever ready

without requiring pay or allowances to send to any place as many foot-soldiers as might be required. The tract was returned to the Rájá of Tanjore in 1776, when Tulјáji was restored to his throne, as will be mentioned hereafter. It appears that, as stated by the Rájá of Tanjore, "in spite of the great friendship the Nabob had for the Tondaman" he did not permit him the enjoyment of the tract of Kîlánilai.

The Tondaiman sends a force to help the Nawab against the Dutch. The Dutch at Negapatam having taken possession of Nágúr, near Negapatam, on payment of about 16 lakhs of Rupees to the Rájá of Tanjore for the liquidation of the debts the Rájá had incurred to meet the expenses of the last two wars, the Nawab protested against this to the Governor, pointing out that the Rájá had no right to sell or mortgage any portion of his dominion without the consent of his master, the Nawab, and requested the English to help him with a force for the capture of Nágúr. The Tondaimán was again applied to for help, and a force of "200 horse and 4000 foot were sent against உலாந்தாசாஜி or the Hollanders or the Dutch". The Dutch, however, were unwilling to engage in hostilities and relinquished the seaports and the territory (November, 1773) on the Nawab repaying to them the money that had been paid by them to the Rájá of Tanjore.

Tuljaji reinstated as Raja of Tanjore. Meanwhile the Court of Directors in England were going through the papers relating to Tanjore and the two Marava countries. They signified their displeasure with the conduct of the Presidency in connection with the war against these, "were shocked to find their troops employed on such frivolous pretences against Ramnad and Svaganga" and ordered the immediate restoration of the Rájá to Tanjore subject to certain conditions. Lord Pigot, the Governor, went in person to Tanjore and formally installed in April, 1776, as the Rájá of Tanjore, Tuljaji, deposed in 1773. The Nawab of course was thoroughly disgusted with these proceedings, but no heed was paid to any of his complaints.

There were now some disputes between the Tanjore Rájá and the Tondaimán in connection evidently with the attempts of

the Rájá to take back the villages of Tanjore, which the Tondaimán had received from the Nawab.

The disturbances continued in 1777, and we find the Nawab writing to the Governor in February, 1777, that the Governor's representation to the Rájá of Tanjore had had no effect. The Rájá of Tanjore informed the Governor that the Tondaimàn's people were again disturbing the ryots in his country and plundering the villages. A letter was sent to Lt. Col. Horne at Tanjore desiring him to protect the inhabitants of Tanjore from the Tondaimán's people, and the necessary steps were taken by the officer. There the matter rested for some time.

Haidar's Second Invasion of the Carnatic. In July, 1780, while the English had taken no steps to meet the emergency, Haidar descended "like a thunderbolt" into the Carnatic, devastated the country on all sides, and in less than a fortnight captured a chain of fortresses that secured his convoys from Mysore.

Among the faithless, the Tondaiman alone faithful to the Nawab and the English. Almost every chief in the south was up in arms against the Nawab and the English. "It seemed as if all the country people wished for a change" and that "Udaiyárpalayam, Ramnad, Sivagana, Tinnevelly country and Madura were all up in arms". The situation at this time was nearly as desperate as the condition of affairs during the siege of Trichinopoly (1751-4), when the fort seemed to be "at its last gasp".

The Tondaimàn was pained to see that almost every body was up in arms against the English, felt that he should prevail upon such of them as would listen to him to remain true to the Company, and wrote to the Governor to say that the time had come when his influence and loyalty to the English could be well tested.

Haidar Ali in the Tanjore country. In May, 1781, Haidar crossed the Coleroon and was within ten miles of Tanjore. He overran all parts of the country, and on the 23rd July the whole of the Tanjore Kingdom was in Haidar's hands with the exception of the fort of Tanjore. He placed garrisons in most of the

forts and defensible pagodas. "The idols.........were taken away, the houses burnt and the cattle driven away; and what afflicted many thousand parents unspeakably more was that Hyder sent their best children" away (to be circumcised and turned Muhammadans).

Haidar Ali prevented from entering the Tondaiman's country. Haidar's forces entered the Tondaimán's country near Áthanakkóttai but were decisively defeated in the Sòttuppàlai and Áthanakkóttai tracts by Sardár Manna Vélár. When the news of this victory of the Tondaimán reached Sir Eyre Coote, the Commander-in-Chief, he wrote to the Tondaimán that "the happy information of his success which he had been able to collect from all quarters was that the Tondiman had bravely and gallantly routed and punished the enemy that infested his country and that he had made some hundreds of the enemy's horsesoldiers his captives", and that "he was gratified beyond measure to hear of the success".

The Tondaiman captures Kilanilai and two other forts. In accordance with instructions received from Sir Eyre Coote, Col. Braithwaite and Col. Wood as also from the Nawab's representative at Trichinopoly, the Tondaimán sent a very stong force into the Tanjore country and captured the fortresses of Kílanilai, Arantángi and Pattukkóttai. The Tondaimán was informed that "it had been decided that two guns, 300 balls and the requisite quantity of powder should be presented to him (in recognition of his services)" and that "as they could not afford to defray the charges of the Tondaimán's army, he was authorised to enjoy the three forts of Puttoocottah, Ardangy and Keelanelly until his expenses were refunded".

Disturbances again in the Tanjore country. "On the whole, matters in the south had begun to look prosperous, when their aspect was changed by a sudden and severe disaster. In February, 1782, Col. Braithwaite, who had resumed command, was with a force of more than 1600 men some miles to the east of Kumbhakónam, when he was surprised by Tipu, and after twenty-six hours of desperate fighting, the detachment was completely defeated". In September, 1782, the condition of

affairs at Tanjore was considered critical, and in November, 1782, the Rájá was required "to join in a just and necessary measure for the extinction of the enemy".

Tipu's second attempt to seduce the Tondaiman. In November of this year, another attempt was made by the Mysoreans to entice the Tondaimán to their side. Tipu offered, "if the Tondiman ceased to help the English and joined his side, to put him in possession of Tanjore, Ramnathapuram or Auvacouchy (Aravakkuricchi on the Dindigal side)". The Tondaimán communicated the offer to the Governor, expressing his devotedness to the Nawab and the Company. The Governor wrote to him in reply (30th March, 1783) that "in his conduct with regard to Tippoo's letter, the Tondaman had acted with wisdom and foresight", and that "Tippoo had been obliged to fly from the Carnatic with all his forces into those countries which his father had usurped".

The Tondaiman's army marching towards Seringapatam. In January, 1783, the English decided to act offensively against Tipu, who had become Nawab of Mysore on the death of his father in December, 1782. They attacked Bednore and Mangalore with an army from Bombay and thus compelled Tipu to return to his country to defend his forts. The Tondaimán sent a force (March, 1783,) under Sardar Umanaiya with a Vakil Kottayáchári in an expedition against Seringapatam. Karúr, Aravakkuricchi and Dindigal were captured. In November, 1783, the army reached Pálghát which was also taken. The army next marched to Coimbatore, and Col. Fullarton, the Commander, was making arrangements to proceed to Seringapatam when Tipu finding that he could not resist the English offered terms, and the war was terminated by the *Treaty of Mangalore* in March, 1784.

The Tondaiman's men praised by Col. Fullarton. Col. Fullarton, writing after the conclusion of the war to the Tondaimán, informed him that "he was sending back his Vakil Kottayachari and the Commandant with the battalion", that "he had the pleasure to inform him that they with the whole of their heart had been very careful and diligent in the late war", that

"he expressed his thanks to the Commandant (and the men) before his battalion for his able services", and that he had requested the Tondaimân's men "to take a pair of standards and a pair of guns as a mark of his appreciation of their services" and requested that the Tondaimán "would treat both Kottayachari and the Commandant with great favour and not make any default in that respect".

Disputes with Tanjore. From 1781 to 1785 the Rájâ of Tanjore and the Tondaimán were engaged in disputes relating to the occupation of Kílanilai, and in 1784 and in 1785 there were between them some other minor disputes also. All the disputes were decided in 1785 through the intervention of the Madras Government except the quarrel relating to Kílanilai.

The Nawab's war with Sivaganga. The Tondaiman's services. In 1789 the Tondaimán had a call for help in the war that the English waged in Sivaganga. The management of the country was in the hands of two brothers, known as Chinna Marudu and Periya (or Vellaiya) Marudu.

The Nawab wrote to the Governor in November, 1786, complaining of the intolerable conduct of Chinna Marudu and the utter misrule in the country and requested that a military force might be sent to chastise the refractory and rebellious Sérvaikâr. The Governor agreed with the Nawab that the Sèrvaikár should be put down, and the Tondaimán was informed by the Nawab that he should take as many fighting men as he could spare and join those of the Company under the command of Colonel Stuart, who would march to Sivaganga to reduce the country.

Colonel Stuart wrote to the Tondaimán in February, 1789 to state that "the corps of Captain Knox would be in his country in three days" and that he should furnish him with provisions and "show him by-ways for his march". Kollangudi, near Sivaganga, was first captured and then followed (June, 1789) the capture of Kàlaiyárkovil, the stronghold of the ruler. Chinna Marudu left the woods and retired westwards. General Stuart, after the conclusion of the war, wrote to the Tondaimán that

"the business was happily closed, which he owed to the Tondaman's help and Divine Mercy", that "Oomaniah was very careful in all respects", that "whenever occasion required his services he was very ready with his force to hazard his life" and that "he had brought to the notice of the Nabob and the Company the brave services of his men and the supplies that he had received from him of the requisite provisions and cattle". It appears from a report of General Horne to the Governor (November, 1789) that soon after General Stuart left Sivaganga, leaving a regiment there, Chinna Marudu again returned to his country and engaged himself in committing depredations in the neighbouring contries as before.

Death of the Tondaiman. His character. In December, 1789, Raghunátha Ráya Tondaimán closed his earthly career. In his devoted attachment to the English and the Nawab, he was in no way behind his predecessor, Vijaya Raghunàtha Ràya Tondaiman. To use his own words, "it was his determination as long as he continued in this world not to deviate a hair's breadth in allegiance to the Circar and the Company". "The Nawab showed to him greater favour than to any other" and "the Tondaimans were honoured by being given seats near the relatives of the Nawab".

Raja Vijaya Raghunatha Tondaiman

(1789—1807).

Ráya Raghunátha Tondaimán had no made issue, who could succeed him as ruler of the State. He left behind him only a daughter—Perumdévi Ammál, popularly known as 'Ammál Áyi'—who, according to the rules in force, could not be installed as the ruler. The uncle of Ràya Raghunátha Tondaimán, was then alive. But he was very ill in 1789 and so waived his claim to succeed in favour of his eldest son, Vijaya Raghunátha Tondaiman, who was installed as the ruler of the State in 1789. He was born in 1759 and was therefore thirty years of age when he became the ruler of the State. "At his succession to the Government, he was obliged to pay fifty thousand pagodas to the Nabob Mahomed Ally Khan, who refused to confirm his succession until the money was sent".

Raja Vijaya Raghunatha Tondaiman
Bahadur
(Bhoja Raja)
1789—1807.

The Tondaiman's family. He had five sons and a daughter, of whom two survived him—Vijaya Rahunátha Ráya Tondaimàn and Raghunátha Tondaimàn, who afterwards became rulers of the State in 1807 and in 1825 respectively.

The rule of Vijaya Raghunátha Tondaimán was eventful on account of the many charities that he instituted, and the wars in which his forces were engaged, owing to the devoted attachment to the English and the Nawab which he had inherited from his predecessors.

The Tondaiman sends a force against Tipu. In November, 1790, Tipu descended into the Carnatic and reached the northern bank of the Kaveri opposite to Srírangam towards the close of the month. According to instructions, the Tondaimán sent an army of 1500 men against him. Tipu left these parts soon afterwards, and the war was carried on mostly in the parts near Mysore.

In 1791—93, the Tondaimán was engaged in some disputes with Tanjore and Sivaganga.

Conferment of Military Rank and the Title of "Raja Bahadur" on the Tondaiman. In October, 1795, Muhammad Ali, the Nawab of Arcot, died. Before his death, he conferred upon the Tondaimán the title of *Rájà Bahadúr*, so that henceforth the Tondaimáns were known as the Rájás of Pudukkóttai. That the Tondaimán very eminently deserved this distinction for his unswerving devotion to the Nawab and the English goes without saying. The regular sanad was dated 17th October, 1796, and ran as follows :—

"As a reward for the faithful services rendered by you and your ancestors, the title of "Raja Bahadur" is bestowed upon you and a *mansab* ;* you can keep a force of 1,500 cavalry ; a flag, a naggara (kettle-drum), a turband, a Jaga (a jewel for the head inlaid with precious stones), an elephant and a khillat (are sent) and you are elevated thereby. Regarding these as marks of good

**Mansab* was "a military title and rank conferred by the Moghul Government of Delhi, regulated by the supposed number of horse the holder of the title could, if required, bring into the field". *Wilson.*

will, you should be solicitous of obtaining more. You should follow the footsteps of your ancestors in rendering service and carrying out instructions without any objection. This should be regarded as a mark of good fortune".

A Nazar of 25,000 pagodas was sent by the Rájá in consideration of the honours conferred on him by the Nawab.

The Nawab's wars with Udaiyarpalayam and Ariyalur. The Tondaiman's services to the Nawab. The pálayakárs of Udaiyárpálayam and Ariyalúr, who had been reinstated and made"renters of their pálayams", did not pay even "the trifle" which they had to pay as rent and were forming designs to revolt. They were imprisoned by the Nawab but released by their men. Their attempts to get back their pálayams by peaceful methods proved fruitless, and in 1796 they returned to their pálayams, assembled their men and revolted against the Nawab. An army was sent towards the close of 1796 to Udaiyárpalayam by the English, and the Tondaimán was applied to for help. The Rájá of Pudukkóttai sent 69 horse and 2203 foot-soldiers to quell the insurrections in the two pálayams. Further forces were applied for with an intimation that "relying on the Tondaimán's army, the Nawab would not send any other force", and "in April and July, 1797, about 200 horse-soldiers and 5000 foot were sent" to these pálayams. Tranquillity was at length restored, and, after the Carnatic came into the hands of the English in 1801, the pálayakárs were recognised as ordinary Istimrar Zamindars in 1816.

The Nawab's war with Turaiyur. The Tondaiman's services. The palayakár of Turaiyur, who could not pay the peshcush, had fled to the Tanjore country. Taking advantage of the trouble which in 1796 broke out in Udaiyárpálayam and profiting by the distracted and enfeebled state of the Nawab's authority, he determined to excite disturbance in Turaiyúr. He accordingly collected a considerable number of peons, and, being aided by the adherents of the family, he spread terror and devastation to all parts of the pálayam; deprived of all hopes of being restored to the management of it, he seemed determined to render this fertile district a barren waste. An army of 1456 footsoldiers

and 3000 men was sent, the Tondaimán having received a call for a strong force. The Nawab ultimately came to terms with the pálayakár, who in 1816 became on Istimrar Zamindar.

The Visenginâttu Kallars of Tanjore had always been a great source of trouble to the peaceful inhabitants of the Trichinopoly country. Frequent complaints were brought against them by the Nawab, and the Rájá of Tanjore was again and again required to take the necessary steps for their subjugation. In 1797 a force of about 700 men was sent by the Tondaimán to chastise them, and we believe that the Kallars were restrained from their excursions of depredation for the time being.

Ramnad becomes a Zamindari. The Sétupati of Ramnad was reported about this time to be oppressive and tyrannical. "He injured and oppressed the inhabitants, weakened and impoverished the country and brought indelible shame to his family by his dissipation." Major Stevenson, who was sent against the Sétupati, surrounded his fort and captured the Rájá without resistance in February, 1795. The Sétupati was deposed, and his sister was, after the direct management of Ramnad by the British for about eight years, made the Istimrar Zamindarni in 1803.

The last war with Mysore. Tipu had been intriguing with the French, and, when the Governor-General protested against his intercourse with them, no satisfactory reply was received. Hence orders were issued for the advance of an English army into Mysore in February, 1799. Colonel Brown with a force of 1,400 men from the Tondaimán reached Seringapatam on the 11th of May after capturing Karúr, Erode, and other small forts in April. He learnt that he was just a week too late and that Seringapatam had been captured on the 4th of May and Tipu killed. Colonel Brown's detachment returned to the south on the 22nd of May and took possession of the district of Coimbatore. The officer sent back the Tondaimán's men in July, 1799.

Orders were passed for the grant of prize-money to the Tondaimán's officers and men. At first there was an attempt to exclude the detachment of Colonel Brown from any share in the

captured property, as Col. Brown reached Seringapatam only after the fort had been captured. Ultimately the detachment of Colonel Brown was admitted to share in the general distribution in the same manner as if it had been present at the assault of Seringapatam".

Transfer of the Carnatic (and Tanjore) to the English. We may mention that, after the fall of Seringapatam, papers were found in the fallen city showing that Muhammad Ali and his son Umdut-ul-Umara, who was then the Nawab of Arcot, had been engaged in treasonable correspondence with Tipu. An inquiry was ordered, but while it was going on, the Nawab died. His heir would not accept the terms offered by the English, and the Nawabship was therefore conferred upon a junior member of the family, with whom a treaty was entered into, in accordance with which the Nawab was to receive one-fifth of the revenues of the province—never less than 12,000 pagodas—every month, and a proclamation was issued on the 31st of July, 1801, announcing the transfer of the Carnatic to the East India Company. The kingdom of Tanjore had been made over to the Company on the 25th of April, 1799, on condition of the retention of the Tanjore Fort by the Rájá and of an annual payment to him of one lakh of pagodas and one-fifth of the net revenue of the country. So from August, 1801, the Company represented both the Nawab and the King of Tanjore and exercised full control over the provinces which had belonged to them.

The beneficial results to the Tondaiman of the transfer. That the Tondaimán benefited greatly by the transfer of the Carnatic to the English goes without saying. So long as the Nawab was the ruler, his underlings at Trichinopoly were constantly troubling the Tondaimán for draught bullocks with sacks, sheep, fowls and other articles as also for loans of money, were making a number of recommendations on behalf of *Fakirs* and *Pallivásals*, and were requiring him to pay large sums of money for the celebration of the Ramzán festival, during the Muharam festival and as dues of *Pallivásal* Charity. The Tondaimàn must have felt very thankful at having been relieved from all the above-mentioned worry on the assumption of the Government of the Carnatic by the English Company.

The first 'Poligar War'. Ka*tt*aboma Nàyak, Palayakár of Pánjálamkuricchi, the Palayakár of Nagalápuram and some other Palayakárs refused to pay their Peshcush and were committing depredations. Their mutinous conduct was left unnoticed until the fall of Seringapatam in May, 1799, set free sufficient forces for an army to be sent against them. An expedition was placed under the command of Major Bannerman in August, 1799. The fort of Pánjálamkuricchi was attacked and Ka*tt*aboma Náyak evacuated it with his party and fled northwards. He was pursued by the Ettayapuram pálayakár, but Ka*tt*aboma Nâyak escaped first to Sivaganga and then to the woods in the Tondaimán's country.

Capture of Kattaboma Nayak, and six others by the Tondaiman. On the 8th of September, the Collector, Mr. Lushington, wrote to the Tondaimán to exert himself to secure the person of Ka*tt*aboma Náyak and of the Pálayakár of Nagalápuram, who were represented as having fled to his country. The Tondaimán wrote to Mr. Lushington on the 24th September, 1799, that "on every side in the mountains and on the hills he had placed people to find out the hiding place of the enemy", that "by the blessing of God, the prosperity of the Company and his own good fortune, Kuttabomma Nayak with his dumb brother, two brothers-in-law and three other people—altogether seven persons—were discovered in the jungle of the village of Kaliapoor, in the Sivaganga Taluk." They were sent, as required, to Captain Smith commanding in Madura.

Kattaboma Náyak was soon afterwards removed to Kaittár, in the Tinnevelly District, where on the finding of a Court-Martial, he was hanged on the 17th October, 1799, in the presence of the Pálayakárs of Tinnevelly assembled for the purpose. The others that had been captured were kept in confinement at Palamcotta. The rebel Pálayakárs were dispossessed of their estates and dismantled their own forts and gave up a considerable quantity of arms, "reserving, however, as will be seen further on, a sufficient supply for future use", and the first "Poligar War" came to an end.

The Tondaiman receives hearty congratulations from the English officers. Congratulations were showered on the Rájá of

Pudukkóttai for his capture of Kattaboma Náyak and his party. Mr. Lushington informed the Tondaimán that by this act "the Company were highly gratified, he was much applauded and that he was fully established in their favour". He also wrote to the Government to state that "indeed in whatever point of view it was considered, the service which the Tondaimán had performed was of the highest importance". The Governor, Lord Clive, wrote to the Tondaimán in November that "his ancestors with reference to the Government of the English Company were firm in the former wars and rendered excellent services at different times", that "the fresh proof of his exertions and the interest taken by him in Government affairs had already spread the fame of his family", that "it was impressed on his mind and would be communicated to the Directors in England" and that "by way of gratitude, he was sending therewith one Khilut (a dress of honour) with a horse". The Rájá received also a present of two thousand Kali Chakkrams (gold coins).

The second 'Poligar War'. The pálayakár of Pánjálamkuricchi who was hanged at Kaitár in September, 1799, had left two brothers who were confined at Palamcotta. Of these the younger, Umayan or "the dumb boy", as he was called, was "a person of great energy and full of resources and was regarded by the natives almost as a divinity". The two brothers in confinement had a sympathiser, Sivattayya, a near relation, at large, who was the leader of a large party of sympathisers. And through his efforts the two brothers and a number of other pálayakár prisoners confined at Palamcotta made their escape in February, 1801, by overpowering their guard. They reached Pânjàlamkuricchi before next morning and the men with them increased in number till it rose to 5,000. They rebuilt the fort, so that it was in a better state than it had been before its demolition". Lieutenant-Colonel Agnew who was appointed to command the troops in the field, captured Pânjálamkuricchi in May, 1801, and on the capture of the fort, the rebels fled into Sivaganga where they were received with great honour by the Marudus. These were called upon by Col. Agnew to give up the chief of Pánjálamkuricchi and other principal leaders, on pain of being themselves treated as rebels, and as they showed no signs of compliance,

operations were commenced against them. Lieutenant Colonel Innes, commanding in Dindigal, was directed to co-operate with the troops in Sivaganga.

The Tondaiman's services to the English. The Tondaimán was applied to for help and the services that he rendered have been admirably summarised by Captain William Blackburne, in a letter which he wrote to the Madras Government in May, 1803.

The following extracts are from this letter :—

"Tondiman had everything to dread from the hatred and revenge of the surviving Chief of Panjalamcourchy, whom he had formerly arrested and delivered in fetters into the hands of his enemies, and whose brother he had conducted to the scaffold. Despairing of inducing him to become a party in their rebellion, they sent him word that he must be sensible that his country was entirely at their mercy, that if he would not join them, they required from him at the least a strict neutrality, and they insisted that he should neither send succours nor provisions to the Company's troops nor allow them a passage through his country. If the Tondiman failed in any one of these points, the Servagars declared that they had bound themselves by a solemn oath to send the Panjalamcourchy Chief and his followers, and five thousand of their own troops to overrun his country and to plunder and burn it. Nevertheless the Tondaimán directed his troops to be assembled, and in four days three thousand marched to join Lieutenant Colonel Innes.

"At the first suggestion, Tondiman gave up Trimiem, the only stronghold in his dominions, for a depôt for the use of Lieutenant Colonel Agnew's army.

"Tondiman received with distinction the Zemindar of Sivaganga whose installation by the English with much state in the camp, had been of service in detaching many from the rebel "Marudus", and afforded him protection, although he was well aware that this step would excite the most rancorous hatred in the rebels. He sent nine hundred men, who escorted the Zemindar and remained with him as a body-guard.

"A great number of the families of Murdoo's principal adherents had concealed themselves in the jungles upon or near the frontiers of Tondiman. A list of these families was sent to Tondiman and he apprehended the whole in one night and secured them, some in the Fort of Trimiem and others in the villages in the interior.

"During the whole of the campaign, the Tondiman's troops alone escorted all the supplies of grain, *etc.*, which were sent by the Collector of Tanjore to the depôt at Trimiem and the stores and ammunitions which were sent from Trichinopoly were met by the Tondiman's guard at the frontier and conducted with speed and safety to the depôt.

"Frequent and important intelligence was sent to me by Tondiman, with many sensible opinions on the peculiar nature of the war, which received the approbation of Lieutenant Colonel Agnew".

Operations in the Sivaganga country. Siruvayal was occupied by Lieutenant Colonels Agnew and Innes on the 30th of July, and for about a month the force was employed in endeavouring to penetrate the dense forest between the camp at Siruvayal and the fort at Kalaiyárkóvil, the principal stronghold of the rebels, situated about five miles direct south of Siruvayal. A large number of woodcutters from Dindigal and Poodocottah were put upon this work. In September Piránmalai was taken.

The end of the War. *October, 1st.* The dawn saw us advance by three distinct routes to the redoubted Kalaiyárkovil. The united chiefs defended themselves with great valour and resisted the whole force that could be brought against them. The superiority of discipline at length prevailed and Kálaiyárkovil was soon afterwards taken (1st of October), and the rebels dispersed in every direction immediately afterwards. By the end of the month, the two Marudus, their sons and principal followers as well as the Chiefs of Pánjàlamkuricchi had all been taken and executed with the exception of the younger son of Chinna Marudu and seventy-one others who were transported for life.

The Tondaiman praised by the Governor for his help in the War. The Governor of Madras wrote to the Tondaiman in December that "he was happy to observe that the disturbances were over through his kind aid and advice", that "when he brought to his mind the innumerable instances of his solicitude and anxiety to further the interests and prosperity of the Honorable Company, he (the Governor as the good friend of the Tondiman) could not but express his sense of the worth and excellence so vividly shining in his good conduct towards them", and that "he hoped that God would render the long existing friendship between the Tondiman and the Honorable Company to last for years to come".

The close of the Era of War. In 1801 the era of war came to an end, so far as South India was concerned. "A mixed Government, partly carried on on English principles and partly controlled by the Nawab's prejudices, had come to an end and been succeeded by a Government purely English, at unity with itself and as just as it is powerful. The results of this change have been most important and valuable. The Poligars had become Zamindars and had changed their nature as well as their name. One can scarcely believe that the Náyaka and Marava Zamindars of the present day are the lineal descendants of those turbulent and apparently untamable chiefs, of whose deeds of violence and daring the eighteenth century was so full".

The Sepoys of the Tondaimán "found their occupation gone" and "the Amergars and Ooliagars to whom lands had been given on service tenure instead of wages" were required to watch at the gates of Palace, oversee paddy, *etc.*, at the time of (Amáni) harvest and collect Sirkar money *etc.*,"—rather tame work for men that had opposed Haidar and "the Marudus".

Grant of the Kilanilai tract to the Tondaiman. In April, 1803, the Resident of Tanjore wrote to the Tondaimán that he had received the commands of the Governor to ascertain the nature of the Tondaimán's claim to Kílánilai and report it with his opinion of the degree of consideration which it might deserve.

Having ascertained the full extent of the Tondaimán's claims and wishes, the Resident of Tanjore, Captain Blackburne,

submitted a very full and explanatory report (May, 1803) to the Madras Government, furnishing a statement of the conduct of the Tondaimân during the Sivaganga rebellion and submitting two packets of translations made by himself of papers received from the Tondaimán, of which one contained a statement of the Tondaimán's claim to the fort and district of Kílânilai and translations of letters on which it was founded, and the other contained letters received by the Tondaimán's ancestors from persons of distinction in the Company's service.

The Governor-in-Council having considered the Report, ceded the fort and district of Kíláuilai to the Tondaimán by a grant, dated 8th July, 1803, from which we give the following extracts.

"It is my intention that you and your descendants shall hold the district in perpetual lease, subject to the tribute of an elephant to be presented annually to the British Government. But as the orders about to issue on this subject must be dependent on the order of confirmation of the Honorable Court of Directors, you will not consider the arrangement to be permanent until it shall have been ratified by the Court of Directors. In the meantime I shall direct that you shall be placed in possession of the Fort of Keelanelly and that you shall enjoy the revenues of the district until the final decision of the Court of Directors on your claim shall have been made known to this Government.

"With reference to the honorary marks of distinction* which Captain Blackburne has informed me that you are desirous of possessing, I have determind that you and your descendants shall be permitted to assume the distinguishing marks of two gold chobdar sticks, conformably to the wish which you have expressed on that subject; and in token of my approbation, I have directed that two gold sticks of that description shall be prepared and presented to you in my name".

The grant of Kílánilai was made subject to the yearly tribute of an elephant. The tribute, however, was not insisted upon,

* These were the use of the title of *Maharaja*, and the use of the White Umbrella and Gold Chobdar sticks,

and in 1836 it was formally excused. The two gold Chobdar sticks were handed over to the Tondaimán's Vakil in December, 1803.

In 1804, certain boundary disputes between Pudukkóttai and Marungapuri and Pudukkóttai and Manappárai were settled and boundary stones planted by the Company's officers.

The Tondaiman's Charities. The ruler styled 'Bhoja Raja'. We shall now turn to the charities that were instituted by this ruler, and to his liberal patronage of learned men. He distinguished himself by his munificence so much that he was given and is generally known by the name of "Bhoja Rájá", the well-known ruler of the State of Dhár, whose Court was adorned by a galaxy of learned men.

A number of Chattrams or feeding houses were established during the rule of this Tondaimán by the Rájá and his relatives, such as the Adaippakkáran Chattram and the Chattram at Kulaváippatti. Endowments to many temples both within the limits of the State and outside were made by the Rájá. It is said that it was during the time of this ruler that lands were assigned for "the Tondaiman's *Kattalais*" or offerings in the name of the Tondaimán to the Gods at the well-known shrines of Ramésvaram, Madura, Palani, Chidambaram, Tirupati and other places. Many Brahmins are found to have been imported for the civilisation of the State, who were encouraged to settle down here by presents of houses and lands as at Kiranúr.

In some cases, lands were measured out and assigned rent-free for Agrahárams being built, as at Subbammálpuram near Valnád.

Grants of Sarvamányam lands. Tracts of land in various parts of the State were assigned to Brahmins as Sarvamányams or as rent-free lands, as at Kóvilúr or Ammaniammál-samudram, Malaiyúr or Rámachandrapuram, etc. In assigning tracts of lands to others either rent-free or at easy rates of assessment, the Tondaimán made an attempt to get forest lands cleared and rendered fit for cultivation. There are records of more than 50 cases, in which forest lands were required to be measured out

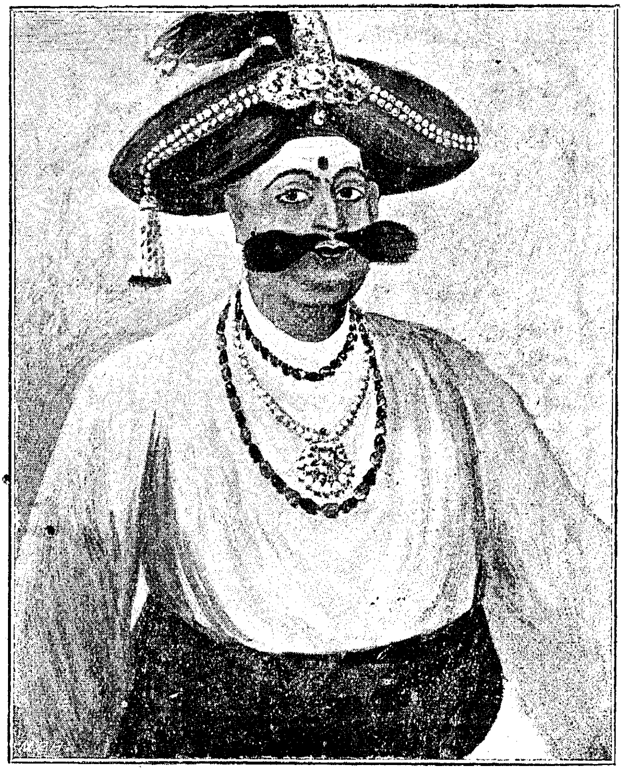
and granted to Brahmins rent-free. Learned men were encouraged and there are specific cases of lands assigned to learned men. In this way, there was much literary activity during Bhoja Rajá's rule.

Death of the Tondaiman. Rájá Vijaya Raghunátha Tondaimán expired on the 1st of February, 1807. At the time of his death, he left two sons, Vijaya Raghunátha Ráya Tondaimán and Raghunátha Tondaimán, who were only ten and nine years of age respectively. Nevertheless, the mother of these children, Áyi Ammá Áyi, determined to commit *Sati*, and, in spite of all dissuasions to the contrary, threw herself into a specially prepared pit of fire, after entrusting her sons, it is said, to the confiding care of Captain Blackburne, who, however, was not then at Pudukkóttai. The *sati* of Áyi Ammá Áyi occurred at Káraittóppu, the funeral-ground of the Tondaimán family, and after this occurrence the ground came to be called *Málai Idu* or மாலை இடும் (இடம்) *i. e.*, the place where wreaths of flowers were offered to the departed chaste woman. A temple was erected at the place, which was endowed with large tracts of land for púja and offering to be made to her image in the temple.

The Tondaiman's character. According to Mr. S. R. Lushington, who afterwards became Governor of Madras, the Tondaimán "gave a proof of fidelity to the Company that had never been surpassed" and according to Lord Clive, Governor of Madras, "he had not only rendered himself conspicuous among the allies of the Honorable Company, but had far extended the good name which his ancestors had secured for him". He ruled and treated his subjects and servants with kindness and he carried on the civil and military administration regularly".

Vijaya Raghunatha Raya Tondaiman.

Vijaya Raghunátha Ráya Tondaimán became the ruler of the State on the 1st of February, 1807. He was then only a minor of ten years of age. For the succession of the young Rájá Bahadúr, the sanction of the Madras Government, which had stepped into the place occupied by the Nawab, was soon received, and the Rájá Bahadúr was taken round the town in procession and installed to the most unfeigned satisfaction of the people of Pudukkóttai.



Raja Vijaya Raghunatha Raya
Tondaiman Bahadur
1807—1825.

The Tanjore Resident becomes the Political officer for Pudukkottai. Soon after the death of Rájá Vijaya Raghunátha Tondaimán, Major Blackburne, Resident of Tanjore, was required by the Madras Government "to undertake the management of the province of Poodoocottah and the guardianship of the minors". "He held the offices of the administrator of the province of Pudukkóttai and guardian to the minors for ten or twelve years, and when he delivered the charge of the province into the hands of the young chief at his majority, he continued, by the orders of the Government, to be the medium of communication between him and the public officers of the Provinces of Tanjore, Trichinopoly and Madura, by which the Province of Pudukkóttai is surrounded". In 1841, the Residency of Tanjore was abolished and the charge of the Political Agency of Pudukkóttai was entrusted to "the Principal Collector of Madura".

The Agency was transferred again in 1865 to the Collector of Tanjore, and again in 1874 entrusted to the Collector of Trichinopoly, who has continued since then to be the Political Agent of Pudukkóttai.

Administration during the minority of the Raja. Soon after Major Blackburne assumed the superintendence of the State, we find Máppillai Pallavaráyar,—son-in-law of Raghunátha Ràya Tondaimàn, and husband of his "only daughter, the highly honoured Ammál Áyi",—and Tirumalai Tondaimán, Chinna Aranmanai Jágírdár, as the Managers of the State. The Resident's instructions were issued to them, which they carried out through the Sarkíl Venkappayyar. But the Resident found in the course of a year that the Managers, who made no attempt to clear the debts of the State, who were reported to be oppressing the weak and who did not treat the relatives of the Rájá with the respect due to them, did not deserve his confidence. One Anantayya, a servant of the British Government, was therefore appointed by the Madras Government as '*Káryast*' or *Agent* "to exercise all the authority of the Rajah Bahadur under the superintendence of the Resident". The Agent Anantayya also incurred the Resident's displeasure and the management of the country was therefore entrusted about 1814 to a committee consisting of three members called *Managers*. In 1815, when the Resident gave

the Rájá fuller powers, the 'Managers' became 'Counsellors'. In 1817, the Rájá became the independent ruler of the State, the Resident confining himself to a general superintendence of its affairs. The Sarkíl's place which became vacant in 1814 was not filled up till 1822, when it was given to one Soiroba Náig, an honest and capable officer of Tanjore. Soiroba Náig continued as Sarkíl from 1822 to 1853.

Training of the Princes. "The charge of the Princes seems to have been Captain Blackburne's peculiar care. Masters were immediately appointed to instruct them in Sanskrit, Mahratta, Telugu and Tamil languages. They were taught also the manly exercises of horsemanship, fencing, the use of the bow and the arrow, *etc.* After a time an instructor was also appointed to give the Princes lessons in the English Language. When the Young Rájá attained the age of 15 years, Major Blackburne advised the Rájá "to attend occasionally in the highest Civil Court, to make himself acquainted with the legal proceedings", and shortly afterwards the young Rájá took upon himself the inspection of the Revenue accounts

The Resident was never tired of giving sound advice to the Rájá and the Managers, and to the latter he once wrote that "if they taught the Raja in the beginning of his reign to plunder the weak, they might be sure that before the end of it he would plunder them also".

He frequently wrote to the Rájá as follows:—

"Protect all your subjects from oppression and extortion. This is the most sacred duty of a king. Any violence committed against any one in your country is an injury to you......See every thing, hear everything and suffer no injustice, oppression or idleness to enter into any part of your administration. No human consideration whatever should induce you and me to acquiesce in an injury to a poor man. This is your sacred duty in particular and as you fulfil it properly, the blessings of the great Judge of kings and cultivators be upon you"..."No excuse whatever can be admitted as a justification of your expense exceeding your income...If you do not persevere steadily, all

Sir William Blackburne.

your labour will be thrown away, and in the eyes of the British Sardars, you will be mixed and confounded with the mass of the native dependent chiefs and pollygars...You should be the benevolent father of your people, consulting like a tender parent the welfare and comfort of the children rather than your own gratification".

The relation between the Raja and Major Blackburne. The relations between the Resident and the princes were very intimate. The Princes called the Resident their "father", and the Resident was attached to them as a parent to his sons. The Resident wrote of them as follows in 1825. "The Rajah Bahadur and his brother were particularly endeared to us from various circumstances. Their orphan state, the tender age at which they were placed under my guardianship, their amiable disposition, aptitude to learn and a most unbounded and implicit confidence in my friendship which distinguished their early years and increased with their growth...". On the death of the elder of these, he wrote to the younger in December, 1825, as follows:—"It would be fruitless to describe the effect which the loss of one of our *children*, so beloved, so respected, so highly praised, has had upon us. I say *children*, for such we always considered and loved you, and although the custom of our country prevented us from so addressing you, *we received willingly from you the endeared appellation of Parent*".

Reforms that were needed. "With the exception of informers, no checks existed in the Revenue Department. No double set of accounts as in Tanjore and the Carnatic; no Curnams; no regular Cutcherries in the District with officers appointed by Government; no regular dufter in the capital; no office anywhere in which the accounts of the country were recorded.

"The administration of justice in Tondiman's country was not less defective than that of Revenue, in succession to which I notice it, because the only regular officers of justice were the Revenue officers.........They held no regular courts, were not aided by Pundits or Shastries, kept no record of their decisions and did not report them to the Government.........Injuries committed by men of influence or in power they never noticed;

and they received no complaints against the great Jaghiredars who exercised without restraint a judicial authority over the lands in their possession........."

"No alteration has been made or attempted in the ancient police establishment of the country. It is a strict cavalgar system and under the direction and control of a strong Government appears to be fully adequate to its objects."

Revenue and other reforms. For the collection of revenue, the country was divided into five Taluks, all public business was required to be transacted in the public Cutcherries, all the Revenue ordered was to be paid to the Sirkeel, whose receipt should be deemed the only valid voucher for the Revenue officer, etc. Treasury rules were also passed such as that all public money should be kept in public treasuries, that no extraordinary expenditure was to be incurred without the sanction of the Resident, etc. It was also proclaimed throughout the State that all taxes not collected till the year of the Rájá's death (1807) were to be remitted.

Establishment of Courts of Justice (1811–1814). In 1812, regular Courts of Justice were established. In 1814, the Courts were reorganised, and "some general regulations for the Courts of Civil and Criminal justice which differed in some degree from those which had been already adopted" were drawn up and sent by the Resident. Two separate Courts were formed, named *Nyáya Sabhá* or Civil Court (of four Judges), and *Danda Sabhà* or Criminal Court (of three Judges). A third Court called the *Mudra Sabhá*, which was to decide Civil cases of a lower grade than the Nyáya Sabhá to which it was subordinate, was also established about this time.

The marriages of the Raja and his brother. In 1812, the Rájá and his brother were married. A daughter of Singappuli Aiyá (probably of Kallákottai) and a daughter of Tirumalai Panrikondrán of Kattakkuricchi were married to the Raja. A daughter of Súryamúrti Panrikondrán of Kattakkuricchi was married to the Raja's younger brother. The Rájá and his brother took a trip to the seaside (Sétubávàchattram in the Tanjore District) in the year.

The Western Palace affairs. In 1813, a petition was presented to the Madras Government regarding the Western Palace affairs by Mínakshi Ammál, mother of Rájagopal Tondaimán of the Western Palace. The Resident reported that the complaints were unfounded and the petition was therefore dismissed by the Government. She presented a petition again in 1815, and the Government forwarded it to the Resident with the remark that there was a strong conviction in their minds that she had sustained a real grievance. In 1823, the Rájá conciliated the Western Palace Jágírdár by his munificence to him, for which he was praised by the Resident, as "the act was not less becoming in him as the prince and ruler of the province and the head of the (Tondaimán) family than it was prudent and wise". The Western Palace Jágírdár was also required by the Resident to acknowledge the liberality and kindness of the ruler to him.

The Raja Bahadur congratulated by the Court of Directors. The Resident informed the Rájá in January of this year (1813) that the Honorable the Court of Directors had expressed great satisfaction at the general state of his affairs, praised him highly for his attention to the administration of justice and declared their entire approbation of the Rájá's humanity and liberality in resolving to rebuild the town of Pudukkóttai (after a fire in 1812). It was in this letter from Government that the Rájá was for the first time styled Rájá Bahadúr in an English letter by the Government of Madras.

A proposal for suppressing the manufacture of earth-salt. In May, 1813, the Resident received suggestions from the Collector of Tanjore for preventing the manufacture in the State of earth-salt, or at least for the absolute restriction of the sale of it for the consumption of the inhabitants of the State. The Resident wrote to the Collector pointing out that the suppression of earth-salt manufacture was objectionable in various ways. He further mentioned that the bulk of the article was so great that it was not easy to remove it from place to place without a discovery, that "without a *ravanah* * it could not pass into the province of

* A pass-port; a certificate from a Collector of Customs authorising goods to pass without payment of further duty.

Tanjore, unless it deceived the vigilance and activity of the Collector's Chowky † Department, which could not, in regard to the bulk of the article as well as the indefatigable efforts of that department, be considered to be practicable," that "it was notorious that in the southern part of the province of Tanjore the people made the earth-salt for their own consumption", that "they could make it at the same expense which it cost the inhabitants of Poodoocottah", that "it was certainly much more easy for them to supply themselves in that manner without the knowledge of the revenue officers than to obtain so bulky an article from Poodoocottah through all the impediments which were presented to its passage by a double row of chowkies and police officers".

For these reasons the suppression of earth-salt manufacture was decided against. Its manufacture was restricted to four or five central places remote from the frontier, and it was ordered that the salt should be made by the Sirkar officers and that the quantity which might appear necessary for the consumption of the neighbouring indigent villagers should be issued to them at *cost* price, so that there might be little or no temptation for these people to make it.

The Collector considered the arrangements "quite satisfactory".

A Survey of the State. In May, 1813, orders were received from the Government of Madras that a survey of the country under the Rájá's authority might be made, the result whereof may be taken to be the very interesting account of Pudukkóttai that was prepared in the year, giving details relating to the physical features, irrigation channels, tanks, temples, mantapams, roads, villages, imports, exports, manufactures, *etc.*, of the State.

In this year a charity school was opened by the Rájá in the town, in which children were educated free and supplied with palmleaf books and writing materials.

Interference with the lands enjoyed by Amarakarars, 1814. The Amarakárs were turned away by Anantayya about

† Custom house.

this time from the lands which had been cultivated and improved by themselves and their ancestors, and which had been enriched by them with wells, tanks and dwelling houses, having been allotted equal spaces of land elsewhere.... When the Resident heard of this, he "cancelled the innovation", pointing out that the nature of the tenure was thereby altogether changed.

It was about this time that the accounts of the State were required to be kept in Maratti, which required men knowing Maratti and Maratti systems of accounts to be appointed. The power was thus transferred into the hands of the Marattas, and most of the offices, high and low, were filled by the Marattas till about 1875.

Establishment of an indigo factory at Karambakkudi. In 1814, indigo works were started at Karambakkudi. Indigo was to be manufactured and sent for sale to England. It was a concern in which the Rájá and Mr. John Blackburne, a brother of the Resident of Tanjore, were both interested as partners. In May, 1823, Mr. John Blackburne having left India for England, the indigo farm and the factory at Karambakkudi were handed over to the Rájá.

The prosperity of the indigo works at Karambakkudi induced the Rájá to open in 1830 another indigo factory at Káraitthóppu, a little to the south of the town. This factory was also for a time in a fairly flourishing condition. Both these factories were found to work at a loss in 1841, and indigo manufacture was given up soon afterwards.

Some men from Kandy sent as State prisoners to Pudukkòttai, 1816. In 1815, there was a war against the King of Kandy on account of his having seized and mutilated some native British subjects, who had gone to Kandy to trade. The King was defeated and deposed, and some of the captured Kandians were sent as State prisoners to the State.

It is very likely that many of those that were sent over to the State had relatives in these parts. The Resident in sending 13 of these Kandians on the 31st of January, 1816, wrote to the Rájá that "they were not to be under any other restraint than

their parole not to quit without the permission of the Raja the villages in which they might reside" and that "it was the desire of the Government that they should be treated with respect and kindness".

The Raja invested with full powers, 1817. In 1817, Rájá Vijaya Raghunátha Ráya Tondaimán was invested with the full powers of a ruler, the Resident informing him "that he had entire confidence in his abilities for Government, in his hatred of oppression, in his love of justice and in his humanity and benevolence".

The Raja's powers and privileges clearly set forth by the Resident, 1822. In this year a letter was written by the Resident to the Rájá of Tanjore in which the rank, the position and the dignity of the Rájá of Pudukkóttai were very clearly explained. The whole of the spirited letter is well worth quoting.

"To H. H. Maharaja Serfoji, Raja of Tanjore.

"Captain Hardy has informed me that your Highness has refused compliance with the request which I had the honour to make to you yesterday that the compliments heretofore paid to the Sirkeel of Rájá Tondiman Behauder be directed by your Highness to be paid to the present Sirkeel on his visit to me to-morrow and that your Highness considers that the Ràjá Behauder, being merely a Zemindar, has no right to the distinction of a Sirkeel.

"A Zemindar is a landholder, paying rent to the Government, but possessing neither Military nor Civil authority over the land of which he is the proprietor, he and all his dependents being amenable to the British Courts of Justice, Civil and Criminal. Rajah Tondiman Behauder is a native hereditary chief, the Prince and Ruler of an extensive Province. He is a dependent Chief, in regard to all matters of a political nature on the British Government, to whom as his liege lord he owes allegiance and military service. In the internal arrangement of his Province, he is absolute. He has the power of life and death. He enacts laws, appoints Courts of Justice, Civil and Criminal, maintains a considerable military force, collects his revenues and disposes of

them at pleasure, paying no tribute either directly or indirectly through the well-deserved kindness and favour of the British Government. All his subjects are expressly exempted from the jurisdiction of the British Courts. The Rajah Behauder's Sirkeels and Fouzdars have been received with the compliments requested from your Highness whenever they have visited British Stations, and it is indeed a matter of much surprise as concern to me to receive this refusal from your Highness. I shall be very happy if the explanation I have shortly offered, for a great deal more might be said of this distinguished Chief, shall incline Your Highness to grant a request of the Resident at your Court, who is responsible to the Honorable the Governor for the propriety of what he asks and considers a reciprocity of attentions and civilities as being not less graceful and becoming in your Highness than consistent with the alliance which unites your Highness so closely with the British Government.

I have the honour to be, *etc.*, *etc.*,

Tanjore, (Sd.) W. BLACKBURNE."

31st December 1822.

Resignation of Lieutenant-Colonel Blackburne as Resident and his departure for England, 1823. Lieutenant-Colonel Blackburne resigned his place as Resident of Tanjore and embarked for England in March, 1823. In the last months of his stay in India, he was ever thinking of Pudukkóttai and its Rájá. He spoke of the Rájá Bahadúr fully to the Governor and to the Chief Secretary to the Government, and he wrote to the Rájá to say that all were quite prepared to protect and befriend him, and that he did not think that the Rájá would suffer any other inconvenience from his departure than the loss of an affectionate friend. He had made up his mind to be attentive to the interests of the Rájá in England, wished to have from the Rájá a memorandum of his wishes, and doubted not that he would be able to contribute in many ways to his comfort and prosperity.

The Raja's death and character. We have now the painful duty of recording the death of this much loved and respected ruler in June 1825. "The Rájá Bahadúr" was a very amiable, talented and successful administrator, and the premature death at

the age of twenty-eight of the Rájá "who was so exemplary in his public character and so benevolent and amiable in all the relations of private life" must have spread the greatest grief throughout the State. "His acquirements, his disposition, the regularity with which he applied himself to the business of his State "had reached the notice of the Honorable the Court of Directors".

Raja Raghunatha Tondaiman Bahadur.

As Rájá Vijaya Raghunátha Tondaimán died without issue, his brother and legal heir Raghunátha Tondaimán ascended the musnud after him. The Resident wrote to him on the 14th of June, 1825, that he should keep up his spirits as well as he could, as overwhelming grief would injure his health, and that he should begin attending to public affairs to divert his mind from dwelling upon the same melancholy subject. The public installation came off on the 20th of July.

Character of Raja Raghunatha Tondaiman. "The public and private character of Raja Raghunatha Tondaiman Bahadur stood in the highest rank. He was the just and enlightened ruler of his people, their kind and benevolent master, and the faithful and devoted ally of the British Government. He was high-principled, candid and sincere, and to deceit of any kind he was a total stranger".

The Raja's charities. One of the first public acts of the Râjá was to perpetuate the name of his brother and to secure salvation for his soul by building about four miles to the east of the town an Agraháram of twenty houses which were all on the same plan and of the same size, calling it Vijaya Raghunáthapuram after the name of his brother and presenting it with lands in 1826 to deserving Brahmins. Another Agraháram was built on the northern bank of the Vellár opposite to Kadayakkudi Agraháram and presented to Brahmins under the name of Prasanna Raghunáthapuram for the merit of the ruler himself.

The Rájá's pilgrimage to Rámeswaram. Soon after making these grants, we find the Tondaimán starting (in February 1827) on a pilgrimage to Rameswaram to perform, we may suppose, the needful rites for his brother's soul.

His Excellency
Raja Raghunatha Tondaiman Bahadur
1825—1839.

A hurricane in the State. In 1825, the rains held off and there was a drought in the State. The drought was followed in May, 1827, by "a terrific hurricane attended with rain, which caused great injury to the cattle, trees and houses in the State".

Interview with the Governor at Viralimalai. In August, 1826, the Tondaimán had the honour of having an interview with His Excellency the Governor of Madras, who was then touring in the Southern Districts of the Presidency. The Resident at Tanjore wrote to the Tondaimán that the Governor would be at Virálimalai on the 18th of August, that he would introduce the Tondaimán to the Governor, and that the Tondaimán should send his Sirkíl and Foujdár to meet the Governor at the boundary of the country on the Trichinopoly side, six or seven miles from Virálimalai. From a memorandum of the interview which was prepared and despatched for the information of Colonel Blackburne in England, we find the Governor complimenting the Rájá on his "speaking English very well", asking the Rájá why he called General Blackburne his father, and informing him that he knew well the history of his ancestors.

Marriages of the Rájá's daughters. On the 15th of May, 1828, the Rájá's eldest daughter was married to one Rangan Pallavaráyar, a Jágírdar of distinction, who "was honoured as the heir and generally called the son of Ammal Ayi, daughter of Raya Ragonatha Tondiman, ruler of the State from 1769—89, as, after the death of her husband, Mappilay Pallava Row, without issue, she brought up her brother-in-law's son (Rangan Pallava Row) as her own child". The Resident who had been invited for the marriage, "to show that the descendants of the faithful Tondiman had claims upon the gratitude and good offices of the Hon'ble Company", presented the Rájâ with a khilát of congratulation. The Rájá's second daughter was married to R. Raghunáthaswámi Panricondrár on the 26th of June, 1831.

Boundary disputes. There were a large number of boundary disputes between the State and the Tanjore District as also disputes relating to the boundary of the State on the Trichinopoly side. Most of these were settled by arbitration.

Birth of an heir to the Raja. In October, 1829, a son and heir was born to Rájá Raghunátha Tondaimán, who was given the name of Rámachandra Tondaimán. The Resident wrote to the Rájá that a child of his to inherit his honours was alone wanting to complete his happiness and that God that was pleased to bestow this great blessing on the Rájá should also be pleased to make the child a worthy descendant of the Tondaimán family.

In 1831, another son was born, who was named Tirumalai Tondaimán.

A question of jurisdiction in criminal trials. In 1829, and in 1834, the question of jurisdiction in criminal trials was raised and decided in favour of the Tondaimán. It was decided in 1834 by the Governor-General in Council that the subjects of Pudukkóttai and other Native States should be always amenable to the British Courts for crimes and heinous offences committed within the British territory, but "that this practice should not be reciprocal, such a distinction being a proper prerogative of the paramount power". These rules made a very distressing impression on the mind of the Tondaimán. The Rájá felt that his people would no longer look up to him as an independent prince supported in all the authority of a sovereign, and that he would no longer be considered as an old and faithful ally of the British Government.

After obtaining from the Rájá detailed information relating to the Courts, the laws and criminal procedure in the State, the Resident made a strong representation on the subject to the Governor. The representation had the desired effect and the Tondaimán was informed by the Resident (April, 1836) that "the Government was prepared to deliver over offenders being British subjects, to be tried in His Excellency the Rájá's Courts, at the requisition of the Resident".

The Resident wrote in December, 1836, as follows.

"Your Excellency perhaps does not know that the jurisdiction which has been conferred on you by the Government of India and also by the Madras Government is not possessed by the Raja of Travancore".

Another order supporting the Rájá was now passed by the Madras Government.

In forwarding to the Rájá a copy of an endorsement made by order of the Madras Government on petitions addressed to them by some of the Rájá's subjects, the Resident informed the Rájá that "His Excellency would observe that those people were desired to abstain from submitting similar complaints in future", that "the Government would not allow His Excellency's just authority as Rajah to be disputed or insulted", and that "his people would look to him and consider him as their just and paternal Prince and Ruler".

Conferment of the title of "His Excellency" on the Raja. In the letter quoted above, we find the Rájá addressed by the title of "His Excellency". We may mention when and how this distinction was conferred on the Rájá. In March, 1830, the Tondaimán received the honorary title of "His Excellency" from the Governor and the title was from that time recognised by the Governor-General of India in written communications to the Tondaimán. From a letter that was written to Colonel Blackburne on the 2nd of April, 1830, we find that the letter containing the communication of the grant of the title was received by the Rájá in Public Darbar with due honour and that a salute of 21 guns was fired on the occasion. The Court of Directors approved in their letter dated 27th of February, 1835, "the mark of consideration that had been shown to the deserving Chief on the ground of his own merits and of the attachment to the British Government so uniformly and zealously manifested by his ancestors".

In 1830, the Rájá visited Trichinopoly twice, once to meet the Governor and on the next occasion, to be present at a Review of the 4th Regiment Light Cavalry; he was received with all due honors and compliments by the guards on duty, and a salute of 19 guns was fired on His Excellency the Rájá's approach opposite the Golden Rock.

A drought in the State. In 1837, there was a drought of some severity in certain parts of the State, and the Rájá very kindly made arrangements for purchasing and storing paddy to

help his people. The Governor, Sir Frederick Adam, wrote to the Rájà in March, 1837, that "Colonel Maclean had very recently mentioned to him a fresh proof of the just and beneficial principles which regulated His Excellency's conduct in the paternal care he was evincing by providing for the wants of his people, who were suffering from the effects of the drought".

Abolition of "Sayer" or Land-customs. The Sayer duties were collected by the Nawab and the Tondaimán, when articles had to pass from the territory of each of these into that of the other. In special cases, exemption from the levy of duties was applied for. The amount that was realised by the collection of such duties was at this time more than Rs. 15,000 in this State. In 1841, "the fixed rent payable to the Circar was Rs. 15,790 for the Sayer. The surplus, after paying the rent, was carried to the Rájamahal or the Palace Private Accounts. There were more than 220 articles on which Sayer duty was charged, most of them at the rate of one Gold Fanam or 2 annas per Tolam (துலாம்) weight of 120 Pullums (பலம்) or 9½ lbs.; but the rate varied according to the articles. The duty was payable only once. Goods brought from the Company's Territories or in Transit thereto paid an 'ad valorem duty' of 2½ *per cent*". Almost every article of utility or luxury that passed from one territory to another was examined at the Chowki Stations, where the customs were collected. The Chowkidars, who were in charge of the work, were generally dishonest, and various were the vexations of those that had to pass through the Chowki stations.

By Act VI of 1844, Sayer duties were altogether abolished in the British Territory, except on certain goods passing from or into what was described as "foreign territory". Pudukkôttai, as a Native State, was declared "foreign territory" under the Act, but when the Rájá explained that Pudukkóttai was a poor State and that it was dishonourable thst his State should be treated as a foreign country, it was arranged that Sayer duties should be levied neither by the Tondaimán nor by the British on any article passing from the territory of the one into the other. The Rájà appreciated the kindness of the Government very much.

Progress of Christianity. Protestant Mission work was started between 1830 and 1840 by a Church of England Missionary. In 1845, owing to some impediments, the work was handed over to the American Board Mission in Madura.

In 1848, the Americans offered their Pudukotah Mission to the Leipzic Mission Society, which accepted the offer. In 1901, Scandinavia separated from the Leipzig Lutheran Mission enterprise, and the Mission station of Pudukotah was ceded to the Church of the Swedish Mission in that year.

The Jesuit Fathers "who were working at Ávúr and other places had made themselves Indian to save the Indians", admitted to their service none but Brahmins, wore a long robe of salmon-coloured linen.........a turban and wooden sandals and lived on rice, milk, herbs and water. These social observances were condemned in 1744 by the Pope, and the Order of the Jesuits was itself suppressed in 1773. The work that had been done by the Madura Mission then fell into the hands of 'Catenars', or the Syro-Malabar priests of the Portuguese Mission.

In the meanwhile, the order of the Jesuits had been re-established (1814) and the Jesuits, unable to recover their church from the Portuguese, built another small church by the side of the one they were unable to recover. There were occasionally quarrels between the two parties; but it may be said that both the Catholic Missions are now working smoothly.

Among matters of minor interest we may mention the fruitless attempts to introduce the Kaveri water into the State and to open a British Post office in the State and a trip of the Rájá and his two sons to the Tanjore country.

Death of the Raja. We have to bring our account of the rule of this Rájá to a close. On the 13th of July, 1839, Rájá Raghunátha Tondaimán closed his earthly career. The reader that has gone through our narrative would have gathered that the Rájâ was an enlightened ruler bent on promoting the happiness of his people. The successive Residents had the highest respect for him, and Mr. Thomas Maclean, the Resident, was never tired of expressing his appreciation of the benevolence and

uprightness of character of His Excellency, whom he called "the father of his people". The Governor on hearing of his death communicated to his successor "his sense of the exemplary manner in which the Rájá discharged the important duties of his station and of his fidelity and attachment to the British Government".

His Excellency Raja Ramachandra Tondaiman Bahadur.

Accession of Raja Ramachandra Tondaiman, a minor. Administration during the minority. Rájá Ramachandra Tondaimán was a minor nine years old at the time of the death of his father. Agreeably to the instructions that had been left by the late Rájá, the Government approved of the administration being conducted, during the minority of the Rájá by "the Sirkeel, the Fouzdar and other officers in communication with the Ranee". Both the Ráni and the Resident had the highest confidence in the Foujdár Appá Aiyar, who for the time being was the most influential man in the State, the Sirkíl Soiróba Náig having been too quiet a man to assert his rights.

In September, 1839, the Government resolved upon continuing the title of "His Excellency" to the Rájá.

Towards the close of 1844 the Rájá assumed the direct control of the State, his ministers being instructed to report direct to the Rájá, but to keep the Political Agent informed regarding all disbursements of money and cases in which public servants were dismissed.

The Raja's marriages. On the 13th of June, 1845, the Rájá and his brother were married to the daughters of the Zamindár of Kallákottai in the Tanjore District. The Political Agent was present on the occasion and presented the Rájá and his brother with Khillats and *Ven Sàmarai* or white "cow's tail".

On the 31st of August, 1848, the Rájá was married again to the first daughter of the then Neduvásal Zamindár.

The Raja's visit to Trichinopoly. His Excellency the Rájá visited Trichinopoly on the 30th of August, 1845, when "a troop

His Highness Sri Brihadamba Das
Raja Ramachandra Tondaiman Bahadur
1839—1886.

complete from the 4th Regiment Light Cavalry under the command of a Captain and in Review order was drawn up for escorting His Excellency to his place of residence, the Nabob's House at Worriore", "a detachment of Artillery was paraded on the Bridge exercising ground and fired a salute of 19 guns", "the Grenadier Company from one of the Native Corps in Garrison under the command of a Subadar and in full dress was in attendance at the Nabob's House at Worriore to receive His Excellency", *etc.*

In January, 1854, R. Annáswámy Aiyar, the Foujdár of the State, was appointed Sarkíl in consideration of the faithful and important services rendered to the State by his father, Appá Aiyar, the well-known Foujdár, and of the faithfulness and ability of the gentleman, who was considered an experienced officer in Revenue matters.

1853-4. *Disturbances raised by Venkannan Sêrvaikàr and his adherents.* Some years after the Rájá was entrusted with the sole charge of the affairs of the State, he was misled by evil advisers in spite of the remonstrances of the successive Political Agents, who advised him both by official and private correspondence that he should regain the good name of his family by forbidding all his bad counsellors from entering his presence. Without heeding the advice of the Political Agents, the Rájá plunged himself deeper and deeper into debt till at last the state of affairs became very critical. The eldest brother of the Junior Ráni was also creating disturbances. Some of the designing and selfish men in the State headed by Venkannan Sérvaikáran stirred up the people to open rebellion.

Venkannan Sérvaikàr was simply an Úliyakár and so lower in rank than a common Sérvaikár. He had proved disloyal and ungrateful and been removed for misconduct in the time of Rájá Raghunátha Tondaimán Bahadúr. He set at defiance the Sarkar authorities and persuaded some of the Amarakárs or the military servants of the State not to attend to the duties assigned to them and encouraged others not to pay the Sarkar kists, but to carry away by force the produce of the Sarkar lands. The band of insurgents became stronger and stronger. The unsatisfactory state of things in the Territory was taken to the notice of

the British Government. A British military force was got down in the middle of the year 1854, the rebellion was quelled, and a portion of the force remained for a time sufficient to dissuade any persons hostile to the Sarkar from recommencing disturbance. Krishnan Panrikondár of Kattakkuricchi, one of the principal rebels and a close relative of the Rájá, was dispossessed of his Jívidam lands, deported to Madura and paid a subsistence allowance. With reference to the other refractory people including Venkannan Sérvaikár, it was ruled that their Jívidam lands should be placed under attachment and ordered that some of them should be confined in the Pudukkóttai Jail.

The allowance granted to Muttuswámi Panrikondár, a brother-in-law of the Rájá, was discontinued in August, 1854, for having brought discredit to the family by irregular conduct during his constant residence at Pudukkóttai.

Mr. Parker's Report on the disturbances. In submitting his final report No. 119 dated 1st September, 1854, on the disturbances, which had been quelled by the aid of the British troops, Mr. Parker, the Political Agent, while exonerating the Rájá from any charge of oppression such as might have in some measure justified the revolt, gave it as his opinion that the people had just cause of complaint against him for mismanagement of public affairs, and therefore recommended that he should be deprived of all share in the direct management of the finances. The proposal was approved by the Government and the Rájá's powers of administration were curtailed and the Political Agent was given a chief hand in the administration of the State. The appointments which the Rájá had to make through the Sarkíl were to be subject to the revision of the Political Agent. The Rájá was to manage the finances subject to the Agent, but his own expenses were to be restricted to his privy purse allowance. An annual report was to be submitted on the administration of the State. The Political Agent could expel from the State disorderly persons. The Rájá was to preside in the Chief Court with a Judge and Sarkíl as co-adjutors.

In 1856, the return to Pudukkóttai was permitted of Krishan Panrikondár, who had been sent to Madura for the offence of

having joined the rioters in 1854. And in 1857, the Political Agent recommended that the persons in confinement for their connection with the riots of 1854 might, in the then state of the country, be set at liberty with perfect safety.

A check to the Maratti preponderance. "The Government entirely concurred with the Agent in the propriety of abolishing Maratta accounts and of substituting English figures and desired that measures should be at once adopted for introducing the change. The Agent was also to discontinue corresponding with the Rájá or his minister in Maratti, if that had hitherto been used".

Even so late as in 1875, Mr. Pennington wrote as follows about the preponderance of the Maratta Brahmins:—

"There are two subjects of universal complaint in Pudukkóttai, the one is the Amani system and the other is the paramount influence of Maratta Brahmans, bound together by the closest ties of relationship and interest. Every one has his own private grievances of course, but all are agreed on these two subjects and it would be difficult to say which is the most execrated".

Madras Exhibitions of 1855 and 1857. Six cartloads of articles, representing almost every department, were sent to the First Madras Exhibition of February, 1855. His Excellency was thanked for the interest taken and the assistance rendered in promoting the success of the two Exhibitions. A medal of the first class was awarded to the Rájá on both the occasions.

In 1858, the extracts relating to the scrupulous observance of the treaties entered into with the Native Princes of India from the **Proclamation announcing the assumption of the Government of India by Her Majesty the Queen-Empress** were received.

In 1859, the title of "His Excellency" was withdrawn from the Rájâ for his having involved himself in spite of previous promises of amendment during Fasli 1267 (1857–1858) in additional debt to the enormous amount of 5½ lacs of Rupees, as "eminent persons who act unworthy of their high station are not entitled to be so called". The Governor, Sir Charles

Trevelyan, wrote to the Rájâ that he trusted that his good conduct would be such as to allow him to restore the title to him at some future time.

30th April 1862. The following **Sanad issued under the orders of Her Most Gracious Majesty** (Queen Victoria) and signed by Lord Canning, Viceroy and Governor-General of India, was sent to the Rájá.

"To Rajah Ramachandra Tondaiman Behaudur, Poodoocottah.

"Her Majesty being desirous that Governments of the several Princes and Chiefs of India who govern their own territories should be perpetuated, and that the representation and dignity of their houses should be continued in fulfilment of this desire, this Sunnud is given to you to convey to you the assurance that on failure of natural heirs, the British Government will recognize and confirm any adoption of a successor made by yourself or by any future Chief of your State that may be in accordance with Hindoo Law and the customs of your race.

"Be assured that nothing shall disturb the engagement thus made to you so long as your house is loyal to the Crown and faithful to the conditions of the treaties, grants, or engagements which record its obligations to the British Government.

(Signed) Canning".

Some Revenue matters. In August, 1854, some burdensome taxes were abolished, such as jungle fees, fees on picotahs, taxes on oil-machines, bangle earth, dyes, ... snuff, oil, chunam, trees that were not fruit-bearing. In 1861–2 Mohterpha tax was for the first time introduced. There was some violent opposition to the levying of the tax, which was abolished for a time. It was finally reintroduced in 1874.

In December, 1863, Bhaváni Sankar Rao was appointed Sarkíl.

Some Jágír matters. In 1842 (29th of June), a proclamation was issued by the Political Agent (agreeably to a previous order of 1820) that the Jágírdârs were merely to enjoy the produce

of the lands of the Jágírs, and that they should not alienate any portion of their Jágírs. They were also required not to assume any of the honours due only to the Rájá.

Judicial affairs. In 1840, as the Rájá was a minor, the Sarkíl directed the Judges of the several Courts to complete their own judgments, leaving it optional with the parties to appeal to His Excellency the Rájá. In 1844, the Kotwal's Office grew into the Sinnakkadan Sabhá or Small Causes Court, to which a number of Judges were appointed.

In 1860, the practice of appealing to the Nyáya Sabhá from the decrees of the Mudra Sabhá was stopped, and appeals from all the Courts in the State were made to the "Huzur Office," which thus became the only Appeal Court in the State.

In June and July, 1866, there was a reorganisation of the Courts. There were to be (1) an Appeal Court with an Appeal Judge, (2) A Civil and Sessions Court of three Judges formed by the union of the Nyáyá Sabhá and the Danda Sabhá.

(3) A Small Cause Court,

(4) Five Munsif's Courts for the five Taluks.

Of the Appeal Court, the Rájá, the Sarkíl and the Appeal Judge were the Judges. The Rájá was to preside, but all correspondence to the Appeal Court was to be addressed to the Sarkil, who was to be in charge of the records and should issue orders on subjects that came before him. The Sarkíl was made to conduct the Appeal Court in the presence of the Rájá on Saturdays, Mondays and Wednesdays.

Introduction of Mr. Morris' scheme. The scheme of Mr. G. Lee Morris, Political Agent, for the revision of Revenue and Judicial establishments was introduced in 1868, of which the main features were, the reduction of the large number of employers on low salaries, the abolition of the Abkari and Mohterpha establishments, the assigament of salaries sufficient to secure the services of competent and respectable men, the reduction of Taluks to three, and the assimilation of the Revenue and Judicial

establishments to those of districts under the British Government. The Deputy Kàrbár became the Joint Magistrate, and the Kárbár was the Chief Magistrate and Head of the Revenue Department.

A Government order dated 31st January, 1868, approved the appointment of three Deputy Tahsildars, who were to exercise magisterial powers and who were to have their head-quarters at Virálimalai, Karambakkudi and Kílanilai.

Visit of His Royal Highness the Duke of Edinburgh to Madras. On the 8th February, 1870, a sum of Rs. 20,000 was sanctioned for His Excellency the Rájá's visit to Madras to be present at the reception of His Royal Highness the Duke of Edinburgh, and on the 16th February, 1870, the Government of Madras ordered that "the Tondaman Rajah" would receive a salute of 13 guns at Trichinopoly and Madras, and that the title of "His Excellency", formerly withdrawn, would again be granted.

In March, 1870, *His Royal Highness the Duke of Edinburgh visited Madras* and His Excellency Rájá Ramachandra Tondaimán Bahadúr had an interview with His Royal Highness.

On orders received from the Governor-General in Council, the Government disallowed on the 18th December, 1873, the salute sanctioned in February, 1870,

In 1875, Pennington submitted a report, giving a complete account of the system of administration in force in the State as well as suggestions for its improvement.

In May, 1875, a Police Force was organised on the British lines and placed under the orders of the Superintendent of Police, Trichinopoly, as ex-officio Superintendent of the Department and in November, 1875, the Department of Registration of Assurances was organised with a District Registrar and three Sub-Registrars.

On the 26th November, 1875, **Raja Martanda Bhairava Tondaiman Bahadur, the ruling sovereign, was born.**

10th December, 1875. **During the tour of His Royal Highness the Prince of Wales in Southern India,** His Excellency the Rájá paid a visit at Madura to His Royal Highness.

H. H. S. B. D.
Rájá Rámachandra Tondaimán Bahadúr
in Darbar.

Before dinner, the principal personages were received, and among them the Native Chiefs, of whom the most conspicuous was the Rájá of Pudukkóttai.

His Royal Highness sent to the Rájá "a silver medal, with a ring bearing His Royal Highness' cypher, with a hope that His Excellency would wear them as mementos of his visit to Southern India and of the pleasure His Royal Highness derived from making His Excellency's personal acquaintance".

The assumption of the title of Empress of India by Her Most Gracious Majesty the Queen. The Rájá was informed in August, 1876, that it was the intention of the Government to publicly proclaim on the 1st of January, 1877, at the Presidency and at all the headquarter stations of the several collectorates the assumption by Her Most Gracious Majesty, the Queen, of the title of "Empress of India". A copy of the *Fort St. George Gazette Extraordinary* containing His Excellency the Viceroy's Proclamation together with the Procalmation by the Queen was also received.

January, 1877. **A grand Darbar was held at Pudukkottai in honour of the assumption of the title of the Empress of India by Mer Most Gracious Majesty Queen Victoria** and seven life-prisoners and twenty other prisoners were released.

The famine of 1876–8. The State suffered severely from the famine of 1876–8. His Excellency the Rájá showed himself quite alive to the emergency and at his suggestion conjee-houses for the relief of the destitute were opened and arrangements were made for starting relief works. In the fifteen months from November, 1876, to February, 1878, 10,41,672 persons were relieved, and when the famine was over, cloths and small money presents were given to deserving poor people with the surplus of the sums subscribed by the people and sanctioned by the State.

Adoption by the Raja of Pudukkottai of his eldest daughter's third son as heir to the Raj. His Excellency the Rájá forwarded on the 2nd of March, 1877, letters to the Government of Madras and the Supreme Government of India with a covering letter to the Political Agent, communicating that the Rájá had adopted,

in conformity with the tenor of the special Sunnud granted to him by His Excellency Lord Canning, Ry. Mártánda Bhairava Pallavaráyar, his eldest daughter's third son, owing to the Rájá's decaying state of health, and had thereby freed himself from all concerns of mind.

On the 15th January, 1878, orders were received from the Viceroy and Governor-General of India "**recognising and confirming the adoption by the Rajah of Poodoocottah of his eldest daughter's third son as heir to the Raj in supersession of the claims of the son of his deceased brother**". On the 23rd of January, the Madras Government communicated the order to the Political Agent, who forwarded it to the Rájá on the 3rd of February. The Rájá "could find no words to express his humble obligations and sincere gratitude for the unparalleled kindness and estimation...........and prayed to the God Almighty for the most prosperous, predominant and everlasting Rule of the British nation—a Sovereignty most impartial and Divine."

10th February, 1878. *A Darbar was held in connection with the confirmation by the Viceroy and Governor-General of the adoption made by the Ràjà, and arrangements were made for releasing some prisoners.*

8th August, 1878. **A Sashia Sastriar became the Sirkil of the State.** "At the kind invitation of His Excellency the Rajah and under the encouraging auspices of Mr. Sewell, the Political Agent, and of the Members of the Government of Madras, who were all deeply interested in the well-being of the Pudukkottai State", A Sashia Sastriar took charge of the administration of the State on the 8th of August, 1878. The selection was suggested by Sir Madhava Row, who had occasion some time previous to this to pay a visit to Pudukkóttai.

The Governor of Madras, His Grace the Duke of Buckingham, expressed his gratification at the appointment and had no doubt that the arrangement would be attended with early benefit to the State; and later on the Secretary of State for India expressed his satisfaction that the Ràjá should have availed himself of the services of so competent a minister.

The abolition of the 'Amani' or the sharing system. The Amáni system of settling the revenue from lands, under which the ryot was a mere tenant at will, *was abolished,* so that the lands which were held on this tenure became the private property of those that held them, subject to the payment of a fixed assessment. The general result of the settlement, after a few year's experience, was one of satisfaction to the ryot, who felt the change as an emancipation from thraldom.

The reorganisation of the Devastanam Department. "The Department of Devastanam Manager was found worse than useless and was abolished. The supervision of the pagodas and their establishments together with the accounts of receipts and expenditures connected therewith was transferred to the Tahsildars."

The resumption of the Western Palace Jàgìr. The Government ordered the resumption of the Western Palace Jágír on the 14th of May, 1881, and a grant of money pension to the members of the Jágírdar's family.

In 1884 was obtained the sanction from Her Most Gracious Majesty the Queen-Empress of India of a salute of 11 guns to the Raja and his successors as a hereditary distinction. "Simultaneously, the Government of Madras was pleased to order that the Raja of Pudukota would thenceforward be addressed as "His Highness".

A grand Darbar was held on the 19th of May, 1884, to celebrate the happy event. 'The Political Agent, after repeating his assurances that the Tondiman of to-day would not be found less loyal than his ancestors, should occasion arise, handed over to the Rajah the communication of Government conveying the intelligence of the conferring of a hereditary salute of 11 guns and the title of "His Highness".' As an act of mercy, several convicts were pardoned and set free.

The destruction of prickly-pear, "the spread of which most pernicious plant had been rapid and was proceeding with accelerated velocity year after year, was taken on hand".

1883—4. The Pallavankulam was completely dried, and the old bathing ghats were removed. From other tanks also the

slush and silt of years were removed with the result that guinea-worm that "seemed to be the everlasting curse of Pudukota" was stamped out, and "those who year after year bore the badge of the curse came to breathe free and think of the return of summer without a shudder".

1883, 13th June. A Town Sarkar Girls' School for imparting instruction to the girls of the town was opened.

The English school started in 1857 at the Capital was raised to the grade of a Second Grade College. It was ordered in 1883 that the supervision of the State schools by a British Inspector of Schools which had been going on from April, 1878, was unnecessary.

The Treasury full. "For the first time in the history of Pudukota (in 1883) there was literally no room in the Treasury for the money that had accumulated in it, and it was thought advisable, rather than so much money should be idle, to invest the surplus in Government securities, not only as a source of some profit but generally as an Insurance Fund against future years of adversity. There was no intention of hoarding, for expenditure on public works was allowed to the fullest amount that could have been carefully and economically spent".

His Highness the Rájá's Tours. His Highness the Rájá started on the 30th May, 1884, on a tour to the Trichinopoly and Madura Districts. "After visiting the shrine at Nerúr in the Coimbatore District and the temple at Madura, the Rájá was on the 30th of July at Trichinopoly, waiting for Their Excellencies the Governor and the Commander-in-Chief, who were then about to pass through or visit that station" and with whom His Highness had cordial interviews.

His Highness made a second tour in November and December, 1885, to Trichinopoly and Madura, with the object chiefly of fulfilling a vow, which he had taken on his previous visit, to light one hundred thousand lamps in the famous pagoda at Madura. His Highness left Pudukkóttai on the 9th of November, 1885, and after visiting the shrine at Nerúr, went to Madura where he fulfilled his vow. His Highness, after visiting the shrine of Kunasékharam in the Trichinopoly District, returned to Pudukkóttai on the 6th of December.

In 1885, sanction was received for the changes of the designations Sarkíl, Kárbàr and Deputy Kárbár into Dewan, Dewan Peshkar and Deputy Peshkar respectively.

The first gubernatorial visit to the Capital, 1886. "His Excellency the Right Honorable Sir Mountstuart Elphinstone Grant Duff, G. C. I. E., Governor of Madras, was the first Governor to visit the Rájá in his capital. His Excellency arrived a little before the noon of Tuesday, the 2nd of February, 1886, and left on the afternoon of Thursday the 4th *idem*. A grand Darbar was held on the occasion. A levee was held, at which the Rájá presented all the members of his family, officers of the State, Sardars of the State, and other gentry of the Town. There was the usual display of fireworks, *etc.* His Excellency witnessed also the native game of வளையெறி or the throwing of the boome-rang."

Death of Rájá Ràmachandra Tondaimàn on the 15th April, 1886. His Highness the Rájá Rámachandra Tondaimán Bahadúr died at the age of 57. All the public offices and institutions of the State were closed for sixteen days as a mark of respect to the memory of the deceased. He left an heir to the Ráj in the person of His Highness Mártánda Bhairava Tondaimán Báhadúr.

Raja Martanda Bhairava Tondaiman Bahadur.

Education of His Highness the Raja.—On May 2, 1886, the religious installation of the young Rájá—known as the *Pattàbhishekam*—took place, according to the custom of the family, in the State Pagoda at Tirugokarnam, a suburb of the capital town; and on 8th July the Rájá was formally installed by the Political Agent, who presented a *khillat* from the Government of Madras and a letter from the Governor, congratulating His Highness on his accession to the *musnad*.

The Rájá was about eleven years of age at this time and had already made considerable progress in English, Tamil, Sanskrit and Drawing. A guardian was appointed to look after him in the hours of study as well as of recreation, drives and riding exercises; and in the beginning of 1887, a graduate of the Cambridge University—Mr. F. F. Crossley—was appointed English tutor, with a staff of assistants to give instructions in the several branches of study.

The education of the Rájá, now inaugurated, was continued for eight years and comprised a course of studies and exercises, that was calculated to bring out and develop all that was best in him.

In 1893, His Highness visited Travancore twice on elephant-shooting and shot two elephants—one with tusks 5 ft. 8 in. long, which weighed 78 lb.

In December, 1886, Lord Dufferin the Viceroy toured in Southern India and during the tour visited Trichinopoly on 6th December. His Highness the Rájá went to Trichinopoly and had a cordial private interview with the Viceroy. This was a memorable event in the annals of Pudukkóttai, no previous Rájá having had an interview with a Viceroy or Governor-general.

In 1887, the Governor of Madras, Lord Connemara, visited Trichinopoly and on that occasion invited His Highness in person to pay a visit to Madras. It was also thought that it was time the Rájá travelled a little every year as part of his education. His Highness, accompanied by (Sir) Sáshiah Sástri, Dewan-Regent, and a retinue consisting of his personal staff and tutors and servants went to Madras in January, 1889, and made a stay of two months there. While in Madras he visited the several institutions and places of interest, made the acquaintance of the then Maharájáh of Mysore who was also then staying at Madras, the Members of Government, the Chief Justice and other leading gentlemen and officers and attended a Convocation of the University of Madras. On his way back His Highness visited Pondicherry and paid a visit to the Governor who returned His Highness' visit. He also attended a Ball given at the Government House in his honour. His Highness returned to his capital in March, vastly improved in his knowledge of the world and of men and manners.

His Highness had the honour of a private interview with His Royal Highness Prince Albert Victor during his tour in India in 1889.

In January, 1890, His Highness made a second trip to Madras, which lasted for a month and a half. While at Madras His Highness made the acquaintance of the Maharájáh of Travancore, who has halting at Madras on his way to Calcutta.

During the return journey His Highness visited Bangalore and Mysore. This visit was most interesting and intructive to His Highness.

Since the beginning of 1891, Trichinopoly had been virtually made the ordinary residence of the Rájá, as that station furnished facilities for games and field sports and for mixing with European society. To keep in touch with his subjects, His Highness drove into Pudukkóttai for all important feasts and festivals and religious ceremonies. In November, 1892, Lord Wenlock, Governor of Madras, paid a visit to Pudukkóttai and the Rájá proceeded to Madras immediately after and returned the visit of the Governor and there had the opportunity of an interview with the Viceroy, the Marquis of Lansdowne, who was then on a visit to Madràs.

In December, 1893, when his educational course was drawing to a close, His Highness undertook and accomplished a tour through Upper India. He visited Bombay, Allahabad, Benares, Calcutta, Agra, Ahmedabad and Baroda. His Highness at his own request travelled *incognito* most part of the tour, the public receptions being confined to Bombay and Calcutta, where he was received in Darbár by Their Excellencies Lord Harris and Lord Lansdowne.

The concluding words of the last report on the education of His Highness by his tutor Mr. Crossley deserve to be quoted here.

"I cannot refrain from expressing in this, I believe, my last report, the pleasure I have in being able to say honestly that I cannot in the past seven years recall to mind one single instance of deviation from the strict truth or misbehaviour of any description on the part of His Highness. It is a record to be proud of and, I trust also, of happy augury for an honourable and useful career ".

Installation.—On the completion of his nineteenth year, His Highness the Rájá was installed by His Excellency the Governor of Madras, Lord Wenlock, and invested with the powers of administration at a grand Darbár that was held for

the purpose. His Excellency the Governor, who was received with the usual honours at the Darbár, delivered an address to the Rájá, from which we quote the following:—

"It is with great pleasure that I find myself here to-day with the object of personally giving effect to the decision of the Government of India that Your Highness should, on attaining your 19th year, be entrusted with the administration of the State of Pudukkottai.........The inheritance upon which you are this day entering was twenty years ago financially and in every other respect in a most dilapidated condition. The aspect of affairs is now very different; you will have made over to you a State not only unencumbered with debt, but possessing a balance of more than three lakhs, while there is every prospect of its yielding an increasing revenue if it is administered with due care. On every side material improvements are visible. Every branch of the administration has been more or less reformed, the revenue has improved, the roads are excellent, and the capital is adorned with modern public buildings. All these are due to the untiring energy and devotion to his duties of Dewan-Regent, Mr. Sashiah Sastri, one of that talented body, the proficients of the High School. Mr. Sashiah Sastri became Dewan in 1878 and after serving your grandfather until his demise in 1886, has since then continued to work for the well-being of the State of Pudukkottai with great ability and remarkable fidelity and honesty of purpose. The result of his labours has been so successful that what was at the time of his accession to office almost a wreck is at the present moment a prosperous possession...... ....Your forefathers assisted in the laying of the foundation of the British Empire in India by supporting our arms in the struggle for supremacy with the French, a very important episode of which was the siege of Trichinopoly in 1752, next by aiding them in making head against the famous invader Hyder Ali Khan, and lastly, when alien enemies had ceased to oppose us, by affording, after the cession of the Carnatic, material help in suppressing the outbreaks of rebellious usurpers in what now forms the Madura District. Those days of warfare and bloodshed are now, as far as Southern India is concerned, happily at an end, with no prospect of return, but you can still follow in more peaceful paths the example of your ancestors of more than a century

ago and support the British rule by a wise and just government of the State, to the administration of which you this day succeed...........".

The following extract from His Highness' reply is worthy of quotation. "Appreciating the value of the good advice Your Excellency has given me, I recognise the solemn nature of the trust now conferred on me; and relying on the help and advice of the Political Agent and my Dewan I shall use my whole endeavour in striving to assure to my people a just and progressive administration. Striving to rule without fear or favour I shall seek to be honourable and upright in all my actions, with the Almighty's help and guidance in making the destinies of my people happy and prosperous".

His Excellency the Governor then conducted His Highness to the *musnad* and declared His Highness invested with the powers of administration. A salute of eleven guns was fired and His Excellency the Governor then handed over to His Highness the State Sword.

His Excellency held a levee on the day, where His Highness the Rájá presented to His Excellency the members of his family, the Dewan, the principal officers of the State, the Sardars and others.

Regency.—During the minority of the Rájá, the State was administered by (afterwards Sir) A. Sáshiah Sástri. He was invested with the powers of a Regent and was styled Dewan-Regent. To relieve him of a great part of his routine and less responsible work, an assistant Dewan was appointed at the beginning of the Regency. This arrangement continued till His Highness came of age and assumed the reins of Government in November, 1894.

During the eight years preceding the Regency, the foundations of good government had been well and deeply laid. The Land Revenue system had been remodelled; the *amáni* tenure, which was prejudicial alike to the State and the ryot, had been abolished. Most of the irrigation tanks had received the necessary urgent repairs. The main trunk roads to Trichinopoly, Tanjore and Madura had been put in order. The service had

been reformed and the tone of the service raised. Crimes had been put down. A second grade College had been raised and the ranks of office had come to be supplied with young men educated on modern lines. All this had necessitated a series of energetic measures and vigorous changes.

The eight years of the Regency mark a period of comparative rest and assimilation. The salient administrative features of this period are noticed below.

The Salt convention.—The first of these administrative measures was the suppression of the local earth-salt. The revenue from salt was, till 1887, a monopoly of the State. The State has no sea-board; but earth-salt was manufactured. It was gathered and stored in depôts and sold for the benefit of the exchequer. Much abuse had crept into the department. In 1882, the management was remodelled and a regulation was passed for the protection of the salt-revenue and it provided also for penalties against the importation of the earth-salt into the British territory.

The British Government had been complaining from time to time (so early in fact as 1817) that the Pudukkóttai cheap earth-salt was being smuggled across the boundary. The question threatened to become a source of misunderstanding in 1881–2 between the State and the British Salt department. On a strong representation made by the State, the Madras Government agreed to let matters stand as they were. But a little while after, the question was opened again and Government insisted on the suppression of earth-salt in the State. The late Râjà, though at first unwilling, had ultimately agreed to the opening of negotiations. As a result of these negotiations it was agreed that the manufacture of earth-salt should be suppressed, the State receiving in compensation an annual payment of Rs. 38,000.

The Madras Government acquiesced in these proposals and decided (No. 671—Revenue dated July 12, 1887) that the arrangements would be cancelled at the option of Government after sufficient notice, if they found it to their interest to discontinue them.

The Settlement of Inam.—The total acreage under Inam (more than 3,00,000 acres) greatly exceeded the acreage paying revenue to the State. The greater part of the Inams was connected with the militia of the State. These Inams were originally granted to the men who were employed in fighting with the neighbouring Poligars or as contingents to the British troops at Trichinopoly in their marches to Srirangapatâm and other places at the close of the eighteenth century and they were continued to their descendants, who were at a later time employed in guarding palaces, temples, cutcheris and forts and who were more recently employed as watchmen of the crops under the *amâni* system. These militia tenures—generally known as *amarams*—had long become out of date and the services connected with them had become more or less nominal. The tenures were mostly rent-free and were theoretically liable to absolute resumption at any time at the pleasure of the ruler. They were inalienable and the holders had no property in them.

There were also Inams granted for the services connected with the State temples, of which there are several, for the support of minor temples scattered throughout the State, for the support of chatrams (feeding-houses), ooranies (drinking ponds) and other similar charitable and religious institutions. There were also Inams granted to Mirasdârs or village head-men, to carpenters, blacksmiths, barbers, washermen and other artisans for village service.

Following in the wake of the ancient Hindu sovereigns and actuated by a zeal for acquiring religious merit according to the accepted notions of the land, the rulers of the State had also, by gifts of lands and villages, induced a considerable number of Brahmin colonists on the bank of the Kâveri, to come and settle in the State. These lands were known as Brahmâdâyam, were held rent-free and exempt from restrictions as to inalienability.

A very considerable proportion of lands in the State had in these ways come to belong to Inam tenure. The services connected with several Inams had become unnecessary; the purpose for which some Inams had been granted had come to be neglected and the services connected with them, though useful, had ceased to be rendered; other Inams had come to be fraudulently or irregularly inherited.

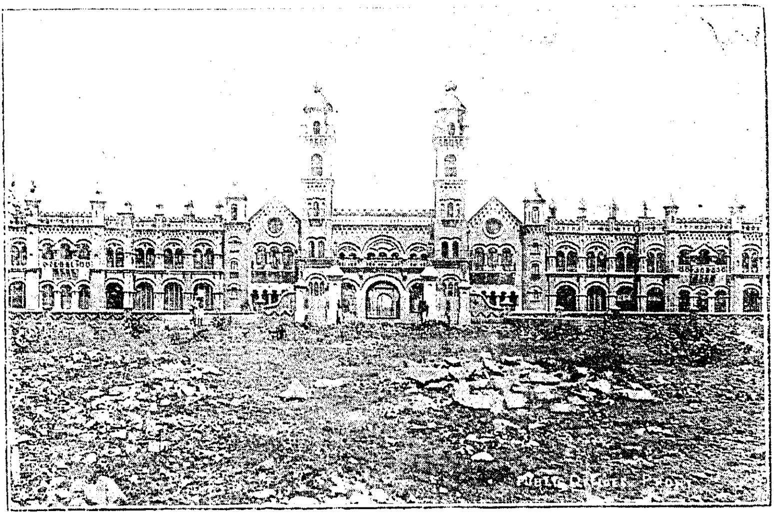
The Madras Government had noticed the large extent of lands under Inam tenure and had suggested the desirability of enfranchising the antiquated service tenements on suitable quit-rent and bringing the other Inams under some such settlement as was effected by the Madras Inam department. The rules, which were drafted much on the model of the Madras Inam department, came into force from September, 1888.

By 1894 almost all the militia tenures were enfranchised, resulting in a total additional revenue of about a lakh of rupees. The effect of the settlement cannot be better described than in the words of the minister who carried it out.

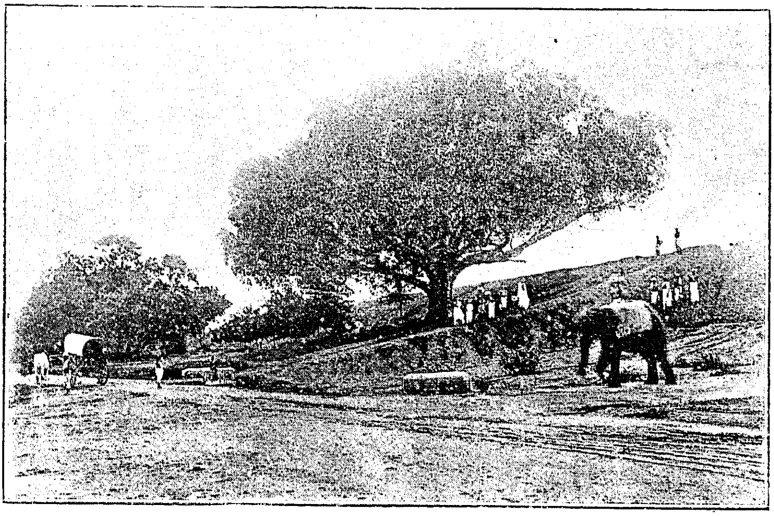
" Their enfranchisement on the payment of a moderate quit-rent in commutation of service was a *magna charta*. Lands which were worth nothing came to be valued hundreds and thousands of Rupees. Several who were hopelessly involved in debt suddenly found themselves rich and solvent. Those who had opposed it at first found themselves mistaken and hailed the enfranchisement of the tenures as their deliverance ".

The Inams granted for the upkeep of religious and charitable institutions or for the performance of village or temple services were registered on their existing tenures in cases where the performance of the service or the charities was considered satisfactory and necessary. In other cases the tenure was altered and the lands were brought under full assessment.

Town Improvement.—Another undertaking that was attended with brilliant success during this period was the improvement of the town. Though the town had been originally well laid out, the streets and lanes had been largely encroached upon and the side drains had almost become bogs. The weekly market was held along the public thoroughfare and obstructed all traffic. The Paracheri, with narrow lanes and the filthy habits of the Pariahs, invited the cholera and the small-pox which often spread into the town and claimed their annual victims. The several offices of the capital were held in dingy corners or rented private houses. The College building was cramped for space with no grounds for recreation. The scanty dimensions of the Hospital building left



View of the Public office building.



View of the Pudukkulam.

little provision for in-patients, surgery or dissection. The jail was ill-housed and ill-suited for the purpose and was in the heart of the town.

Houses which obstructed the roads were removed; lanes were broadened; new roads were opened; new suburbs were formed; the market was removed to a spacious tope and became a great centre of trade. The Paracheri was laid out on spacious grounds in regular streets; towering edifices were constructed in airy situations for the use of the College, the Hospital and the Public offices and strike the visitor with wonder and admiration. A spacious tank in the town was improved and enlarged into a large reservoir capable of containing several years' supply of drinking water to the town and became a magnificent sheet of fresh wholesome water which is now supplied by pipes throughout the town.

Reorganisation of the Judicial Machinery.—In the early "eighties" there were a few Munsiff's courts, a Civil and Sessions court at the capital and an Appeal court. In the highest court of appeal the ruler himself sat *in propriâ persona*, the Dewan was an ex-officio Judge and there was a judicial officer called the Appeal Judge. A court of judicature in which the ruler and the head of the executive were ex-officio judges and formed a standing majority against a single professional Judge was an anachronism, which demanded a reorganisation of the judicial machinery. A scheme was drawn up by the Civil Judge. Based on this and the constitution of analogous courts in other Native States, a Chief Court consisting of three Judges and independent of the executive was brought into existence in January, 1887. To give sufficient work to the judges, the two existing Munsiff's Courts were abolished some time later.

Survey and Settlement.—The change from the *amani* had been dictated by urgency and had admitted of no delay—such as a regular survey and settlement required. In view to correcting the inequalities found in the existing assessment, caused by the absence both of a correct measurement of area and a correct classification of soils, measures were set on foot in 1893 for a Revenue Survey and Settlement.

Certain permanent remissions.—Since the change from *amani* and introduction of money assessment, complaints came to be made that the general incidence was heavy and the impression gained ground that measures of alleviation were necessary before the circumstances of the ryots could be materially bettered. The year 1892 was exceptionally disastrous and as it was preceded by two successive bad years the resources of the ryots were so crippled that they were ill-prepared to stand another and more crucial test. The character of the season offered a favourable opportunity for granting certain permanent reductions of the revenue demand. The special assessment on garden crops was abolished and replaced by the ordinary rates. All rates higher than Rs. 60 a *Veli* were reduced to this figure and proportionate reductions were made in lands assessed under Rs. 60 a *Veli*. The tax on trees standing on patta lands was also done away with. The total remission of revenue on these accounts amounted to over half a lakh of Rupees.

Among other measures may be mentioned the introduction of the excise system and the abolition of the State Postal Department. The excise system was introduced and a distillery was constructed at the capital town. In 1893, the tree tax system was introduced in its entirety. Negotiations were entered into with the Madras Government for the amalgamation of the State postal department with the British postal department. In 1894, a regulation was passed for the purpose and the State postal department was handed over to the Imperial post.

Change of Ministry.—A. Sáshiah Sástri retired on the termination of the Regency in November, 1894, and R. Védánthachárlu, Assistant Dewan, was appointed as Dewan. He continued in sole charge of the administration for about three years. During this period, rules for the grant of agricultural loans were passed; a Sanskrit School was opened at the capital; Stationary Magistrates were appointed to relieve the Tahsildars of their magisterial work; an agricultural farm, with a training class, a dairy farm and a technical school for giving instruction in carpentry, tailoring and painting were opened. But this administration was characterised by weakness and laxity of control over the finances and many of these useful institutions had to be closed after brief periods of usefulness.

Brahmadayam Inams were taken up for Settlement. Inams that continued in the line of the original grantees were registered in *status quo*, those that had changed hands and excess over the original grants alone being brought under a slight quit-rent.

Another noteworthy measure that was carried out by this Dewan was *the abolition* of the Dévastánam department as a separate branch of the Administration, in 1897. The lands attached to the important temples and chattrams of the State, (and they formed a considerable proportion) had been till now administered by a separate agency. The Dewan proposed to amalgamate these lands and villages with the *ain* lands of the State and make allotments out of the general receipts for the maintenance of the temples and the charities.

Constitution of the State Council.—Early in 1898, His Highness the Rájá made arrangements for a visit to Europe and for the satisfactory conduct of the administration during his absence he formed a council of administration consisting of a Dewan and a Councillor. To the post of the Councillor, His Highness appointed his brother M. R. Ry. Vijaya Raghunátha Durai Rájáh Avl., B. A., (then a Deputy Collector in the British Service). The post of Councillor, tentatively created for a year, was made permanent after the period and the constitution of the Council remained unchanged for ten years.

Visit to Europe—In April, 1898, His Highness left for Europe. He visited the principal towns of Italy and was vastly interested in the art treasures of Naples, Rome and Florence. On May 23, 1898, His Highness was received by the Prince of Wales (afterwards EDWARD VII) at Marlborough House and on 14th July, had the great honour of being received by Her Majesty Queen Victoria at Windsor Castle. During his stay in England His Highness also attended a levee of the Queen at Buckingham Palace. His Highness returned to his capital in November, 1898 and was received by his people with all demonstrations of joy and loyalty; it was proposed in a meeting of the people assembled to erect a Town Hall in commemoration of the interview accorded to His Highness by Queen Victoria and the foundation stone

of the building was laid by the Governor of Madras, Sir Arthur Havelock, who visited Pudukkóttai in February, 1899. Since then His Highness has visited Europe several times.

A change in the Council.—R. Védánthachárlu's connection with the State came to a close in January, 1899. A British Deputy Collector—the late Dewan Bahadur S. Venkatarámadas Naidu Garu—was appointed Dewan, M. R. Ry. Vijaya Raghunátha Durai Rájáh Avl., continuing as Councillor. This arrangement continued almost uninterrupted till the beginning of 1909.

Finance.—The first problem that the new Council had to face was the restoration of the finance to a sound basis. A fund—known as the *amanut*—had, till now, enabled the minister to incur expenditure, untrammelled by the Budget figures. This fund was closed. The Treasury department was reorganised and the accounts were brought to order and a special Treasury Officer was appointed a little later; and a policy of retrenchment was followed for a time. The Agricultural and the Dairy Farms which had been working at a loss were abolished; as also the three Deputy Tahsils at the Firka stations. Revenue Survey and Inam Settlement were nearing completion and the establishment in these departments was curtailed and the expenditure minimised. A few additional sources of revenue were created. In 1900 toll-gates were established near the frontiers of the State. Stamped papers and labels—judicial and non-judicial—were introduced in 1905. In these and other ways the finances of the State were brought to a satisfactory footing.

In other respects also the administration of the State by the new Council, during the decade 1899 to 1909, was marked by substantial progress in the several departments of the State. The salient features of the administration are noticed below.

Representative Assembly.—One of the earliest and most noteworthy measures was the attempt to associate the people with the administration of the State. In 1902, a Representative Assembly consisting of thirty members was called into being. The members were representative of the various classes of His Highness' subjects and were at first selected by the Council out of those nominated by the Heads of Departments and by the existing public associations in the State.

A group photo taken on the occasion of the visit to Pudukkóttai by His Excellency Sir A. Havelock, Governor of Madras, in 1899.

It meets once a year when the Darbár gives it an account of the progress made in the several departments of the State, and replies are given to the interpellations by the members and a discussion is held on the requests and suggestions made by the several members.

This institution has been in existence for about twelve years. At the outset, all the members were nominated by the Darbár but from 1907 the majority came to hold elective seats. The usefulness of the institution as a means of communication between His Highness' Government and the public has been repeatedly acknowledged by the Darbár.

Irrigation Improvements.—Considerable attention was paid during this period to the improvement and expansion of irrigation works in the State. About 1899, the Council took up the question of increasing the irrigational facilities of the State and an experienced Engineer was specially appointed for suggesting projects which might improve irrigation. In 1903, a special party was entertained for the restoration of tanks and investigation of new schemes. A special staff was also appointed for strengthening the Railway affecting tanks in the State and about five lakhs of rupees were spent in this decade on the repairs to the irrigation sources of the country.

Agriculture also received considerable attention. In 1906, an Agricultural Association was started under the liberal support of the Darbár and it has been working to place up-to-date methods and appliances of agriculture within easy reach of the ryots. A Meteorological observatory was opened in 1905. In 1907, a Veterinary Hospital was brought into existence and has been doing useful work. Arrangements were made to grant loans for seeds and other agricultural purposes and for sinking irrigation wells. New varieties of seeds suited to the conditions of the State, sets of well-boring instruments, the services of men trained in well-boring were made easily accessible to the people. In 1904 and for some years after, cattle shows were held in the Taluk stations, for improving the breed of cattle and in 1908 a big cattle show and an agricultural exhibition were held in the capital. A Co-operative Credit Society Regulation was passed and came into force in 1908.

Revenue Settlement.—The lands that were held under a fixed money assessment before the *amani* settlement were all under low rates ranging from Rs. 18 a Veli wet to Rs. 25. The rates determined on a five years' average during *amani* settlement ranged from Rs. 30 to Rs. 60 in general. The older rates were not revised with reference to the rates of the *amani* settlement. These inequalities were obvious and gave rise to complaints for redress. A regular survey and scientific settlement had been decided upon for removing these inequalities and bringing the land revenue administration into line with the system obtaining in the adjoining British districts. The survey which was started in 1894 was completed in 1903.

The first thing that had to be done before commencing revenue settlement was to overhaul the revenue accounts of the State and correct the inaccuracies in the accounts and bring up the registry of holdings. This preliminary work, which involved sub-division on a large scale, was commenced in 1907 and actual settlement was started in 1908. The new settlement was conducted on the lines of recent settlements in the British districts. But in two respects the peculiarities of the old system were retained—no seasonal remissions were to be granted for failure of crops and there was to be no double crop assessment. Under the *amani* settlement the ryots were not allowed to relinquish the lands for which they had once accepted a cowle. The new settlement allowed relinquishment.

Legislation, etc.—The attention of the Darbár had been drawn in 1882 to the desirability of defining the Pudukkóttai code of laws distinctly and consolidating the laws to be followed in the State. For a long time however after this, mere notifications were published in the State Gazette, as circumstances required, to give validity to any departure from the practice in the British territories or to any procedure or policy the adoption of which was considered desirable or necessary for the State. It was brought to the notice of the Darbár that such notifications could not have the force of law; and at the suggestion of the Representative Assembly a legislative committee was formed in 1904 to advise the Council in drafting regulations and for reporting on the legislative needs of the State and a Law Reporter was

also appointed to compile for easy reference law reports of the important judgments of the Chief Court. In 1904 was introduced the system of trying sessions cases with the aid of assessors. In capital offences the extreme penalty was imprisonment for life and not "hanging"—as the traditions of the State are against the taking of life. Form 1908 life convicts are transported to the Andamans in accordance with a regulation passed for the purpose in that year.

Elementary Education.—Perhaps the most note-worthy feature of this administration was the carefully planned efforts to introduce and extend primary education on modern lines. A great many primary schools were opened and the pay and the allowances of the teachers were raised so as to secure a better class of teachers. A training school was opened for training the village teachers in the improved and up-to-date methods of teaching. New educational rules were framed; revised inspection and grant-in-aid codes were drawn up and brought into force and many important changes were introduced in the elementary course of studies, so as to harmonise it with the requirements of the ryots' children. In 1907 was held the first exhibition of the works of school children and teachers. It was first called the Sarasvathi Exhibition, and it has since expanded into the annual general exhibition.

Among other important measures may be also mentioned the opening of a Women and Children's dispensary in 1902 and the constitution of a Board in 1903—called the Sanitary Board—consisting of a few official members to attend to the sanitary needs of the capital and to get all executive work done by a full—time officer called "the Secretary to the Sanitary Board".

Political.—A few events of political importance that occurred during the period are worthy of note.

In honour of the coronation of KING EDWARD VII, EMPEROR OF INDIA, a Darbâr was held at the capital by His Highness the Rájá on November 27, 1902, and there were general rejoicings in the town for three days. In January, 1903, His Highness attended the memorable Coronation Darbâr held at Delhi on the 1st of January, 1903. Arrears of revenue amounting to about Rs. 34,000 were written off in honour of the Coronation and special facilities

were granted for the formation of new topes in the State, to b styled 'coronation topes' and rules were framed for the purpose and published in 1903.

Rájasri Brihadambál Rájámani Sáhib Avl., senior daughter of His Highness the late Rájá, died on December 4, 1903, leaving behind her five sons and two daughters (in addition to His Highness the present Rájá adopted by the late Rájá). She was the last representative of the last generation of the ruling family.

The Chinnaranmanai Jágírdár, cousin of His Highness the Rája, died in May, 1903, and after his death the Jágír was resumed by the State, allowances being settled on his sons, wives and daughter. The villages belonging to the Jágír were surveyed and the settlement of the Inams under the Jágír was started in 1908 after the close of the survey.

Modification of the administrative Council.—In March, 1909, Dewan Bahadúr S. Venkatarámadás Naidu Garu was granted three months' privilege leave, preparatory to his reversion to British service and His Highness modified the constitution of the State Council a little. The Council was henceforward to consist of three members— a member of the Indian Civil Service as Superintendent of the State, a Dewan and the Chief Judge as ex-officio Councillor. Mr. G. T. H. Bracken, I. C. S., was appointed Superintendent of the State and M. R. Ry. Vijaya Raghunáthe Durai Rájáh Avl., B. A., was appointed as Dewan and the new Council was installed on the 15th March. Mr. G. T. H. Bracken went home on furlough in February, 1913, and was succeeded by Mr. J. T. Gwynn, I. C. S.

Revenue Settlement.—The Revenue Settlement, begun in 1908, was completed by the end of 1912. After the resumption of the Chinnaranmanai Jágír in 1903, the only Jágír that remained as a separate estate, managed by a special agency, was the Manovirti Jágír intended for the maintenance of the Rani of the Ruling Chief. In 1911, this was also amalgamated for administrative purposes with the *ain* villages of the State and a fixed sum of Rs. 18,000 a year was to be paid annually for the maintenance of the Rani or Ranis of the Ruler in lieu of the varying net surplus contributed by the Jágír. These villages also were brought under the operations of the revenue settlement.

Special Jamabandi.—Another important measure was the holding of a special jamabandi throughout the State for the collection of old arrears. Owing to the suspension of collection in Faslis 1314 and 1315 and other causes, there remained about five and a half lakhs as arrears uncollected. The accumulation of arrears of assessment on land impeded transfers and mortgages, injured credit, interfered with the making of improvements, discouraged the ryot and placed him at the mercy of subordinate revenue officials. It was desirable to clear off these arrears before the introduction of settlement and enable the pattadars to enter on the new settlement freed from the encumbrance which was weighing on them. A special jamabandi for this purpose was commenced in September, 1909, and completed by the beginning of 1912.

Irrigation and other improvements.—Special attention was devoted to the improvement of the irrigation works of the State and many of the more important reservoirs were repaired and brought to an efficient condition. A minor irrigation system was introduced in 1909, whereby the smaller irrigating tanks and *yendals* were transferred to the Revenue department for the execution of repairs and a great many of these had since been satisfactorily repaired and improved.

A Museum was formed in 1909 and a model agricultural farm was opened at the capital in 1911 and is maintained under the supervision of agricultural experts. The Sarasvathi exhibition was developed into a general exhibition in 1911. This exhibition embraces several sections–Agricultural, Industrial, Educational, and Fine Arts. In addition to the highly finished exhibits that are invited and received from several Native States and other parts of India, experts are also invited from outside to give lectures on subjects connected with agriculture, industries and primary education and practical demonstrations are held for nearly a month in the year and arrangements are made to gather together in the exhibition premises a large number of elementary school teachers from all parts of the State, for demonstrating to them the latest and improved methods of teaching and a considerable number of ryots, weavers and other artisans for showing to them practically the methods and benefits of improved working.

In 1909, a Village Conservancy Regulation was passed, providing for the appointment of village panchayats for the management of local affairs in unions or groups of villages outside the limits of the capital and a few large and important villages were constituted as 'unions' under the regulation in 1912. In the same year, another regulation was passed for the conservancy of the town of Pudukkóttai and under the terms of this regulation the Sanitary Board was replaced by a Municipal Council, consisting of a few official and some non-official members.

In 1910, the Chief Court and Second Appeals Regulation was passed, consolidating the provisions of law relating to the Chief Court and providing for the appointment of two appellate judges to hear appeals from the Chief Court on points of law in civil cases and to advise His Highness the Rájá in the decision of second appeals and the Second Appeal Court sat for the first time in May, 1911.

In March, 1911, a census of the State was conducted in connection with the Imperial Indian Census of 1911. The population of the State was found to have risen to 4,11,878 from 3,80,440 in 1901.

Political.—His Highness the Rájá was invited for and attended the coronation of Their Majesties King George V and Queen Mary at the Abbey church of Westminster on June 22, 1911. The Rájá returned to India in November, 1911, and attended the Imperial Darbár at Delhi on December 12, 1911, and paid the homage due to the King-Emperor. The visit of Their Imperial Majesties to the Indian Empire was celebrated at Pudukkóttai with the widest expressions of loyalty and enthusiasm. In honour of this glorious event, His Highness the Rájá on his return from Delhi remitted for one year the village service cess, amounting to Rs. 20,000 and permanently abolished the tax on weavers' looms. He also extended the boon of free elementary education to all parts of the State outside the capital and granted certain special allowances to the lower ranks of State servants and pensioners.

On January 1, 1913, the title of Grand Commander of the Indian Empire was conferred on His Highness the Rájá by His Imperial Majesty the King-Emperor and the bestowal of the honour was a source of great joy to His Highness' subjects.

In January and February, 1913, His Highness the Rájá paid an official visit to the Benares State and another to Bikánir to attend an entertainment given by the Maharájáh of Bikánir to Native Chiefs in honour of the Silver Jubilee of his reign.

The Silver Jubilee.—In February, 1913, the Silver Jubilee of His Highness the Rájá's reign was celebrated by the people at the capital in a manner befitting the occasion. The celebrations were held for three days—22nd, 23rd and 24th February. A considerable number of European ladies and gentlemen, including the Political Agent, and some Indian gentlemen of wealth and position from outside the State attended the celebrations at the invitation of His Highness.

A large and beautifully decorated Darbár Pandal, capable of accommodating more than a thousand persons, was erected in the Palace square and extensive enclosures were provided for the public on the sides of the pavilion. Welcome arches were put up on the main streets and the town with its decorations presented a most beautiful appearance. People from all parts of the State flocked to the capital and everywhere one saw multitudes of happy faces eager to offer their greetings to the Rája on the auspicious occasion. A grand Darbár was held on the morning of the 22nd February in the pavilion in the Palace square. The President of the Celebration Committee read an address to His Highness on behalf of the people, to which His Highness gave a suitable reply.

His Highness granted the following boons in honour of the occasion.

i. Remission of the village karnams' cess commonly known as the "Kanakku Vari" amounting to Rs. 25,000, for a period of three years.

ii. Remission of the house-tax commonly known as "Mohturpha" amounting to Rs. 5,000 for a period of three years.

iii. Remission permanently of the tax levied on bangle-makers and dhobies' earth.

iv. Association of elected representatives in a legislative advisory council to be newly constituted.

v. Grant of the privilege of election of two members of the Municipal Council as vacancies occur.

vi. Opening of an Agricultural School in the town and the grant of two continuation agricultural scholarships in the College at Coimbatore.

vii. Special grant of an annual sum of Rs. 5,000 for three years for the construction of buildings for Elementary Schools in rural parts.

viii. Grant of special grain compensation allowances to permanent and temporary servants of the State drawing Rs. 10 and less for four additional months.

ix. Grant of special local allowances to servants of the State drawing Rs. 30 and less when employed in localities where prices are especially high in the neighbourhood of Nattukkottai Chetty villages.

x. Grant of Rs. 1,000 to the Town Hall in the capital to enable the Committee to finish the building.

xi. Grant of Rs. 10,000 for the formation of Silver Jubilee agricultural seed banks.

There was a grand procession in the evening, with His Highness on a richly caparisoned elephant, through the four main streets of the town and to Tirugókarnam and back. It was perhaps the most brilliant procession ever witnessed in the annals of Pudukkóttai. On the evening of the 23rd February, the people gave a garden party to His Highness and at night a grand display of fire-works was held on the *maidân* opposite to His Highness' summer Palace and the town and all the public buildings were also beautifully illuminated. On the evening of the 24th, a Carnatic Darbâr was held in the pavilion in the Palace square and the several brilliant functions came to a close with the State banquet given to the European guests on the evening of the 25th February.

The Great European War of 1914.——At the bidding of His Highness a public meeting in connection with the war was held on November 23, 1914, in the Town Hall at Pudukkottai when His Highness addressed his subjects thus:—

"MY SUBJECTS,

As already announced, I have come here to-day to address you myself and to talk to you about the great war and to impress on your mind what our share of duty is. I had been at Aix-la-Baines for my usual cure, with my brother the Dewan Sahib, barely a fortnight, when the general mobilisation of the French army was ordered. We had to travel by motor-car, leaving the same night, as train services were stopped for passenger traffic. After spending a few hours in Paris and getting the necessary help from our Embassy, we managed to get to Dieppe in time to catch the last boat for England and we eventually arrived in London, the very night England declared war with Germany. The next day, I placed my humble personal services and all I possess, at the disposal of HIS MAJESTY, our KING-EMPEROR. After realising the Government's difficulty, at that particular time, in utilising my personal services, owing to my unfortunate long illness and the several operations I had undergone, which have made me unfit for active service, I took the earliest opportunity to return here, to see how we can be of help to our EMPEROR in these anxious days.

"2. For some years past, as you are all aware, the state of my health has made it absolutely necessary for me to be out of our country during the hot months and undergo a course of treatment and take cures in the different health resorts of Europe. So my personal knowledge of the places, in the Western Theatre, where the horrible war is now raging and the several people taking part in it, is almost as full as my knowledge of my own country and its people and I can, therefore, realise, more vividly than any of you, the meaning and value of the war news that is cabled to us from day to day. Often have I motored through the several places mentioned in the war telegrams and I then little dreamt that some of those beautiful spots were so soon destined to be the scenes of such destruction and unexampled bloodshed.

"3. A hundred years ago, Europe was convulsed with a great struggle and it was mainly the victories of England that decided the destinies and fixed the map of Europe more or less as it stands to-day; and now when we are nearing the centenary of Waterloo, we find Europe, or as a matter of fact, all the world, in the throes of a struggle unprecedented. Gentlemen, it is an inexplicable fact that though a century of progress and civilisation has brought us so much culture and refinement and resulted in splendid achievements in arts and sciences, still we cannot settle a big question without unimaginable bloodshed and loss of life.

"4. I cannot imagine that there could exist a single country in the world unaffected when this mighty war comes to an end. For this is the greatest war the world has seen. There has been nothing like it ever before and let us hope that there will be nothing like it ever in future. It would be difficult to imagine, here thousands of miles away from the seat of war, the amount of suffering and misery, the colossal loss of life that goes on, day and night, incessantly. Millions of armed men are fighting simultaneously. Battles in this war are not limited to battle-fields. They stretch for hundreds of miles. Nor is a battle now as it used to be—an affair of a day. Almost all the most powerful nations of the earth are engaged in this gigantic war. If the European war of a hundred years ago decided the fortunes of the countries of Europe, there is no doubt that the results of the present war will decide the destinies of the whole world; and of all countries on earth none will be so intrinsically influenced as England—and with her, India.

"5. For whatever the war was at the moment of its inception, believe me it is now a struggle for existence between England and Germany. The ulterior object of Germany is to wrest from England the world-wide ascendancy that she has so laboriously, patiently and deservedly built up and the triumph of Germany can only mean, as so expressively put by the late lamented Lord Roberts, that England should "sink to the level of a third rate Power, trembling at the Kaiser's nod". In this connection I cannot sufficiently express the irreparable loss the whole Empire has sustained, especially India, by losing a great warrior and such a true friend of India.

"6. God forbid that such a contingency as that expressed by Lord Roberts should ever arise. But if it should come, just try and realise for a moment what it would mean for us here in India. You don't need to be told what India was like, a hundred years back—no security of life, person or property—no liberty of thought, much less of speech. It was then that to our fortune England came on the scene. Peace and prosperity were soon established in the land and we came to participate in the manifold blessings of western civilisation and culture; and in so short a period in the history of a nation as a hundred years, we not only recovered lost ground but we are developing a feeling of national solidarity and are bidding fair to take our proper place amongst the most civilised nations in the world. Young India, in her impatience to get on, is apt to undervalue the work England has done for us and to think she could look after herself without the wise guidance of England. Gentlemen, allow me to say that to think so would be, in my humble opinion, a fatal folly, as I do not consider that young India is yet fit for such a course.

Other nations competent to judge, Germany not excepted, have borne testimony to the splendid work that England has done for India. But her mission to our country is not yet over. The good work so far done remains to be crowned and completed and if now we should be deprived of the guidance of England, all that has been done will be undone and there will be a return to the old chaotic state of things.

"7. We have thus no separate interests from those of Britain. If England should fall, we fall with her—and all that we have so far achieved under her auspices.

"8. We, here, so far and so securely removed from the scene of war, might feel tempted to under-rate sacrifice that might be required before the hour of final triumph dawns for the British and their allies. It will be well therefore to remember that if to-day we are going about our daily avocations as if nothing were happening, if our towns and cities are not actually bombarded and our lives and property imperilled, it is because the famous fleet of England is watching with unremitting vigilance.

"9. The Germans are anything but a contemptible enemy. They possess enormous forces on land and sea, trained in the most scientific methods of warfare and equipped with the deadliest and most up-to-date destructive machines. Germany has been preparing for years for this war, by building up all devices one can think of, by cool calculations of every detail and by an astounding system of espionage in foreign countries and was only waiting to strike when she thought the time was ripe.

The Irish question, no doubt, precipitated the war. This has been one of Germany's gross miscalculations. But I don't blame her. For who would have thought that Great Britain, then on the verge of a civil war, would in a moment forget her serious internal troubles and pull herself together to defend her rights? Germany made a second mistake in not realising the possibility of such a magnificent response from India and the Colonies to the mother-country's call and in thinking that it might be possible to intrigue and make mischief in India and Egypt. I need hardly tell you that I am referring to Turkey, which has been coaxed to come into this war by Germany. I am convinced that the loyalty of the Mohammedans in India is much too deep to be upset by such intrigue and mischief-making. As for you, my Mohammedan subjects, I am equally convinced that nothing can shake your loyalty. The spontaneous and enthusiastic outburst of loyalty throughout the Empire has shown what a just and popular ruler England is. You need have no better proof.

"10. The war is the outcome of what has been aptly termed the Prussian militarism. It is a blood and iron policy, that recognises no right and wrong. It is Prussian militarism that rules the German Empire and, not satisfied with it, it is now staking everything to rule us all. So long as this spirit is not rubbed out there can be no peace or safety in the world.

"11. Already the war has done some good by bringing to the right way of thinking a particular class of people in Europe, who were mainly living for pleasure and amusement and whose number, I was sorry to note, was increasing of late. I have no doubt that when the war comes to an end, there will come a clearer recognition of the higher purposes for which to live.

"12. But our more immediate concern at present is the war and what we should now do. It is likely to be a long and protracted war; and final victory, which will undoubtedly rest with the English and their allies, can be obtained only after tremendous cost and sacrifice. News from the seat of war has been hopeful and encouraging of late. Let us hope and pray that the war may soon terminate in complete success to the British—that is, to our—cause. It will, however, be a mistake to suppose that everything is going on in the right way, and we here may be sitting with folded arms. Now is the time for us to put forth our best strength and pursue the advantage that British and Indian valour has achieved in the field. Till war is concluded to the satisfaction of England and her allies and the complete vindication of her honour and glory there shall be no rest for us.

"13. Let us not think that we here can do little. If we cannot help by personal service, we can help in several other ways. Here I may mention that I offered to raise a regiment in the State. My idea was that we could thereby look after our interests in Southern India and enable the British Government to utilise their regular regiments stationed there, for service in the front. H.E. the Viceroy, while highly appreciating my desire, has not found it possible to consider the proposal at present. But the military authorities would be grateful if we can help recruiting for existing units. We ought to be able to do this at least. We can also help to keep in comfort those who have gone to fight for our cause and relieve the distress of their wives and children.

"14. Let me remind you that there can be no nobler cause for the exercise of one's benevolent and loyal instincts. To my Nattukkottai Chetty subjects, in particular, who have established a name for charities, I should say that of all philanthropical purposes for which they have unstintingly given, none can come up to the mark of the present occasion. To add to the material comforts of those who have gone to win or die for their country, to relieve the sufferings of the wives and children they have left behind—can there be a nobler cause for giving? Seldom does such opportunity come in the history of a nation; and when it has come, shall it be said of us that we have not proved equal to it?

I can understand that owing to the tightness of the money market, my Chetty subjects have been put to temporary inconvenience. This, I hope, will soon vanish and the normal condition of things will return.

"15. All of us can help, high or low, rich or poor—each according to his means and limits. If we cannot serve personally, we can give. All of us cannot give much; but all can give what they can and all will be welcome. Other considerations apart, would it not be better to give a part of what we have to secure the rest in peace, than keep our all, tight now, in fancied security, and lose it in the end? Make no mistake—this is what it will come to if England and her allies should not win.

The war will tax all the resources of Britain and no one is so insignificant that he cannot do something. We, Indians, form one-sixth of the population of the globe and if every one of us should be imbued with the right spirit, our united help will, by no account, be small.

"16. Of all Indian States, Pudukkottai stands in peculiar relation to the British Power. A hundred years ago, it was written of us in the English official despatches—"It is impossible for any servant of the Company not to feel the greatest regard and respect for the Tondiman family. In prosperity or adversity, from the earliest period of our connection with them, they have never failed us; neither considerations of danger nor allurements of advantage have ever induced them to swerve from their allegiance; and their services, sometimes in very critical conjunctures, when we were struggling for Empire, have been eloquently recorded in the pages of history. More lately, during the last Poligar war, the Right Hon'ble the Governor is himself aware that the father of the present chief, in spite of all endeavours to intimidate him, at once espoused our cause and proved by his conduct that he inherited the same extraordinary attachment and fidelity to the Hon'ble Company, which were so signally manifested by his ancestors in the memorable and perilous days of Clive and Lawrence". Such eloquent testimony to our services shall not be falsified now.

"17. You may remember what I said last year in my reply to the Jubilee Address. I then said 'You have spoken of the loyalty of the Tondimans to the British Throne. That loyalty has been the pride of the Tondimans and our most precious heirloom. History has eloquently recorded our services to the British. What pleases me most is that you are now, in no way, less willing than your forefathers to place yourselves and all you possess at my disposal for serving HIS IMPERIAL MAJESTY THE KING, our EMPEROR.

'It is easy to talk of loyalty, sacrifice or brave deeds, so long as there is no necessity for their practical exercise. You can only know what the man is made of, when he is put in a tight corner'.

When I spoke these words, I little thought that the time would so soon come for practically showing what we are. The time has now come and let us show that we have inherited the spirit of sacrifice that marked our forefathers.

"18. In conclusion, let us pray for the speedy termination of the war and the complete success of the British and their allies. I order that special prayers for this purpose shall be offered in all the temples, churches and mosques in the State and, for this, to-morrow shall be a public holiday."

This speech created a deep impression on the minds of the people. A sum of Rs. 64,000 was subscribed by the subjects of the State and remitted to the Imperial Indian Relief Fund and smaller sums were contributed to the support of the Madras Hospital ship and Ladies' Depôt of the Madras War Fund.

Under the commands of His Highness, two lakhs of rupees were contributed from State Funds to the Madras War Fund, Rs. 15,000 to the Prince of Wales Relief Fund, Rs. 15,000 to the Imperial Indian Relief Fund and Rs. 500 monthly to the Madras Hospital ship.

His Highness's marriage.—His Highness's marriage with Miss. E. M. Fink of Melbourne took place on August 10, 1915, at Sydney in Australia.

In October 13, 1915, Mr. J. T. Gwynn went on furlough to Europe and Mr. Sidney Burn, I. C. S., was appointed as Superintendent of the State.

Their Highnesses arrival.—Their Highnesses arrived at the capital by motor at 5.30 p.m. on November 22, 1915. They were received at Karupparkoil by the Reception Committee and the Municipal Council and escorted to the reception tent. The Municipal Chairman read the address. His Highness thanked the Council for the loyal welcome and the grand reception which had touched him deeply and observed:

"There is only one request you make in your Address, and that is about the necessity of having proper drainage for the town. I do not know the details of the scheme you propose to draw up, but I can assure you that when the matter comes up before me for decision I will give my best consideration to it, and this is all that I can now say about it. (Cheers) Gentlemen, we appreciate the kind and loyal feeling you entertain towards us and thank you for the nice address and the beautiful casket in which it is enclosed".

Their Highnesses then motored to the Palace amid deafening applause from the vast crowd present.

The town was gay with festoons, flags and welcome arches. The news that His Highness was returning to the capital with Her Highness had spread into the villages and crowds of villagers in holiday attire had poured into the town. The whole town was thronged with eager and enthusiastic crowds of people.

There was a grand procession that night. Their Highnesses drove together in procession through the streets passing under many triumphal arches. All along the route the houses were tastefully decorated and illuminated. The enthusiasm of the crowd knew no bounds. They cheered, they shouted, they showered flowers in their demonstrations of joy. *Pansuparies*, garlands, floral tributes were offered without number. The whole town was *en fête* on the morning of November 24, 1915. Their Highnesses received an Address of congratulation from their

subjects, represented by the Reception Committee to which His Highness replied as follows:—

"MY SUBJECTS,

I thank you for the hearty and enthusiastic reception you have accorded to me on my return from my marriage. The right royal welcome you have extended to my wife would show, if fresh proof were indeed needed, with what loyalty and simple trust you are ready to accept my decision in all matters relating to myself or the State. The splendid ovations which I and my wife have received show that my confidence in my people was well-founded and that I have happily secured the unhesitating allegiance of all sections of my people, even in matters which might appear to run counter to conservative ideas.

"The question of my marriage has been engaging my serious attention for several years. Through my training and travels here and abroad, I had formed certain ideals as to the sort of helpmate that could secure for me both a happy home and an intelligent co-operation in the discharge of my responsibilities as a Ruler. After much looking-out and cogitation I found that it was impossible, in the present state of our society, to expect any approach to the standard I had formed and that it might be necessary to sacrifice a little of surface national sentiment if my expectations were to be realised. I say 'surface sentiment'; for as you well know there have not been wanting examples of persons who have entirely identified themselves with their adopted land. It has pleased God to vouchsafe to me at last a partner who is, in my opinion, qualified to fulfil my ideals and I hope that with God's blessings the future of the State will, under our joint guidance, be even more prosperous and happy than ever before.

"On behalf of my wife I thank you for the loyal welcome you have given her. For the rest, I shall be content to let my wife speak for herself in more substantial ways than by mere words.

"Once more I thank you for your kind welcome and warm expressions of loyalty and good wishes to myself and my wife.

"As a souvenir of the occasion I am issuing the following orders:—

1. To remit permanently the Karnam's cess or *Kanakku-vari* throughout the State.
2. To grant one lakh of rupees as provision for a satisfactory drainage in the town, to be spent as funds become available.
3. To extend the franchise in the Representative Assembly —twenty-five members to be elected in future instead of nineteen as at present.
4. To throw open to election one seat in every Union Panchayat.
5. To construct a Lying-in-Ward and a Labour-room in the Women and Children's Hospital to be shortly opened.
6. To open four seats to election on the Town Municipal Council instead of two as at present.
7. To make a special grant of Rs. 5,000 for extension of education to girls.
8. For the improvement of sanitation in the villages, where lately there has been so much ravage by epidemics, to make a special grant of Rs. 10,000."

The ladies of the Town assembled at the Town Sirkar Girls' School and presented Her Highness the Rani Sahib with an address in which they conveyed their warmest and most heartfelt felicitations on the happy marriage and wished joy to her wedded life. Her Highness thanked the ladies for their kind welcome and said. "Though I have been here barely a fortnight, by the most kind receptions accorded and nice feelings shown me by all my husband's subjects, I not only feel quite at home here, I feel as if I had been here all my life."

Improvements effected in the several departments during the triennium 1913—1916 :—

A bench court consisting of four members with the Town Sub-Magistrate as its ex-officio President was constituted. The scale of pay of the Constables was revised so as to attract better men to the force and the post of prosecuting Sub-Inspector was

added to the Police cadre. In fulfilment of the promise made by His Highness on the occasion of the Silver Jubilee, a Legislative Advisory Council was constituted consisting of the members of the State Council, the State Vakil, two members elected by the members of the Representative Assembly and two members nominated by His Highness. The inspecting agency of the General Education department was reorganised and placed on a better basis. A competent Head Mistress of the Upper Secondary grade was appointed for the Town Sirkar Girls' School. The pay and prospects of the rural school teachers were bettered. A Children's Guild was founded to encourage a spirit of social service and manliness amongst children and it was decided that the Children's Day should be celebrated annually on the 27th November—the Birthday of His Highness. A Resident House Surgeon was added to the staff of the Town Hospital and the addition of a trained nursing staff to the Town Hospital was sanctioned. The agricultural staff was further strengthened and of the two State stipendiary students sent up for training at the Coimbatore Agricultural College, one has completed the course and obtained a diploma and he has been entertained in the Agricultural department of the State. There are now three Agricultural Instructors, one for each taluk. The co-operative movement in the State has been steadily progressing. A full-time Co-operative Inspector has been appointed for developing the co-operative movement in the State and for scrutinising the accounts of the several societies at frequent intervals. At the request of the Darbar, Government have been kind enough to arrange for selected societies in the State being visited occasionally by the Registrar or the Assistant Registrar of Co-operative Societies in the Madras Presidency. The installation of the Jewell Filter in connection with the town water supply has been completed and the town is now fairly well supplied with good filtered water.

Birth of Yuva Raja.—Her Highness the Rani Sahib gave birth to a son and heir on July 22, 1916, at Sydney in Australia.

Conclusion.—If the State is poor in natural resources, it is rich in historic associations. Small as it is, it is the only

principality that stands to-day to represent the ancient Kingdoms of the Pándyas and the Cholas—the most important Kingdoms of Southern India mentioned in the Edicts of Asoka, to go no further back.

To the Tamil people and lovers of Tamil literature the State would appeal as the only Tamil State in the whole of India, ruled by a Tamil King as the land wherein are found some of the villages described in *Silappadikáram.* The large number of inscriptions in the State, of which *fac-simile* impressions have been taken and which are at present being copied and deciphered is likely to throw further light on the connection between the State and the historic kingdoms of the Pándyas and the Cholas.

To the British and the Indians alike the State would appeal as a standing monument of unshaken fidelity on the Indian side and unswerving attachment on the British side. Clive writing in A. D. 1798 says " To the best of my recollection your ancestors have long since evinced perseverance and presence of mind in assisting the Honourable Company in times of distress and difficulty and I have now received a fresh proof of attachment and fidelity from one so eminently representing the illustrious family of the Tondiman. By this you have not only rendered yourself conspicuous among the allies of the Honourable Company but far extended the good name your ancestors have secured to you ".

As described by Sir W. Blackburne (31st December 1822), " Rajah Tondiman Bahadur is a native hereditary chief, the prince and ruler of an extensive province.........In the internal management of his province, he is absolute. He has the power of life and death. He enacts laws, appoints Courts of Justice, Civil and Criminal, maintains a considerable military force (now no longer needed), collects his revenues and disposes of them at pleasure, paying no tribute, even directly or indirectly, through the well-deserved kindness and favour of the British Government ".—

Yes. Paying no tribute, direct or even indirect—Is this not a unique distinction shared by no other ruler in all India,—a signal instance of British good faith, which seems to say to us " As you do to us so we will do unto you now and for generations yet unborn ? "

And the present representative of the illustrious line of the Tondaimans has, by his innate-gifts, liberal training and travels abroad, so wisely and sympathetically held the reins of Government that to-day his name has only to be mentioned to evoke the heartiest greetings of loyalty from his subjects and the recent bestowal of the title of G. C. I. E., is felt to be but a foretaste of further and higher honours which he has already earned by his intrinsic worth as a man and a ruler.

MAY HIS HIGHNESS THE RAJA LIVE LONG.

CHAPTER III.

THE PEOPLE.

(a) Census Statistics.

Growth of population.—The State of Pudukkóttai is 1,178 square miles in extent, consisting of one town and 439 villages The number of occupied houses was, according to the census of 1911, 4,947 in the town and 71,626 in the villages, making a total of 76,573. The town contained 26,850 inhabitants, which, it may be remarked, was nearly double the population of 13,978 in 1871, and the villages had 385,036 people. The total population of the State was thus according to the census of 1911, 411,886. The population of the State in the last four censuses stood as follows :—

1881	...	...	325,235
1891	...	...	373,096
1901	...	...	380,440
1911	...	...	411,886

The total population thus increased by 14·7 *per cent.* from 1881 to 1891, by 2 *per cent.* from 1891 to 1901 and by 8·3 *per cent.* from 1901 to 1911, as against 5·2, 7·2, 9·2 and 8·3 in the decade from 1901 for Tanjore, Trichinopoly, Madura and the Presidency respectively. The large increase from 1881 to 1891 must be attributed to greater accuracy of enumeration and freedom from famines like the great famine of 1876—1878. In explanation of the variations of the figures for the decades from 1891 to 1901 and from 1901 to 1911, Mr. Molony, the Superintendent for Madras of the census in 1911, remarks in his Census Report for 1911 that "the unfavourable decade from 1891 to 1901, which was one of uninterrupted bad season told rather hard on Pudukkóttai and that the marked improvement during the years 1901 to 1911 is the obvious rebound after a season of adversity".

In the Pudukkóttai State, there were in 1911, 65 houses per square mile as against 55 houses in the Presidency and 120·9, 84 and 67·2 houses per square mile in Tanjore, Trichinopoly and Ramnad respectively. With reference to the number of persons in each inhabited house, the State did not show much difference when compared with the Presidency or the surrounding districts, the number for Pudukkóttai being 5·4 as against 5, 5·2, 5 and 5·1 for the Presidency in general, Tanjore, Trichinopoly and Ramnad respectively.

Density of population.—According to the figures of 1911 census, 11 districts of the Madras Presidency were more densely populated than the Pudukkóttai State, which showed 350 persons to the square mile as against 291 in the Presidency taken as a whole. Of the surrounding districts, Tanjore and Madura with 634 and 427 persons respectively to the square mile were more densely peopled than Pudukkóttai, while Ramnad was nearly as dense as the Pudukkóttai State, with 343 persons to the square mile. The number of births in the decade from 1901 to 1911 is stated to have been 73,729 and of deaths 62,575. There should thus have been an increase only of 11,154 persons in 1911 over the population of 1901, whereas the actual increase as disclosed by the census was 31,446. An explanation that has been given for the discrepancy is that "the Registration of Births and Deaths in the Presidency is so incomplete that the statistics returned are worthless in all matters in which exactness is required".

The State is mostly composed of rural population. The following remarks of Mr. Pennington on the census results of 1871 will be found interesting:—"It may be of some interest to compare briefly the results of the census of the State in 1871 with that of the Madras Presidency. As observed already, there is a greater proportion of small villages or a smaller proportion of towns in Pudukkóttai than in any district in the Madras Presidency with the exception of Vizagapatam and Chengleput. In fact, with the exception of the capital there are no towns at all in the country and very few important villages. It would appear however that the villages are closer together than in many parts of the Madras Presidency; for there are 56·2 houses to a square mile against 45 in the Madras Presidency".

In connection with the above paragraph we may remark that in 1911, there were 439 villages and one town, among which the population was distributed as follows :—

One town with over 20,000 inhabitants,

3 villages, each with a population of between 2,000 and 5,000,

142 villages, each having a population of between 5,000 and 1,000,

129 villages, each with a population of between 1,000 and 500,

156 villages, each with a population of between 500 and 50,

and 9 villages, having each a population of below 50.

Migration.—It appears that, in the decade from 1901 to 1911, out of 1,000 persons that were enumerated in the State in 1911, 86 persons had immigrated into the State, 82 from the contiguous districts and 4 from other parts, and that, out of every 1,000 persons that were born in the State, 49 persons had emigrated from the State, 46 to contiguous districts and 3 to other parts. The figures especially of immigrants seem rather remarkable when compared with those of the surrounding districts.

		Immigrants.	Emigrants.
		per 1,000.	
Tanjore	...	34	39
Trichinopoly	...	55	43
Pudukkottai	...	86	49
Ramnad	...	35	17

It may be interesting to know that in the census of 1911 of the persons that were born in the State, 375,586 persons were enumerated in the State itself, 19,743 in the East-Coast Southern districts, 500 persons in the East-Coast Central districts, 51 in the East-Coast Northern districts, 13 in the West-Coast districts

and 11 in the Ceded districts. And of persons who were not born in the State, but were enumerated in it,

	13,133	were born	in Tanjore,
	9,340	„	in Trichinopoly,
	8,271	„	in Madura,
	2,764	„	in Ramnad,
	786	„	in Ceylon and in the Straits Settlements,
	14	„	in European countries,
and	6	„	in Africa.

Growth of population in the Taluks.—The population in the several Taluks stood as follows in 1911 and in 1901.

	1911.	1901.
Álangudi	143,154	132,081
Kulattúr	119,092	115,066
Tirumayyam	149,640	133,293

All the Taluks thus showed in the decade an increase in the population, the percentages of increase being 8·4, 3·5 and 12·3 for the Álangudi, Kulattúr and Tirumayyam Taluks as against 8·3 for the State as a whole. With reference to Kulattúr, it may be said, that the Taluk suffered most in the decade from 1891 to 1901 from the effects of bad seasons, so that there was in 1901 an actual decrease of 3,343 persons from the population of 1891. Hence the increase in population in the twenty years from 1891 to 1911 was for this Taluk only 683 or 0·6 per cent over 118,409, the population of the Taluk in 1891.

Sex.—There were in 1911, 196,566 males against 180,794 males in 1901 and 215,320 females against 196,646 females. The number of females to 1,000 males was thus in 1901, 1,104 and in 1911, 1,095. A greater preponderance of females over males is noticed also in the surrounding Districts of Tanjore, Trichinopoly and Ramnad.

Civil condition.—Of the total population, 192,525 persons were unmarried, 172,097 persons were married and 47,264, of

whom 7,816 were males and 39,448 were females, were widowed as against 6,831 widowers and 36,999 widows in 1901. The number of married Hindu girls under 15 years of age was 17 times the number of married Mussalman girls under the same age and 51 times the number of married Christian girls.

Languages.—Out of 411,886 persons in the State,

390,310	spoke	Tamil,
12,042	,,	Telugu,
5,580	,,	Canarese,
2,075	,,	Hindustani,
897	,,	Patnúli,
809	,,	Maratti,
96	,,	Malayálam,
35	,,	Other Indian Vernaculars,
2	,,	Singhalese,
39	,,	English,
and 1	,,	Some other European language.

As the whole population has been thus accounted for, it is to be presumed that the numbers enumerated are intended to denote those whose parent tongues were the languages named, if we except the forty persons who spoke European languages. The language spoken by the nine persons stated in the Census Report to have been born in European countries other than Great Britain and Ireland, has been evidently taken to be English, and the one who is stated as having spoken some other European language must have been a member of a family of the Swedish Missionaries that had not learnt to speak English.

It will be clear from the figures given above that Tamil was the parent tongue of the great majority of the people—of 94·7 *per cent.* of the population. Telugu was the parent tongue of only about 3 *per cent.* of the people consisting of Kómattis, Chettis, Nayadus, Rájus, *etc.*, and Canarese was the language of nearly 1·5 *per cent.* of the people, including the Kurumba shepherds.

In the Census Report for 1901, Kurumba, the language of the Kurumbars, is taken to be a separate language and is said to

have been spoken by 208 people, other Kurumbars having been returned as speaking Canarese. The Kurumba language having been ascertained to be a form of Canarese, it is not separately dealt with in the report for 1911.

Hindustani was spoken by pure Mussalmans, other Mussalmans such as Labbais and Rávutthars speaking Tamil.

Patnúli is the language of the silk-weavers settled mostly at Tiruvappúr. It is supposed to be a dialect of Gujarati.

Maratti is spoken by families of Maratti people, of whom a fairly large number settled in the State in the first half of the last century.

Religion.—Out of a population of 411,886, 382,044 or 92·8 *per cent.* were Hindus, 16,393 or 4 *per cent.* were Christians, 13,445 or 3·2 *per cent.* were Mussalmans and 4 were Buddhists. The number of Hindus rose from 353,723 in 1901 to 382,044 or by 8 *per cent*, of the Christians from 14,449 to 16,393 or by 13·5 *per cent.*, and of the Mussalmans from 12,268 to 13,445 or by about 9·1 *per cent.* From these figures it will be found that of the Hindus there was an overwhelming majority, that there were nearly 3,000 more Christians than Mussalmans and that the rate of increase of the Christian population was higher than that of the Hindus or Mussalmans.

Of the 16,393 Christians, 11 were Europeans. The number of Europeans in the State was 14, of whom 11 are stated to have been Christians. It is not clear what the religions of the other three Europeans were. 20 Christians were Anglo-Indians or Eurasians and 16,362 were Indians. These were distributed among the several sects of Christianity as shown below:—

Anglican Communion	...	67 persons,
Lutheran Church ...	...	276 persons,
Protestant Church (sect unspecified) ...	...	1 person,
and Roman Catholics	...	16,049 persons.

Of the 11 European Christians, 8 were Roman Catholics, 2 were Lutherans and one was an Episcopalian.

All the Christians except 344 out of 16,393 were Roman Catholics, who formed thus 97·9 *per cent.* of the Christian population of the State. It is rather surprising that even after more than 60 years' work of the Lutheran Mission in the State, there were in 1911 so few Lutherans as 276 (or less than 2 *per cent.* of the Christian population of the State). In spite of there being no resident missionary for the Anglican Church, it showed 67 followers. For purposes of comparison we may state that in 1901 there were 18 members of the Anglican Church, 243 members of the Lutheran and Allied denominations, 17 (native) Methodists, 1 Presbyterian, 14,069 Roman Catholics and 106 Christians of unspecified sects.

Literacy.—Out of a population of 411,886 persons, only 34,130 or 8·3 *per cent.* were literate as against 7·5 *per cent.* for the Presidency and 11·2, 7·9 and 10·3 for Tanjore, Trichinopoly and Ramnad respectively. The number of males that were literate was 1,668 per 10,000 for Pudukkóttai as against 1,381 for the Presidency. The number of females that were literate was 62 per 10,000 for the State as against 134 for the Presidency. In the literacy of women, Pudukkóttai is also behind the three surrounding districts, the percentages of literate women being ·62 as against 1·53, 1·18 and ·83 for Tanjore, Trichinopoly and Ramnad respectively.

With reference to progress in education, the number of literates per 10,000 was as follows in 1911, 1901 and 1891:—

—	Males.			Females.		
	1911.	1901.	1891.	1911.	1901.	1891.
Presidency ...	1,381	1,185	1,184	134	92	68
Tanjore ...	2,186	2,028	1,917	153	90	50
Trichinopoly ...	1,498	1,199	1,243	118	67	44
Pudukkóttai ...	1,668	1,562	1,475	62	42	30
Ramnad ...	2,085	1,681	1,728	83	47	31

The numbers of literates per 10,000 among the Hindus, the Mussalmans and the Christians are shown below for Pudukkóttai and the surrounding districts.

	Hindus.		Mussalmans.		Christians.	
	Males.	Females.	Males.	Females.	Males.	Females.
Pudukkóttai ...	1,585	59	3,585	61	2,071	139
Tanjore ...	2,149	138	2,962	56	2,002	658
Trichinopoly ...	1,414	94	3,190	149	2,112	618
Ramnad ..	2,034	72	2,616	43	2,334	355
Presidency ...	1,352	108	1,662	107	2,261	1,059

From this table it will be found that there was more literacy among the male Mussalman population in the State than in the neighbouring districts or the Presidency.

The number of persons that were literate in English was 1,740 or 4·2 per *mille* as against 6·6 for the Presidency.

The following table exhibits the number of those that were literate in English in the State, the surrounding districts and in the Presidency generally.

	1911.		1901.	
	Males.	Females.	Males.	Females.
	per 10,000			
Presidency ...	121	13	190	11
Tanjore ...	193	7	160	5
Trichinopoly ...	142	10	101	5
Pudukkóttai ...	87	1	82	1
Ramnad ...	66	4	42	2

(b) Customs and manners.

Having given the main results of the census of 1911, we may say something about the customs and manners of the people which do not however differ much from those of the surrounding districts.

Villages and houses.—People generally live in houses forming streets, the Brahmin, Sudra and Panchama quarters being separate. Every village has at least one temple, which is resorted to by the people of the place for worship. The wants of the village people are few, and there are arrangements for their being locally supplied by the village artisans, barbers, *etc.* The great majority of the people live in thatched houses, of which a good number are single-roomed buildings with no windows. Rich people live in terraced buildings, of which many have been built by Náttukkóttai Chettis. Middle class people generally live in tiled houses. The following statistics may be interesting:—

		In 1915.	In 1880.
Terraced houses	...	1,815	327
Tiled	...	5,499	2,572
Thatched houses	...	79,737	56,767

The houses of the poorer classes have very few articles of furniture. These are generally mats which supply the place of chair and bed, some earthen vessels for holding water and for cooking, a few oil lamps of potstone and a flat and a round stone for pounding articles. More than 50 years ago, brass vessels were very rare, even in the houses of the middle class population. When religious ceremonies had to be performed, in which the use of used mud vessels is prohibited, brass vessels were borrowed with great difficulty from the few houses that had them. Every family had a chembu and a drinking cup of brass. The spoons were of iron. But often wooden-handled spoons with cocoanut shell-cups were also used. Pots and lamps of potstone, mud pots, and dishes were other articles in use. Porcelain and enamelled vessels were nowhere to be found.

Plantain leaves were rarely used for eating on except during ceremonial occasions. Metal plates called தாலம் or வட்டில் were in extensive use. In these days talams are very rarely to be met with, plantain leaves and leaves of the banyan and purasa trees having taken their place. Those not authorised could not in those days use umbrellas. Slippers of leather and wooden sandals were in use. But even these were rare, very few complaining of heat.

In old days writing paper was not known. At first, as is the case in several places even now, leaves of the palm tree were almost * universally used for writing purposes, what was required to be written being engraved with pens of iron. About one hundred years ago, rough brown paper, manufactured at Mannargudi, came into pretty extensive use. Some time after this, white Goa paper, called பால் காகிதம் or milk white paper, which was considered at the time a luxury, came into use. Boys in schools used black coloured tablets, which were about 15 inches by 8 inches, instead of slates, the writing material having been ochre sticks.

The pens employed in old days for writing may be divided into the following classes:—(1) the iron style (எழுத்தாணி), (2) the porcupine quill, (3) the bamboo pen, and (4) the reed and the fern pen.

Dress.—Children up to about 5 years of age generally go about bare-bodied without any clothing, many girls being provided with a metal fig-leaf attached to, and hanging down from, a string tied round the waist. The boys wear only one cloth.

The ordinary dress of an adult Indian male consists of two thin cotton sheets. Of these one is wrapped round the waist and the other is thrown over the body.

The dress of the Hindu women is generally one long piece of cloth wrapped round the waist and covering the body. It has been remarked that the European ladies will be surprised at its simplicity, and that the security, the comfort and the elegance with which an Indian woman wears her dress are remarkable. As a rule, coloured cloths are worn by married women and white sheets by widows. Petticoats are generally worn by Brahmin girls, by young women of high class non-Brahmin castes and by dancing-girls. Bodices are generally worn by young women. But there are women of some castes that do not wear them and old women of some other castes that wear them. It appears that they were not in use in these parts about

* In the 18th century, the rulers of the State used paper when they had to write to the Nawab and important British officers.

three hundred years ago.* Females of lower classes in poor circumstances may be seen moving about and working in a state of semi-nudity.

Ornaments.—The essential ornament of every married woman, whose husband is alive, is her Táli or Pottu,† which is attached to a string or gold chain and is suspended from the neck. There are special ornaments for the nose, the ears, the head, and the neck, for the arms, the wrists and the fingers of the hand, for the waist, the ankles and the toes. Many of these take the form of rings such as bracelets, anklets, armlets, toe-rings (மெட்டி), nose-rings (மூக்குத்தி) and ear-rings. The following extract from a book ‡ written about 140 years ago applies to this day and may be found interesting. "The rings spring on the leg and, when the women walk, they make a noise with which they are much pleased. They colour the palm of the hand and the sole of the feet with red made from the infusion of the leaves of Mindi and draw a black circle round the eyes to indicate their vivacity. Some castes rub the face and body with saffron. Necklaces of gold and silver hang on, and down, their stomach. Their ears are pierced in several places and filled with jewels, and their love for these ornaments is so great that they even wear them in their noses". Gold is supposed to be dishonoured by being worn on the feet except by those of the royal family. Flowers, especially those presented as an offering to some deity, are worn in the hair.

Food.—Rice and curry form the principal objects of food with the Brahmins, who are vegetarians. They are very fond of chewing betel leaves, arecca-nut and chunam. Tobacco is used generally by most of the non-Brahmins and many Brahmins. With the exception of a small minority, the Hindus are total abstainers from drink. There are many kinds of forbidden food, and the following extract is from a work on "Food Restrictions" by Védánta Désikar:—"Ghee supplied after one has begun to

* See *Visvagunádarsam* (account of the Chola country).

† The Kuravas use a string of black beads as *táli* and the Pannadai Idaiyans, a necklet of the palm tree fibre.

‡ M. Sonnerat's *Voyage to the East Indies and China.*

eat, thrice-cooked food, articles served with iron vessels or by the hand unless the things served are uncooked (like fruits), and salt served in the solid state (are forbidden)".

Games and amusements.—These may be divided into three classes, (1) those of boys, (2) those of grown-up men and (3) those of girls and women.

The games of boys are various, including *uppukkòdu* (hopping on one leg through seven or nine compartments marked upon the ground by lines intersecting at right angles); games with marbles, including "three holes", *baling chatàr* (in which there are two contending parties, of which each attempts to capture all the members of the opposite party), *pillaiyàr pandu* (a game with balls to test accuracy of aiming), *kittippullu* or "tip-cat" (a game played with sticks), *kuthi-kombu* (in which boys seated on branches of trees are required to be caught), பச்சக்குதிரை or பாய்ச்சல் குதிரை resembling "leap-frog", அம்மையார் வீட்டு (in which the players represent an old woman whose property is stolen, a thief who has to be detected and punished, a police officer, who is required to find out the thief, and often spots wrong persons and gets punished for his mistakes, a Dewan, a King and others), குதிரைவால் சாட்டை, (in which a boy is treated as a horse and is subjected to the treatment given to it), பன்றிவெட்டு (in which a boy acts the part of a boar and punishes by kicking with his feet these that will interfere with him, *etc.*), kite-flying, கண்ணாமூச்சி ("Blind-man's buff"), நாலு மூலைத்தாச்சி (or "Puss in the corner"), as also in these days cricket, foot-ball, badminton, lawn-tennis, *etc.*

(2) Among the games of the adult males may be mentioned chess, card-playing, பதினைந்தாம்புலி,—which is in full "15 நாயும், 3 புலியும்"—a game in which 15 hunting dogs attempt to capture three tigers and which thus resembles "Fox and geese," dice, *etc.*

(3) The games of girls and women include ஒட்டு (in which we find two or more girls starting with an equal number of tamarind seeds, putting them together, scattering them and picking them up at least one by one in the time in which a seed that is thrown up is caught); அம்மானை, a game in which three balls are tossed up by a player, of which two are successively caught by the two hands and sent back above, one always remaining aloft; cowry games,

in which four or five cowries are thrown on the ground and, with a cowry selected from these, each of the rest has to be struck; ஒத்தையோ, இரட்டையோ resembling "odd and even"; பல்லாங்குழி, in which tamarind seeds or small cowries are required to be thrown subject to certain restrictions into two rows of seven pools made in planks; *pândi*, which is similar to "hop-scotch", various kinds of "hide and seek", நிலாப்பூச்சி நிழல்பூச்சி (or catching such as venture into the moon-light) *svargapatam*, in which the victor is the person, whose seed first gets into Heaven in a plan which shows about 120 steps thereto, with ladders for facilitating ascent and serpents for dragging down the players; kóláttam-dances, of which a variety is பின்னல் கோலாட்டம் or "May-pole" dance; kummi, in which a number of girls move round and round in order. Many of these games such as ஒட்டி, அம்மானை, கோலாட்டம் and கும்மி have got special songs for them and the movements of the last two must be adapted to musical time.

Occasionally women and girls amuse themselves by reading religious books. There are various festivals which are well known to the people and of which no mention need be made here, that offer plenty of sight-seeing, with their attendant shops, rátnam or "merry-go-round", *etc.* On these occasions, men engage in round and exciting dances (accompanied with songs) called *oyil-kummi* and *valunthân.*

Some Brahmins employ themselves in Bhágavatar's dances, in which they move round and round to the tune and time of religious songs.

Among other amusements, we may mention the types of many classes of people assumed by a பகல் வேஷக்காரன் (literally, the day-masker), the rope-dancing and rope-walking of men of the Dombá class, feats of other acrobats, dances of nautch girls, dramatic performances in which the actors dance and address one another, puppet shows or பொம்மை ஆட்டம், பாவைக்கூத்து or நிழலாட்டம், in which plots of stories are represented by the movements of shadows on a white sheet of cloth, exhibitions with bioscopes and cinematographs, Kurumbar's dances, Narikkoratti's dances, Tháthan's dances and Paraiyan's dances, Moharram sights (masquerading like tigers *etc.*), feats of jugglers

(legerdemain) and of snake-charmers, kite-flying (two or more kites sent up high in the air trying to cross one another), cock-fights, quail-fights, pigeon-flying (two flocks being made to meet in the air, of which each flock tries to entice from the other as many pigeons as possible), monkey-dancing, *etc.* *Manjuviráttu* is a very exciting event that is arranged to begin soon after every Pongal. They are held successively in different Kalla villages and go on for about two months. The bulls are specially trained for the sport, as is mentioned in the *History of Pudukkóttai* (See p. 39). The following account of the game is from the *Madura Gazetteer.* "A number of cattle (bulls), to the horns of which a cloth or handkerchief is tied, are loosed one after another in quick succession from a large pen or other enclosure amid a furious tomtoming and loud shouts of crowds of assembled spectators. The animals have first to run the gauntlet down along a lane formed of country carts and gallop off wildly in every direction. The game * consists in endeavouring to capture the cloths tied to the horns of the cattle". As the on-lookers are occasionally charged by the excited cattle, the Darbar have arranged that this game of bull-baiting, of which the Kallars are so fond, should be held under Police restrictions.

Names and Name-giving.—"One's name is considered to be a part of one's self as much as one's hair or nails, and to pronounce it is believed to be dangerous, as magicians might by using the name create mischief against the person bearing the name. To avert this misfortune, two names are occasionally employed; one of these serves for ordinary use and the other is pronounced only on solemn occasions and when reverence is paid to elders".

Various motives influence the choice of names :—

(1) The soul of an ancestor is believed to re-incarnate in the child and the name of an ancestor (usually that of the grandfather or grandmother) is given to the child. So common is this practice in the Tamil land that the Tamil word for the grandson is பேரன் or name-sake.

(2) Names are given with a religious motive, and children are named after Gods, Goddesses and holy rivers †, not simply by

* This is an old game that has come down to us from the days of Sri Krishna. See stanzas 100 to 116 in *Kalittokai.*

† Manu prohibits the use of the names of rivers.

way of invoking their protection of the children, but also as occasions for pronouncing their names and thus securing merit. Such names are Ráma, Krishna, Kávérí, Karuppan, Mári and Nondi.

(3) Occasionally the names of the God and Goddess of the places where persons reside are given; thus children born at Tirumayyam are called Satyamúrti and Venuvanéswari, those that are born at Tirugokarnam bear the names of Gokarnésa and Brahadambál or Periyanáyaki, and many men at Vaittúr bear the name of Tálavanam.

(4) Children born as a result of vows performed receive names in connection therewith; thus a child born after a pilgrimage to Raméswaram is called Rámanáthan or Parvata-varddhani, to Kasi or Benares, Viswanáthan or Visálákshi, and to a snake shrine as Péraiyúr, the name of Náganáthan, Nágammál, *etc.*

(5) Occasionally pet-names are given in the following way:—No woman may call her father-in-law, mother-in-law and some others by name, and, as the names of these are, as has been explained already, given to the grandchildren, the women, to avoid pronouncing those names, invent new pet names, such as Rájá (King), Tangam (gold), Chellam (pet) and Kulanthai (child).

(6) Opprobrious names are given under the belief that giving a child a disgusting name will save it from evil influences. Take for example the names Kuppan or Kuppacchi (from kuppai = dung-hill), Picchai (=alms from God), Picchu (= mad), and Vémbu (= margosa, which is bitter to Yama or Pluto, the God of hell).

Occasionally a child born after the death of several children is given away to some body and is bought back for bran and is referred to as தவிட்டுப்பிள்ளை or bran-child.

(7) The coupling of the names of the corresponding male and female deities is occasionally resorted to, and we find such names as Jánakí-Káman or Sítá-Ráman, Mínákshí-Sundaram, Lakshmí-Náráyanan, Umá-mahésvaran, Rádhá-Krishnan, Gourí-Sankar, *etc.*

(8) Nick names are often contractions of real names or names invented from personal deformities or peculiarities of personal features. Take for example, Kittu for Krishna, Nácchú for Nácchiár or the Goddess Lakshmi, Síchu or Símá for Srinivasan, Sukráchari (for the one-eyed), Thonthi (=pot-bellied), Múkkan (=the man with the peculiar nose), *etc.*

The Muhammadans have only a few proper names. Abdullah, Ali, Hassan, Husain, Muhammad, for example, are common to thousands. To remedy this inconvenience, the Mussalmans add (1) the surname taken from the name of the eldest son, (2) the name of his father and often the name of his grandfather, (3) a name taken from his place of residence, (4) a name taken from his birthplace, (5) an honorary title chiefly appended to the name of a holy or learned man, as Jalal-ud-din (=glory of religion). Thus to designate the famous physician Abdul Latif, we must call him Muwaffikuddin, Abu-Muhammad, Abdul Latif, Bin-Yusuf, Mousali, Baghdadi, namely, the protector of religion, the father of Muhammad, Abdul Latif, son of Joseph, living at Mussal, born at Baghdad *.

A Hindu child born as a result of praying at a Muhammadan shrine is given the name of Pakkiri (=Fakir).

Native Christians generally bear Tamil names, which are abstract nouns, with Christian names prefixed thereto, such as John Asírvádam, *etc.*

(c) Religion.

The principal Gods of the Brahmins and the high class Sudras are (1) Vishnu in his various forms of Ráma, Krishna, *etc.*, and his consort Mahálakshmí, (2) Siva and his consort Párvatí and their offspring Ganesa and Subrahmanya, and (3) Brahma, corresponding to Saturnus of Greek mythology, who forms with Vishnu and Siva the Hindu Trinity. Brahma is not as a rule worshipped, though his consort Saraswatí (Minerva), the goddess of wisdom and learning, is held in great esteem and there is a special day in the year set apart for her

* See Beale's *Oriental Biographical Dictionary.*

worship. There are numberless Brahmins and Sudras that believe that all the Gods that they worship are manifestations of one and the same supreme deity (*Parabrahmam*).

Ancestor-worship is very common, as in Japan. Special prayers and oblations are offered to the Pitris or the souls of the ancestors in Sráddhas or ceremonies on their behalf; and in remembrance of the women that died before their husbands as Sumangalis, special ceremonies are performed, in which a number of Sumangalis are fed and the blessings of the Sumangali ancestors are prayed for. In Pudukkôttai State, hero-worship may be said to be common. The souls of those who died heroically or under special circumstances * are worshipped as those of *Pattavar* or men who were cut off. In a few cases temples have been built and once a year offerings of food, fruits, *etc.*, are made to their souls. New cloths must be offered to them before they are worn. Similar ceremonies are performed in the cases of such women as committed Sati. The places of such self-immolation are called Málaiyídu,† *i.e.*, places where garlands are offered to the souls of women, who, dying with or soon after their husbands, are taken as having died as Sumangalis.

There are a number of objects, animate and inanimate, to which adoration is paid by the Hindus in general, including those of the higher classes. Agni, the fire-god, is worshipped every day by many orthodox Hindus, and a lighted lamp receives adoration at sunset, especially from women. The Sun-god (*Sol*), as the fertiliser of the Earth, has a day set apart for his worship—the *Sankaránthi* day—, which was once the first day of the year. Water (Varuna or *Neptune*) is also a special object of worship, and many rivers, such as the Ganges and the Káveri, and portions

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* Whether a person deserves worship as a *Pattavan* is found in the following way. Some days after the death of the person, the people of the village meet at the place of death and pray to God that his soul should descend on some one in the crowd. Then some body there gets excited, and he, being taken to have the soul of the departed in him, is subjected to certain tests, such as, that he should find out certain things that are then concealed. If he successfully gets through the tests, the deceased man is treated as a Pattavan.

† See pp. 336 to 337 of Mr. S. Radhakrishna Aiyar's *History of Pudukkóttai*. This paragraph will remind many readers of classical Tamil of Vírakkal and Másatikkal. At Ponnamaràvati, two stones are shown as having been planted in memory of Ponnan and Amaran the rulers of the place that were slain by Nêtirája Pàndya.

of the sea as at Ramêsvaram are held in great reverence. The Earth (the goddess '*Ge*') itself is treated as a (the second) consort of Vishnu and receives the common appellation of the Earth-goddess.

Many beasts of the Earth are worshipped, especially cattle on the day following the Sankaránthi day, the cow, of which it is a sacrilege to injure a hair, the monkey on account of the help given to Ráma by the monkeys in his war with Rávana, and the snake* which is supposed to represent the above mentioned Subrahmanya, son of Siva. The living snake is worshipped as also its sculptured form, the snake being also considered, symbolical of continued youth and eternity from its endless figure, when its tail is inserted in its mouth and its annual renewal of its skin. Both the last two objects are held in such veneration that many persons are found bearing the names of Ánjanéya and Hanumanta *i. e.*, the monkey God, and *Nâga*yya, *Nàga*ppa and *Nága*subrahmanya in which '*Nâga*' means 'snake'. Of the birds of the air, the Brahminical kite alone, which is taken to be the vehicle of Vishnu, receives special worship. Blessings of various kinds are supposed to attend on persons that seek out and bow to the kite.

There are many trees and plants † that are objects of reverence. The pîpal tree[1] (aswattha), in which all the Gods are supposed to reside, is a special object of worship. The pîpal indeed is accounted so sacred that oaths are often taken under its shade. Merchants are said to object to have their shops under the tree, as, if they should do so, they could not lie and ask more than the proper price for their goods. Many women, for getting children, walk round the pîpal tree 108 times every morning. Occasionally this tree, or the banyan tree,[2] its brother, is married to the margosa[3] or *nim*-tree. The sanctity of the latter tree arises from its being taken to be the dwelling place of the Goddess of smallpox. When a person is afflicted with this disease, women put on the bed of the person suffering from smallpox small twigs

*In 1558 there were, according to the *Ain i-Akbari*, no less than 700 images of snake worshipped as against 184 dedicated to Siva, 64 to Vishnu, 22 to Durga and 3 to Brahma.

†The botanical names of the trees mentioned in this paragraph are given in this footnote.

1. *Ficus religiosa.* 2. *Ficus bengalensis.* 3. *Melia Azadirachta.*

of the tree. The mango tree[4] is also held in esteem and many marriage ceremonies require twigs thereof for purificatory purposes. The *purasa*[5] and *atti*[6] are other trees which are held sacred. Their twigs are used in kindling fire in ceremonies and their leaves are used for making dishes and cups. Of all the trees and plants, the *tulasi*[7] perhaps is the most sacred. It is called *Haripriyà*, meaning "dear to Vishnu". "The heart of Vishnu is said to tremble with rage, if a branch of his beloved is injured". The plant is often worshipped as a domestic deity and is planted in the court-yards of many houses. Tulasi was once a disciple of Vishnu and aspired to be his wife, and, just as Laura who loved Apollo was changed into the laurel tree, Tulasi, who excited the jealousy of Lakshmi, was changed into a plant. Vishnu, touched by her devotion, promised always to live with her in the form of Sálagrámam. It is therefore that in many parts of India, Tulasi* and Sálagrámam are married with festivities on the Ékádesi day in the month of Kárttikai. We must mention that, just as tulasi is sacred to Vishnu, the bilva tree[8] (the bel fruit tree) is sacred to Siva and its leaves are offered to him. Kusa, a kind of grass, is also held sacred. Punga tree[9] is held in reverence by the Tottiyans. Turmeric,[10] which yields a golden yellow dye resembling the sun-light, is another plant that is held in esteem. We find it playing an important part in all marriage ceremonies. The marriage contract is coloured with turmeric. Marriage cloths are dyed with turmeric and the bride is anointed with turmeric. The bride-groom ties round the bride's wrist thread dipped in turmeric. The árati (waving of water to avert the effects of the evil eye) is performed with turmeric-dyed water, and at the close of the marriage the bridegroom and the bride play with turmeric water. When *púja* is made, when a new cloth has to be worn or when one *sumangali* meets another, they use turmeric. The *akshata* rice is made of yellow colour by using turmeric. Rudráksha,[11] the seed of a tree in northern India and the lotus[12] are also held sacred, and rosaries of tulasi, rudrâksha and lotus seeds are worn by many devotees.

4. *Mangifera Indica.* 5. *Butea frondosa.* 6. *Ficus glomerata.*
7. *Ocymum sanctum.* 8. *Aegle Marmelos.* 9. *Pongamia glabra.*
10. *Curcuma longa.* 11. *Eleocarpus ganitrus.* 12. *Nelumbium speciosum.*

* The reverence paid to Tulasi (basil tree, *ocimum sanctum*) is by no means confined to India. In Greece it is prized for its mystic properties. It is almost worshipped in the Eastern Church.

We may next mention among the objects of Hindu worship stones of several kinds. In addition to the images which are cast in stone, we may mention the Sálagrám and the Bánalingam. The Sálagrám is a kind of ammonite found chiefly in the Gandak, a tributary of the Ganges, and is said to represent Vishnu, as may be seen from the account given above of tulasi. The Bána stones are many-coloured pebbles collected from the Narbada river, into which they are said to have been thrown by Bánásura, who is said to have worshipped Sivalingam every day in the form of a small white stone and cast it immediately after *púja* into the river. Other kinds of stone that are worshipped are a stone of a reddish colour, with a supposed figure of Ganesa therein, found in the river Sona or the Sone, a yellow-coloured pebble representing Párvati, the wife of Siva, and a crystal-like stone representing the Sun. Those that worship the five kinds of stone mentioned above are said to perform Pancháyatana púja or the worship of the five deities.

Among other objects of worship may be mentioned books, which nobody will venture to touch with his feet. Implements such as the plough and the spade and the warrior's sword receive special worship on the Áyudha-Púja day or the day on which offerings are made to *Ayudhams* or weapons and other implements. On this day, the Áyudha Púja day, no Hindu who is attacked will take arms to defend himself. It is related that "the general of the Souba of the Deccan who besieged Gingee chose this day for the assault, being persuaded that the besieged would not defend themselves, and he actually entered the place without meeting with the least resistance".*

The religion of the lower classes.—The lower classes, while acknowledging and reverencing the Gods of the higher classes, are in general worshippers of inferior supernatural beings, similar to the devils, ghosts and goblins of the Europeans. These are regarded with superstitious fear as they are held to originate all sorts of difficulties. "These malignant beings are held to possess various degrees of rank and power and malevolence. Some are male divinities, while others are female, and the latter are always

* The Madras Journal of Literature and Science, Volume I, 1833—34.

most mischievous and the most dreaded. They are all of Siva parentage, the males being mostly manifestations of Siva in his horrific character as destroyer, patron of demons and dancer in the burning ground, and the females being manifestations of Siva's wife Párvati in her horrific character as Kali or Durga". Many demons are in this way supposed to be of divine parentage or essence, while others are believed to be the spirits of men and women who have committed suicide or died suddenly. Their souls are supposed neither to be admitted into heaven nor to hell, but suffered to hover about in company with other devils and to afflict mankind. "The majority of the devils are supposed to dwell on trees*, some wander to and fro and go up and down in uninhabited wastes, some inhabit old wells, some skulk in shady retreats and ruined temples. It often happens that a devil will take a fancy to dispossess the soul and inhabit the body of one of his votaries, in which case the personal consciousness of the person or party ceases and the screaming, gesticulating, or pythonising are supposed to be the demon's acts." In such cases exorcism is resorted to by Pújáris or priests and professional magicians. Oblations to the devils consist of meat, grain, toddy, cigars, and bread. When a village is afflicted with some trouble, such as the blight of crops or an epidemic, a great expiatory feast is held, in which the enraged deity is represented by a pot (*karakam*) decorated with margosa leaves and flowers, which is carried through the village with great honour and to which a number of sheep and fowl are sacrificed. The deity is ultimately carried to the border of the village, where the pot is broken to pieces, and the evil spirit is supposed to be removed by this process from the afflicted place. Occasionally the *karakam* consists of as many as seven pots placed one above another.

Some of the godlings worshipped by the lower classes may now be named and described.

* When a particular tree that was supposed to be the habitation of a devil was required for Sirkar purposes, Sir. A. Sashia Sastriar used to quiet the fears of the people by issuing a notice to the devil, pointing out that another tree remote from common resorts had been specially selected for its abode and that after a fowl or a sheep is sacrificed thereto in front of the required tree, it should remove itself to the new tree.

The godlings are a legion, as has been stated by the famous teacher, Sankaráchárya. "As the Grámadèvatá is the tutelary deity of every place in India, it is impossible to give a complete list of such gods; nor is it even necessary to do so, considering that, though differing in name, qualifications and other points, they are in their nature identical with each other, as representatives of one and the same power, *i. e.*, of Sakti. Some Gramadevatas are connected only with their special locality, while others, as Káli and Máriammál, though retaining their local supremacy, are, in consequence of the peculiar powers they possess, encountered all over the country.*"

Aiyanár.—When, at the Puránic churning of the ocean (Amrithamathanam) by the Gods and the Asuras, their opponents, a pot of ambrosia came up, Vishnu undertook to serve it to all of them and assumed the form of Móhini of bewildering beauty. Siva, who was absent, wanted, when he heard of this, to see Vishnu in that female form, and when Vishnú gratified his desire, Siva embraced Vishnu with the result that Sásta or Aiyanár was born, who is also called Hariharaputra, *i. e.*, the son of both Siva and Vishnu. His wives are Púrana and Pushkala and his vehicles, the horse and the elephant. He is represented with a red skin, a crown on his head and a sceptre in his right hand to show that he is the king of the lower deities He is the protector of good order and peace. In front of his temple a number of pottery horses can be seen, on which he is supposed to ride at night, and pottery men, representing his *pâlayakkârars* or generals. Adoration is paid to him even by Brahmins and no meat is offered to him.

Mannàrswami, as a god, is not much known. He is said to be the same as Siva or Subrahmanya, his son. There are some that connect him with the god Vishnu at Mannárgudi.

Kàttêri is a female deity and *Irulan*, a male. It is said that Párvati, wife of Siva, once offended her husband and was cursed to become a Kshudradevata, a low deity, on the earth. She implored Siva to follow her and they descended to the earth as

* Dr. Opperts *Original Inhabitants* of Bhàratavarsha, p. 457.

Káttéri and Irulan. According to another account, Káttéri is the wife of the hunter Siva that fought with Arjuna.

Pidári is a pretty well-known goddess and is supposed to be very violent like the goddess Káttéri. Her name is derived from Pídai-hari or "remover of evils". She is represented in a sitting posture with a drum, a snake, a trident and the skull of the fifth head of Brahma.

Káttavaráyan. When once Párvati incurred the displeasure of her Lord and was ordered to descend to the earth and there excavate tanks and form flower-gardens, Káttavaráyan was created as the *watchman* of the gardens. His adventures, including accounts of his amours with his Idaiya, Brahmin and Chetti mistresses, are given in a book called "The story of Káttavarâyan".

Karruppar is supposed to be a representation of Vishnu. [See Srímad Bhâgavatam, Tenth Section.] He is of a dark blue colour like Vishnu and is known under various names, as *Pathinettám-padikkaruppar* (*i.e.* the God Karuppar seated over 18 steps as at Alagarkoil). *Sangilikkaruppar* or Karuppar of the *chain*, has only what is known as a *kombálayam* or a seat on the bough of a tree, of which the different parts are connected by an iron chain.

In many temples a God called *Mun-adián* or *Mun-ódi* can be seen, who may be taken to be the herald of the God of the temple, the name meaning literally head-servant or fore-runner. He is represented with a crown on his head and with lion's teeth.

Munis are persons of boundless ascetic powers that are supposed to be alive and help such as seek their favour.

Droupadi and her husband *Dharmaputra* are also often worshipped. A short account of Droupadi's festival may be given and of தீமிதியல் or 'fire walking' performed in connection therewith. It is a festival of 18 days in which the Mahábhárata is read, and such as have made a vow to walk through fire must abstain from women and lie on the bare ground. "On the eighteenth day their heads are crowned with flowers and their bodies decked with saffron, and walking in a dance they come to the fire, stir it to animate its activity, rub their foreheads with

its ashes and walk either fast or slow according to their zeal over a very hot fire, extending to many feet in length. Some carry their children in their arms and others lances, sabres and standards. Droupadi married five brothers at the same time. Every year she left one and passed to the arms of another, but first took care to purify herself by fire. Such is the origin of this singular festival ".

Víran or Madura-Víran was a watchman in the service of Bomma Náyak, who fell in love with a princess of the Madura Náyak family and suffered therefor. His spirit has been worshipped as that of a hero. It is said that the godling once became subject to a magician and, when he was asked how he would prove his subjection to him, offered him the use of his legs. The magician declared thereon that the godling would afterwards be called Nondi-Víran or the 'lame Víran.' Viran is specially invoked by Kallars in their cattle-lifting expeditions.

One dying as a *Sumangali* is worshipped as *Púvádaikkári* (or fine cloth wearer), one dying as an unmarried girl is worshipped as Kanniamman, and one dying as a widow is occasionally worshipped as Kulamári.

Mádan, *Sámbán*, *Pethannan*, *Sinnán*, *Malukkan*, and *Mutyáluravuttan* are spirits of persons that died peculiar and unnatural deaths.

Of these Mádan is supposed to have assumed the face of a bull with the body of a man. He is said to be very fond of the burning ground, and is therefore occasionally called *Sudalai-Mádan.*

Ecchil-péi, which is ever supposed to be hungry, *Kolli-vái-pisásu*, which is supposed to emit flames from its mouth and corresponds to Will of the Wisp, and *Móhini-pisásu*, which is ever supposed to seek sexual connection, must be taken to be wandering spirits.

We have only space here to speak of the seven goddesses known as Kannimárs and of Máriamman.

The Kannimárs are manifestations of Bhagavatí or Párvati, wife of Siva, and are enumerated as 1. Bráhmí or Sarasvati. 2. Máhésvarí or Párvati. 3. Kaumárí. 4. Vaishnávi or Lakshmí. 5. Várâhi. 6. Mahéndri or Indrání. 7. Chámundî or Kàlî *.

The undermentioned goddesses must be taken to belong to this category.

1. Ellammá or Ellai-ammá, the boundary goddess. [There are some that interpret Ellammá as *Sarvâmbà* or the all powerful-goddess.] She is supposed by many to be no other than Rènuká, and the first account that is given below of the origin of Máriamman is taken to apply to her. In her temples may be seen the figures of—1. Jamadagni, her husband, 2. Póttu Rájâ (= bull-king), her herald, 3. Mallaka Chetti, a hero who helps her in battle, (4) Parasurâman, her son, (5) உயிர்தூண்டிக்காரர், "Angels of Life," who, having themselves died violent deaths, catch in a net those that die such deaths and bring them to the society of Ellammá, who died such a death, (6) Mátangi, the Paraiya woman, on whose trunk Rênuká's head was placed, (7) Vighnésvara and (8) Bhadra Káli.†

2. Sellammà or the "dear goddess."

3. Ekáttá, the sole mother.

4. Tántóni Ammál—the self-created goddess.

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* See பிரபஞ்ச உற்பத்தி, தேவகாண்டம், p. 511. Ziegenbalg also, in his *Genealogy of the South Indian Gods*, calls the Seven Kannimàrs *Saptamàtas*, but enumerates them as

1. Trikarasuri (the three-handed Sakti);
2. Mayakarasuri (the Sakti with a hare? in one of her hands);
3. Rakta Chamundi (the bloody Chamundi);
4. Katteri (the forest goddess);
5. Bhagavati (the goddess);
6. Bàla Sakti (the young goddess);
7. Bhuvana Sakti (the world goddess).

According to Dr. Oppert, Ellammâl, Mâriammâl, Angâlammâl, Pidâri, Bhadrakâli, Durgà, Châmundì, and Purnâ and Pushkalà, the two wives of Ayyanàr, are known as the "Navasaktis" or "the nine powerful mothers."

† See Ziegenbalg's *Genealogy of the South Indian Gods*. உயிர்தூண்டிக்காரர் is referred to as தூண்டில் in the well-known Tamil book, Nandan Charitram. The phrase "Angels of Life" is taken from Dr. Oppert's Original Inhabitants of Bhàratavarsha.

5. Ponni Ammál—the golden goddess.

6. *Angálammá* (live-coal goddess). Angála Paraméswari was created to help Vírabhadra in destroying the sacrifice of Daksha, when he wanted Siva to give him a goddess as powerful as himself to cook those that were killed and serve what was cooked to him (Vírabhadra). Another account of Angála Ammál is that she was the the spirit of a Brahmin girl, given in marriage to a Chandála, who had learnt the Vedas. The girl, when she learnt the truth, is said to have set fire to her house and died. Her husband is said to have become the chief of the devils and to be known as *Periyatambirân*. There is a different account of *Periyatambirân*, which states that he was the deity whom Dakshan had intended to enthrone in the place of Siva.

Máriamman.—There are two or three different accounts of Máriamman. According to one of these she was originally Rénuká, the wife of Jamadagni and mother of Parasuráma. Her husband, once believing her to have become unchaste in thought, had her head cut off by her son. For his ready obedience he promised his son a boon, and the son wanted his mother to be restored to life. The father desired his boy to join together her trunk and body and repeat a prayer taught to him. But the son, in his haste, by a very singular blunder, joined the head of his mother with the body of a Paraiya woman, known as Mátangí, who had been executed for a crime. This was the goddess Máriamman. The gods gave her the power of curing smallpox. She is represented with a winnow and a broom-stick, as befits a Paraiya. She is supposed to live in the margosa tree, and a person suffering from smallpox is not allowed to scratch himself with anything except the twigs of this tree. According to another account, Sakti, the female divine essence, was sent in the form of a deity endowed with all powers to crush the Asuras, who could not be conquered by the male deities. She marched against them and afflicted them with severe attacks of smallpox, so that no part of the body of any of them was free from pustules and thus easily vanquished them. A third account speaks of her as a Brahmin girl, that unwittingly married the son of a Chandâla woman of the name of *Pêcchi**. There are

* This resembles the account that is given above of Angâlamman.

persons that call the seven Kannimárs her daughters, and one பாவாடைராயன், a male deity that is dressed in a petticoat, her son. This god seems to have been always in an excited state by using intoxicants, such as opium, wine, *etc.*, and is therefore called *Ganjáveriyan*, *Sàrayaveriyan*, *etc.*

Máriamman is extensively worshipped in Southern India. She is held in high reputation and is known as *Ammà* or *Tài* (=Mother) and *Periammâ* (=the great Mother). As the goddess of smallpox, she is called *Màrimuttu*, *Mahàmâyi*, *Nallamuttu*, *Muttyàlammâ* and *Sîtalammàl*. Near her temple are found the figures of Vîrabhadra, Màtangí, Kàttavaráyan mentioned above and சக்குமாந்தடிக்காரர், her door-keepers who carry powerful rods.

Special places of her worship in the Pudukkóttai State are seven in number, *viz.*, Nárttámalai, Vaittikkóil, Konnaiyúr, Tennangudi, Tiruvappúr, Kannanúr and Ilaiyánúr to the east of Tirumayyam. At the first three of these places, hook-swinging was practised till it was stopped by Sarkar order in 1876. Those who imagined that they had received a great benefit from the goddess or wished to obtain them, made a vow to suspend themselves in the air. "A strong post about 10 feet high was fixed perpendicularly on the ground, on the top of which a long pole was fixed in such a manner that it would revolve as on a pivot. One end was weighted and to the other end a kind of chair was attached in which sat the devotee, who was hoisted up and swung by hooks fastened in his flesh."

Among other forms of self-torture may be mentioned walking on wooden shoes into which spikes have been driven; dragging a car four or five feet high by means of ropes attached to hooks fastened in the flesh; measuring the whole distance to a place of pilgrimage with the length of the body lying down and rising alternately; rolling all the distance to a place of pilgrimage; holding an arm ever erect until blood ceases to circulate; wearing a 'mouth-lock,' which is an instrument usually made of silver and worn with a pin stuck through both the cheeks between the teeth so as to keep the mouth open; and passing a silver spike through the tongue.

SUPERSTITIOUS BELIEFS. Among the superstitious beliefs that are generally prevalent, we may refer to the following:—

(i) *Transference of evils.* "Just as a stone or load can be transferred from one's own back to another, it is believed that a man's pains, sorrows, diseases, *etc.*, can be transferred from the sufferer to an animal or a thing. It is in this way that a person, who is ill, is often struck with sprigs of the margosa tree, to which his trouble is supposed to be transferred. Occasionally, a whole community is supposed to be cleared of all the troubles at a blow". Such a clearance is supposed to occur on the day after the Sankaránthi, when the pídai of the preceding year, called Kanuppídai, is got rid of and the people make a fresh start in life. The various kinds of *dánams* or 'gifts to Brahmins' are examples of transference of evils, in which the donee is supposed to receive the troubles of the donor through the gifts, and is often required to perform some expiatory ceremonies to get rid of the troubles received by him. "Effigies are in this way often employed as a means of curing diseases. The demons of diseases are often persuaded or compelled to enter the effigies, puppets of rice meal, leaving the living men and women. When a man has thus been cured, he is given a ring, such as a wrist-band, a bracelet or an anklet, to be worn as an amulet to prevent the re-ingress into his body of the evil spirits."

(ii) The offering of a part of a worshipper's own body is a most usual rite. We may, for example, refer to the presentation of *ex-voto* offerings, such as silver and gold eyes, feet, ears, *etc.* As connected with this must be taken the offerings to Gods of miniature cradles with or without doll-like figures of children in them and of bangles, by women who have borne children, or been cured of sickness through the intervention, it is supposed, of the Gods.

(iii) *Belief in the revelation of future.* There are various methods which are resorted to for opening the book of fate and looking into the future.

(*a*) Astrologers are often consulted, of whom some resort to special treatises on Nádi-sástram, Árúda-sástram, *etc.* (*b*) Future is often taken to be revealed as in ancient Italy by casting lots in front of a deity. (*c*) For revealing the criminality

or innocence of persons charged with crimes, ordeals were often resorted to in the "good old days", and a detailed description of such an ordeal will be found in the *History of Pudukkòttai.** (*d*) கோடங்கி or குறிபார்க்கிறது. Very often there are persons who are attached to temples and are known as *Sàmiyàdis* or 'God-dancers', and these, so long as they are in a state of inspiration, give responses to questions that are put to them, as the Pythoness did at Delphi in Ancient Greece. Like her these could be found dancing, staring and moving about from place to place. For the time being the God is supposed to have taken possession of the God-dancer's body. (*e*) There is a quieter way of managing this business. The priest with his *odukku* or hour-glass drum causes the God or devil to take possession of himself or some other sitting in front of him, so as to act as an oracle and give responses to questions that are proposed. (*f*) The Hindus (like the ancient Romans) attach much importance to omens also. (*g*) There are various other modes whereby future is supposed to be foretold, as by the predictions of Kurava women, who, like the gipsy-women of Europe, manage to get themselves informed beforehand on matters on which they are consulted, by the chirpings of lizards, by the interpretation of dreams (oneiromancy), by examining the palms of the hands (cheiromancy or palmistry), by opening at random a page of a sacred book and reading the passage that first meets the eyes (bibliomancy), by casting beads and making some calculations with them, *etc.*

(iv) There are many persons that believe in the use of magic, especially for bringing upon a person diseases, distress and difficulties. A number of godlings are supposed to be under the control of certain magicians, who therefore are treated with special fear and respect.

(v) *Evil eye.* Evil is supposed to be wrought not simply through the medium of a person's belongings, (his cloths, his hair, nails or name), but also by glances directed towards him by some persons in admiration of the whole or any portion of his body. It is for this reason that Hindu mothers do not like their children to be admired by others. In India black or dark

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* See page 333.

colour is supposed to be a protection against the evil eye and therefore, according to some, kajall or மை (lamp black) is worn over the eyelids of young women and children.

It must have been a superstitious belief like this that deterred many parents in the earlier censuses from giving out the full number of the inmates of their houses.

(vi) Even Indian Christians are not free from superstitions. Among the remedies adopted by them are relics of holy men, prayers of saints written on paper and nailed to the door of the house of a suffering person or suspended from his neck, the use of the mud taken from the graves of holy men, *etc.*

We may mention here that the Roman Catholic religion is so much more popular in India than Protestantism, as it leaves most of the superstitions of the converts untouched, and that the Leipzig mission is said to have increased its number of converts, not only by proselytising the members of the other missions, but also by permitting caste distinctions to exist among their converts.*

(vii) *Virtuous and wicked acts.* Amoung the virtuous acts which are commended are அன்னதானம் or gift of boiled rice, வஸ்திரதானம் or gift of garments, கன்யாதானம் or gift of virgins in marriage, ஸ்வர்ணதானம் or gift of gold and money, erection of temples, excavation of tanks and wells for the convenience of man and beast, construction of rest-houses and chattrams for travellers, planting of flower-gardens near pagodas, establishment of water-pandals, plantation of trees on the highways and elsewhere, maintenance of learned men, bringing up poor orphans, assisting in child-birth, not injuring or eating any living thing including the fish of the sea and the fowl of the air.

Among the vices that are specially forbidden are murder, adultery, theft, lying, drinking, defaming the preceptor, betraying one's trust, treason against one's lord, ingratitude, blasphemy, betrayal of those that seek refuge, destruction of works of charity, *etc.*

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* See Sherring's *History of Protestant Missions in India.*

Muhammadanism.—A few words may now be said of the faith of Islam,* of which the great majority of people have the vaguest notions. The foundations of the Muhammadan religion are the *Qurân*, supposed to be a miraculous revelation from God, the *Sunnat* which are commands given or examples set by the apostle of God, the *Ijmà*, which is a collection of the opinions of the companions of Muhammad and of his successors and followers, and the *Qiar* or the analogical reasoning of the learned with regard to the teachings of the *Qurân*, the *Sunnat* and the *Ijmâ*.

Among the dogmas of Islam are the following:—That God, who is of unsurpassed power and knowledge, controls the world with angels who act according to his orders, that the *Qurân* can neither be abrogated nor changed, that God has sent Prophets to this world and that Muhammad, the last of them, is the most excellent of all, that all living things will die, that after death the faithful will put on the robes of paradise and will march on horseback and approach the shade of the throne of God, and that other men, hungry, thirsty and naked, will go on foot, that there will be a balance in which good and bad actions will be weighed and that those whose good actions outweigh their bad actions will get into paradise and that others will go into the fire, that the bridge *Alsirat*, which leads to Heaven, is sharper than a sword and is raised above the fire, that all men must pass over this bridge and that the sinners will fall into the fire beneath.

Among the practical duties of Islam, five principal acts, based on the *Qurân*, are called the 'pillars' of the Religion. They are (1) the recital of *Kalima* or short confession of faith—'There is no deity but God and Muhammad is the apostle of God'. (2) *Suldt*, the five prescribed periods every day of prayer and purification preparatory thereto, (3) *Roza*. the thirty days' fast of Ramzân, (4) *Zakât*, legal alms, and (5) *Hajj* or the pilgrimage to Mecca. There are other duties which are not so compulsory, such as obedience to parents, circumcision and the shaving off of the hair from the head and the body, *etc*. It has been said that

* The paragraphs on Muhammadanism are based on Canon Sell's *Faith of Islam*.

prayer carries a man half way to God, fasting brings him to the door of the palace (heaven) and alms procures him admission.

We may conclude this account with naming some of the feasts and fasts of Islam :—

(1) *Muharram, i. e.*, the days of mourning in the first month of the Muhammadan year, in commemoration of the martyrdom of Ali and his two sons.

(2) *Bârâ-Wafât*—the anniversary of the day of the death (or according to some, the birth) of the Prophet. It is in connection with this festival that sandal is placed in a vessel called சந்தனக்குடம், carried in procession and distributed.

(3) *Ramzán* (with *Id-ul-fitr*). Fasting in Ramzán month is one of the five pillars of Muhammadanism, as is mentioned above. All pious Mussalmans abstain from food and drink from sunrise to sunset in that month. The Prophet used to say of this month that "in it the gates of paradise are open, the gates of hell are shut and the devils are chained by the leg". On the day of *Id-ul-fitr*, the feast of the breaking of the fast, which is the first day of the month following the Ramzán, the people dress and deck themselves gaily, freely distribute alms and thoroughly enjoy themselves.

(4) *Baqr-id* or the feast of sacrifice. Every Mussalman should keep the feast by sacrificing for himself an animal and by having his first meal prepared from the flesh of the animal sacrificed, which (the animal), it is believed, will come on the day of resurrection with its horns, hair, *etc.*, and will stand in the scale of good actions, so that the other scale may kick the beam. The Baqr-Íd and the Íd-ul-fitr are the two great feasts of Islam.

Among the practices borrowed from the Hindus must be mentioned pilgrimages to Moslem mosques and shrines, and the festivals instituted in connection therewith. The title of *Pír* is given to Muhammadan preceptors, and, after death, the Pirs are venerated as *Wális, Owlis* or Saints. The sepulchres of Wális are called *Dargáhs* or shrines, where flowers, sweetmeats and fruits are offered. There are in the Pudukkóttai State dargHás of Wális at Kattubávapallivásal, Andakkulam, Vayalógam and other places (See the Pudukkóttai Gazetteer).

(d) Castes and Tribes.

We may close this chapter with some information relating to the castes and tribes that are found in the Pudukkóttai State. The notes are not intended to be exhaustive.

The Brahmins.—The number of Brahmins in the State was, according to the last Census, more than *10,123. The Brahmins are subdivided into Smárthas, Vaishnavas, and Mádhwas, according to the three great original expounders of the Védas and establishers of religious faith, namely, Srí Sankaráchárya, Srí Rámánujácharya and Srí Madhwaráyácháryar. They are also divided into Gotras from the Rishis, from whom the several families are supposed to have sprung, or into Sùtras or schools of religious ceremonials established by Rishis. Some of these Sútras are

(1) Ásválayana Sûtra of the Rig-Veda.

(2) A. (*a*) Ápastamba Sútra.

(*b*) Baudháyana Sùtra.

(*c*) Bháradvája Sûtra.

(*d*) Satyáshàda Hiranyakésa Sûtra.

and (*e*) Vaikhànasa Sûtra of the Black Yajur Veda.

(2) B. Kátyáyana Sûtra of the White Yajur Veda.

(3) Dráhyáyana Sútra of the Sáma Veda.

The subdivisions, which we shall find most convenient to follow, in dealing with the Brahmin community, are the five divisions forming the Pancha Drávidas, *viz.*,

(1) The Drávidas or Tamil Brahmins.

(2) The Ándhras or Telugu Brahmins.

(3) The Karnátakas or Canarese Brahmins.

(4) The Maháráshtras or Désasthas or Maratti Brahmins.

and (5) The Gúrjaras or Guzerat Brahmins, of which class there seems to be no family in the State.

* The number 10,123 does not include the number of Canarese Brahmins, for whom separate figures were not given.

The Dravidas or Tamil Brahmins are again subdivided into—

(1) The Vadamas.

(2) The Brahacharanams.

(3) The Ashtrasahasrams.

(4) The Vátthimas.

(5) The Vaishnavas.

(6) The Gurukkals or the priests of the Siva temple.

(7) The Nambiárs or Bhattars, who are Vishnu temple priests.

(8) The Prathamasáhkhins.

[(9—14) The Sóliars, the Nambúdiris, the Mukkániars, the Kániyálars, the Kèsiars and the Tillai Múváyirattárs.

The last six classes (9—14) do not seem to have any representatives in the State.]

Among these subdivisions, there are no intermarriages. The Gurukkals and the Nambiyárs are supposed to be of inferior status among Brahmins.

The Vátthimâs are correctly the Màdhyamás or men of the middle country or the Central Provinces. The Vadamas, or the "Northerners", are divided into the Cholâ country Vadamas or the Vadamas that first settled in the Chola country, and the northern country Vadamás. The subdivisions of the Brahacharanams, the Ashtasahasrams and the Vátthimars are named generally after the villages in which they originally settled.

The Prathamasákhhins are found in the State in the village of Talinji in Kulattúr Taluk. They are looked upon as inferior Brahmins and thus form an exclusive community, called "Midday Paraiyas," from a curse of a famous Rishi that for one muhúrtam (48 minutes) every day from 12 noon they should undergo pollution. In Thurston's *Castes and Tribes* of *South India*, these

are said to be, wrongly it may be supposed, to be the descendants of the Brahmins of Tirumálam in the Tanjore District, that were cursed by the God of Tiruvárúr to be midday Paraiyas for their not recognising him, when the God went to the sacrifice of Máran Sómayáji in the form of a Chandâla.

The *Vaishnavas* deny to Siva equal rank with Vishnu, whom they consider the Supreme Lord and the impressions of two of whose weapons, conch and discus, they receive on their right and left arms in a ceremony entitled *Samásrayanam* or the inclusion among the initiated. The Vaishnavas are divided into the Vadakalais or " northern learning " Brahmins and the Tenkalais or ' southern learning ' Brahmins, the Tenkalais following Manaválamámuni and not Vedanta Desika, the Vadakalai Guru. The Tenkalais (1) deny * to Lakshmi any divine attribute, reducing her to the position of a creature, (2) do not perform the annual ceremonies of deceased persons on Ékâdesi day, treating it as a strict day of fast, (3) deny to Tîrthas or "holy waters" the power of absolving men from sin, and (4) repudiating the concomitance of the human will for human salvation and maintaining the irresistibility of divine grace.†

Among purely external marks of difference between the Vadakalais and the Tenkalais may be mentioned the following :—(1) the Tenkalais, in wearing their forehead mark, make it like the figure of " Y " with the middle line drawn a little way down the nose itself, while the Vadakalais make it look like " U " and confine it to the forehead; (2) during meals they serve some vegetables first (and not like the Vadakalais food first) and curries and cakes afterwards; (3) their widows do not shave their heads; (4) they do not ring the bell when they conduct the worship at home; and (5) when they salute each other or their Gods, they make obeisance not thrice but only once.

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* See Vol. II of the Journal of Bombay Anthropological Society.

† The Vadakalai theory is known as *Markatanyàya* or "the monkey theory"—the young monkey grasps its mother to be conveyed to safety,—while that of the Tenkalais is known as the *Màrjàlanyáya* or "the theory of the kitten," which is helpless and which the parent cat seizes to secure it from danger.

(ii) *The Telugu Brahmins.* The Telugu Brahmins in the State are divided into

(1) the *Niyógis* or *Laukikars**, who came over here from the North as officers, civil and military,

(2) the *Vaidîks*, of whom many seem to have come over originally as Purohits and some as officers, and are found subdivided into Murikinádu or Mulakanádu Brahmins, Vélinádu Brahmins, Végi or Vénginádu Brahmins, Karnakamma Brahmins, Telingana Brahmins, *etc.*

and (3) the Kónasíma or Kónasumudram Drávidas, *etc.*, who are Tamil Brahmins that settled in the Telugu country, learned and spoke Telugu, adopted Telugu customs and then returned to the Tamil land.

(iii) and (iv) The Canarese Brahmins as also the Mahrátta Brahmins are divided into Smárthas and Mádhwas. The Mádwa people stamp their body and forehead every day with the emblems of Vishnu, *etc.* They are hypergamous, as they marry Smártha girls to their boys, but will not give their girls to Smártha boys.

There are several ceremonies prescribed for the Brahmins called samskáras, such as the name-giving ceremony, food-eating ceremony, tonsure ceremony, thread-wearing ceremony, betrothal ceremony, *etc.* Formerly boys requiring to be married had to pay a price for the girls, as is even now the case with the Gurukkal and the Bhattar families, but among other sections a very high price (in some cases amounting to thousands of Rupees) has to be paid for the bridegroom.

We find various methods mentioned for the salvation of the souls of the Brahmins. Formerly Brahmins were given grants of free land and required to perform the six duties of (1) learning the Védas, (2) teaching the Védas, (3) performing sacrifices (4) officiating as priests in others' sacrifices, (5) receiving religious gifts, and (6) bestowing such gifts on others. But nowadays they are to be found in all walks of private and public life, acting as Government servants, land-holders, rice-dealers, hotel-keepers, keepers of coffee clubs, skin-dealers, *etc.*

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* Vaishnava Laukíkars are not called Niyògis.

We shall next deal with the important non-Brahmin tribes and castes.

We find it mentioned in ancient books that there were originally four castes, *viz.*, the Brahmins or the men of learning, the Kshatriyas or the rulers of Aryan descent, the Vaisyas, who were divided into the mercantile, the shepherd and the agricultural class, and the Sudras or the class of servants. The other castes, it is said, sprang from the illegitimate connections between the males of one of the four castes (and of the castes descended from them) and the females of another. For example, the potters are said to be descended from the connection of a Brahmin male and a Vaisya female, and the mixture of a Kshatriya female and a Sudra male produced, it is said, the progenitor of the dancers' (கூத்தாடி) caste.

The Valaiyans.—These form an important section of the population of the State, and were represented by 65,504 persons in 1911. Their name is supposed to be derived from *valai*, a net, as they originally netted game in the jungles. Their usual titles are **Ambalakàran**, Védan and Sérvai. They are divided into several endogamous sections, of which the chief are the Valuvàdis, Saraku Valaiyans and Vêda Valaiyans.

Among the Valaiyans, adult marriage is the rule and the consent of the maternal uncle * is necessary. The táli is tied by the sister of the bridegroom, as, if it is tied by the bridegroom and she becomes a widow and wishes to marry again, it cannot be removed by her husband. Divorce is permitted on payment of the price paid for the bride, the male children going to the husband and the divorced wife keeping the girls. Widows may remarry. For arbitration of differences, the Valaiyars are divided into four sections :—(1) மேல்முகம், the Western Section ; (2) கீழ்முகம், the Eastern Section ; (3) வடமுகம், the Northern Section ; (4) தென்முகம், the Southern Section. Immorality before marriage is tolerated. A married woman, convicted of misbehaviour, is garlanded with *erukku* flowers, and, with the beat of a drum before

* The girls' being carried on the shoulders of their maternal uncles for garlanding the bridegrooms in Brahmin marriage pandals may be taken to indicate such consent.

her and a barber following her to shave a portion of her head, she is made to carry a basket of mud round the village. Men, who commit adultery, are made to sit with their toes tied to their necks by creepers. The corpses of those who die of small pox are buried and those of the rest burnt. Death pollution is for sixteen days and puberty pollution is for five days. The usual occupations are snaring birds, fishing in waters, agricultural labour, cooly work and collecting honey and medicinal herbs. They will eat almost anything, including rice found in ant-holes, rats, cats, dogs and squirrels.*

The Valuvadis.—This is a name assumed by prosperous Valaiyans as a mark of superior social status. They are found at Perungalúr, Vadakádu and Mángádu. Excommunication of females that have strayed is enforced. Their gods are the god of the Sàstankóvil near Tirumayyam and Subramanyaswami of Nagaram in the Tanjore district.

The following note is from Thurston's *Castes and Tribes of Southern India*, (1909) " *Valuvadi*, was originally a term of respect, appended to the name of the Nagaram Zamindar. Some Valayans in prosperous circumstances and others who became relatives of the Nagaram Zamindar by marriage have changed their caste name Valayan into *Valuvadi*. Thirty years ago there is said to have been no Valuvadi caste". According to the census of 1901, there were 5,632 Valuvadis in all, of whom 5,566 (that is, all except 66) were found in this State, 61 in the Tanjore District and 5 in the Trichinopoly District.

The Kallars.—These form, like the Valaiyans, a good portion of the population of the State and numbered 50,689 in 1911. They are divided into a number of endogamous sections called **Nádus** or men of districts, such as Ambu Nádu or Anbil Nádu, to which the family of the Ruler of the State belongs, Álangudi Nádu, Unjanai Nádu, Sóttruppálai Nádu, Sengáttu Nadu East and West, Kulamangilya Nádu, Páppá Nádu, Pálaiyúr Nadu, Valla Nádu, Vadamalai Nádu, Tenmalai Nàdu, Kásá Nâdu, Vísangi Nádu, Kíl Senkili Nádu, Mél Senkili Nâdu, Perumánádu,

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* Similar information relating to the other castes has been collected, but cannot be given in the book for want of space.

Kulattúr Nádu, Virakkudi Nádu, *etc.*, numbering in all about fifty. The Kallars were in the eighteenth century generally notorious robbers. But profitable agriculture has converted most of the Kallars in the State into a peaceful class of men. The Ambu Náttu Kallars follow Brahmin ways and do not permit re-marriages of widows. But among other sections of the Kallars, divorcees and widows are permitted to remarry. Caste matters are settled by the elders of the nádu, but sometimes the Periathanakáran or " the chief man " is the arbitrator. The dead are generally burnt and pollution is observed for sixteen days. Each Nádu has a separate temple, where the village assembly meets. Every Nádu has several exogamous divisions—பட்டப் பெயர்—and no member of any of these divisions can marry a member of the same division. Many of the Nádus and their exogamous divisions will now be mentioned.

(*a*) Ambu Nádu has over twenty-five exogamous septs, such as Tondaimán, Malavaráyan, Pallavaráyan, Rángiyan, Mannavélán, Rájáli, Tennathiraiyan, Kálingaráyan, Kaliyarán, Mákáli, Valankondán, Panrikonrán, Káduvetti, Thòppai, Sammatti, Adaiyavalanján, etc. found in the villages of Vadatheru, Tentheru, Karambakkudi, Piláviduthi, Vadakkalúr, Panthuvakòttai, Narangiyanpatti, *etc.* These follow, as has been already said, the customs and manners of the Brahmins. The following are said to be the exclusive privileges of Ambunáttu Kalla women :—

(1) மூடு பல்லக்கு—a covered palanquin.

(2) சீலை முக்காடு—top to toe covering of the body when the women go out.

(3) மேலேடு—a kind of ear-rings.

(4) கருகமணி—a string of black glass-beads for the neck.

(5) பச்சை and கருவளைவி—green and black glass bangles and, (6) ரவிக்கை—bodices.

The jewels worn by these women are similar to those of the higher classes, such as Káppu, Kárai and Kammal.

(*b*) *Alangudi Nadu* has also about twenty-five exogamous divisions like Tondaimán, Vándan, Irungulan, Koppanan, Kadavarán, Náttaraiyan, Kálingarán, *etc.*, who reside in twelve villages, including Álangudi, Pallatthuviduthi, Súranviduthi, Kíláttúr and Méláttúr. These people say that they came over to these parts long ago from the well-known Kollimalai in the Sálem District.

(*c*) *Unjanai Nadu.* They are found in the five hamlets of Pérámbúr, Maruthampatti, Nángupatti, Pákkudi and Sáranakkudi in the territory which belonged first to the Pérámbúr and afterwards to the Kulattúr chiefs. The *Anjunilaippattu Sardárs*, who were appointed by the rulers of the State to help them in the consolidation of their conquests, belonged to this Nádu.

(*d*) *Sôttruppâlai Nadu* consists of about fifteen sub-divisions, such as Pattukkatti, Púnaiyan, Narangiyán, Kondaiyan, Káli, Kóppulingan, *etc.*, residing in the villages near Athanakkóttai of Sóttuppálai, Kallukkáranpatti, Valavampatti, Sólaganpatti, *etc.*

(*e*) *Kàsâ Nadu.* This section seems confined to the Tanjore side, only one family being reported to be found in the State.

(*f*) *Kila Senkili Nadu* is divided into about eighteen septs such as Ulakankáttán, Sólagan, Tenkondán, Thiráni, Vanniyan, Pálandán, Váttáchi, Kacchirán, *etc.*, found in about thirteen villages in and about the northern portion of the Kulattúr Taluk, such as Ulakankáttánpatti, Killukóttai, Nainárippatti, Villipatti, Kallupatti, Nodiyúr, Acchápatti, Thacchankurichi, Manganúr, Kósupatti Kottampatti, *etc.* The caste panchayats of these Nádus meet at Visalikkóvil at Visalúr.

(*g*) *Mel Senkili Nadu* Kallars are found a little to the west of the Kíl Senkili Nádu mentioned above.

(*h*) *Kulamangilya Nadu*, consists of about eighteen பட்டப்பெயர் or surnames, such as Kòppanan, Tévan, Kalithírttán, Péi vetti, Kólipettán, Malukkan, Mangulán, Puthukkutti, Málaiyittán, living in about eleven villages of the Kulattúr and Alangudi Taluks, such as Púngudi, Vágavásal, Mullúr, Ucchání, Sembáttúr, Puttámbúr, Vaittúr, Múttámpatti, and Vattanákurichi.

It is stated that originally the Kulamangilia Nádu, Panankádu Nádu (North and South), Siruvayil Nádu (North and South), Súriyúr East, and Kánádu Kallars formed only one division and that they afterwards separated, settled in different villages and became separate Nádus. It is mentioned that of late the Kulamangilya Nádu Kallars have been contracting alliances with Kavinádu and Suriyúr Nádu Kallars.

(*i*) *Senkàttu Nadu*, consists of about twenty-seven septs, such as Vándán, Nariyan, Kóppan, Panrikutti, Avándán, Pettácchi, Acchamariyán, Pacchaiyan, Vándaiyán, Mánamkondán, *etc.*, living in seven villages of Álangudi Taluk, such as Kòvilúr, Kuppakudi and Kolunthirákóttai.

(*j*) *Páppá Nadu.* The Kallars of this Nádu live mostly in the Pattukkóttai Taluk of the Tanjore District and only two families of the Nádu live in Kílakkurichi village of Kulattúr Taluk. It is reported that many among this Nádu are vegetarians and do not eat in non-vegetarian houses.

(*k*) *Pàlaiyùr Nàdu* consists of about twenty-five endogamous sections, such as Mánankattán, Séplán, Áthi, Ráyan, Sólagan, Angaráyan, *etc.*, residing in the villages of Pálaiyúr, Máyanúr, Kulavóippatti, Muttupatnam, Vennávalkudi, Vénkatakulam and Kílaiyúr.

(*l*) *Vadamalai Nàdu* consists of about thirty-five sections bearing the surnames of Mangalán, Mandaiyan, Pálándan, Tettuvándán, Kádavarán and Kalingaráyan and living in and about Udayálippatti in the Kulattúr Taluk. Caste pancháyats meet in the Máriammankóvil at Temmávùr. It is said that the northern row of the Agrahàram in Kunnandárkóvil village belongs to the Vadamalai Nádu and that the southern row to the Tenmalai Nádu.

(*m*) *Tenmalai Nâdu* is just to the south of Vadamalai Nádu mentioned above. Both these Nádus are mentioned as இருமலைநாடு in inscriptions in the adjacent important temple at Kunnandárkóvil. The caste pancháyats meet at Mukkani Amman Kovil in Andakkulam. The joint meetings of the pancháyats of Vadamalai and Tenmalai Nádus are held at Kunnandárkóvil temple.

The boundaries of the Tenmalai Nádu are given in the following stanza :—

வற்றறு கோட்டை வளருங் குழந்தைநகர்
உற்ற தொருபிரம்பூர் இள்ளனூர் கூடகூடராம்
பொன்மலைகொள் வீசர்தம் பொற்பாதந் தான்போற்றுந்
தென்மலைநாட் டெல்லை வகை.*

(*n*) *Valla Nâdu* Kallars are divided into thirty-six divisions, such as Tambirán, Araiyan, Sámanthán, Soriyan, Munaithirayan, Mádusutti, Akattiyan, Mailan, *etc.*, living in twenty villages to the east of Pudukkóttai, such as Tiruvidaiyáppatti, Kotthakóttai, Maniambalam, Vándrákóttai, Vallattirákôttai, Mánjanviduthi, *etc.* Their caste pancháyats are generally held at Tiruvarankulam. The Siva temple at this place is the temple of their Nádu and they all subscribe for and bear the expenses of one ucchi-sandhi or mid-day service in the temple every day (like the Vallanad shepherd section); and they have also (like them) *Mandapappadis* in the several festivals in the temple.

(*o*) *Váráppúr Nádu* consists of about twenty-two divisions, such as Karuppatti, Kónéri, Mákáli, Tondaimánpiriyan, Nettaiyan, Séthurán, Kidáthiriyan, Tambirán, *etc.* These inhabit seven sub-nádus, namely, (1) Váravala-nádu comprising Váráppúr and Thekkuttheru, (2) Thuraippála-nádu comprising Tondaimanúruni, Athiránviduthi, *etc.*, (3) Perambúr-nádu comprising the village of Vellálaviduthi, (4) Panrisúl-nádu containing the villages of Valankondánpatti, Sevalpatti, Ávippatti, *etc.*, (5) Mélamadaikkóttai-nádu comprising the villages of Idaiyapatti, Krishnanpatti, Karuppattividuthi, (6) Punnapanrikuthi-nádu comprising Malaiyúr, Ponnanviduthi, Ariyándi and Titthánpatti villages, and (7) Nával-nádu comprising Sembattividuthi, Sévakanpatti, Unjinaipatti, Mélaviduthi, Páppánviduthi, Páchikkóttai and Mánkóttai.

(*p*) *Virakkudi Nádu* comprises twenty-two subdivisions such as Káduvetti, Sempuli, Víramádan, Kurippan, Mátharán, Malavan, Vándaiyán, Kaniyán, *etc.*, inhabiting about twelve

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* The stanza is of no superior order. Nevertheless it is desirable that, if there are other stanzas like this, they should be collected.

villages including Vándanviduthi, Kílatteru, Tirumanamchéri and Ponnanviduthi in the tract of country to the east of Váráppur Nádu and north of Tánava Nádu, *i. e.*, Vadakádu village.

(*q*) *Tánàva Nadu.* See under Vírakkudinádu above.

(*r*) and (*s*) *Siruvayal Nadu*, North and South. The caste pancháyats of north Siruvayal Nádu meet at the Kíranúr temple and of south Siruvayal Nádu at Nárttámalai Siva temple. It appears that the joint meetings of Senkili Nádu, east and west, Malai Nádu, north and south, and Vada Siruvayal Nádu used to be held at the Visalúr temple.

(*t*) *Visangi Nàdu.* This clan resides in the northern portion of the Kulattúr Taluk and has earned a notoriety for dexterity in cattle-lifting and commission of grave crimes, especially, robbery and dacoity. These Kallars live in thirty-six villages and claim rightly or wrongly as their subdivisions Nádus such as Tenmalainádu, Vadamalainádu Pirambunádu, Erimangalanádu, Tirumangalanádu, Siruvayalnádu, Kásánádu, Korkainádu, Paingánádu, Orattanádu, Konúrnádu, Senkilinádu, east and west, Nírvalanádu, Tennamanádu, Irumbánádu, Vallambanádu, Kavinádu and Kulamangilyanádu about the capital.

They are divided into 156 subdivisions such as Panchavarán, Pandráin, Tettuvándan, Solatiraiyan, Ílatiraiyan, Munaitiraiyan, Vallatiraiyan, Tennatiraiyan, Tenkondán, Kádavarán, *etc.*

The depredations of this section of Kallars were not confined to the State or the adjoining British districts, but extended to the remotest parts of the Presidency. They gave great trouble to the Tanjore Rájás, and, until very recently, the heads of families in the Tanjore district employed as watchmen Kallars of this section, which entailed on the whole section a moral obligation to refrain from depredations in their houses. It would seem that imprisonment in jail is regarded among these people as a point worthy of commendation rather than otherwise, and that a member who has been in jail for any length of time is taken back into society not simply without any slur, but with feasts given to him by his relatives in admiration of his having maintained the prestige of his caste and sect. Most of them have however given up these

practices, preferring the less risky mode of agriculture and production of ground-nuts.

(*u*) *Kavi Nadu* is the tract of land about Tiruvappúr.

(*v*) *Tirumangala Nádu.*—See under Visangi Nádu above. It comprises Sengalur, Rájápatti and Lakkadipatti in Kulattúr Taluk.

(*w*) *Perungalúr Nadu* consists of the Kallars living in the tract bounded by the Várappúr Nádu on the East, Kulamangilya Nádu on the West, Kíl Súrya Nádu containing Vadaválam on the South and Panangádu Nádu on the North. The Kallars of this Nádu are divided into fifteen exogamous septs, such as Séplán, Sénthirán, Pambáli, *etc.*

(*x*) to (*z*) Tennama Nádu, Korkai Nádu and Erimangala Nádu. These belong to Tanjore.

(*a*¹) to (*e*¹) Paingá Nádu, Pirambu Nádu, Nírvala Nádu, Oratta Nádu and Kónúr Nádu. These also belong to Tanjore.

(*f*¹ to *r*¹) The names of some other Nádus are Vágaivásal Nádu, Paravákkóttai Nádu, Punyarási Nádu, Mannárgudi Nádu, Madukkúr Nádu, Singavala Nádu, Kulaváippatti Nádu, Áludaiyár kóil Nádu, Mínpusal Nádu, Kuppaittévan Nádu, Kuruvikkarambai Nádu, Valuvádi Nádu, Tulasi Nádu.

The Paraiyans.—These number, according to the census of 1911, 35,343. The Paraiyans as a race are very ancient and they have been associated with the land for an exceedingly long time. They live apart from other castes at a distance * from the village proper in quarters called Paraicchéri. They are employed in fixing the boundaries of fields † : and the knowledge of medicine

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* The least distance must be "நூறுகோல்" or one-hundred rods (of 14 ft.). They are called in Sanskrit Antévàsins or men living at the ends of villages.

† Such as do this work are known as எல்லைபோடி or "boundary runners." Wearing as garlands round their necks the flesh of sheep sacrificed before they begin their work and beating drums tied round their waists, they run on and on till they come back to the place from which they start.

and astrology possessed by Paraiya Valluva priests * show that they were once a cultured race. Many of them wear the sacred thread like the Brahmins during marriages and funerals and at festivals of village deities. They recite a very exalted account of their lineage, connecting themselves with the Brahmin priests. They have eighteen endogamous subdivisions, of which Solia Paraiyans, Áyá Paraiyans, Ammá Paraiyans, Pásikatti Paraiyans and Kudiraikkára Paraiyans (syces) may be mentioned. They are not permitted to enter Brahmin villages and they do not suffer Brahmins to enter their villages. If any Brahmin enters a Paraiya street unwittingly, Paraiya women follow him with mud-pots, which they break behind him, and then embracing him sing dirges until he leaves the street. The Paraiyas are employed as agricultural labourers, ordinary coolies, Talaiyáris or watchmen, Vettiyáns or grave-diggers and Tôttis or scavengers.

The Solia Paraiyans claim to be superior to the other Paraiyans, calling themselves the descendants of Tiruvalluvar. They are said to have come from the North with the Úrális. They wear the sacred thread during marriages and funerals, practise infant marriage, prohibit widow marriage and enforce strict chastity of women. Women excommunicated from this section are admitted into some other sections of the Paraiyas. Puberty pollution is for 30 days. The dead are mostly burnt. Caste disputes are settled by the Periathanakkaran (the village headman) and the elders of the village, and appeals are permitted to be made first to the Pattaraikáran, a higher officer, who is required to be of the

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* These wear rosaries of Rudráksham beads and carry with them a collection of almanacs and manuscript books on astrology. They act as prophets, prepare horoscopes and write charms for people that are ill. They do not mix with the other Paraiyans, who are refused admittance into their houses. To show the ancient superiority of the Paraiyas, we may mention that at Melkota, an important Vaishnava shrine, the Paraiyas have the right of entering the temple on three days in the year specially set apart for them, and that in the Tiruvarankulam Brahmòtsavam, it is a Paraiya, described in a copperplate as "*யானையேறி மாலைகுடி...தேங்காய் உடைத்து வடந்தொடும் பறையன்*", that has first to break the cocoanut before the car is dragged on the car festival day.

Right-hand section * and then to the Désam Chetti of Vaittúr, whose decision is final. The Soliya Paraiyans are said to be divided into seven Nádus, *viz.*, 1. Ponnamarávati Nádu; 2. Marungai Nádu (Marungápuri); 3. Talaikká Nádu (Konnaiyúr); 4. Kulisai Nádu (Iluppur); 5. Máva Nádu (Manappárai); 6. Kónádu (Tanjore); 7. Thuruva Nádu (Trichinopoly).

The Ammápparaiyans are so called because a woman of this division is called அம்மா (Ammá) by her children and not Áyá as is done by Áyápparaiya children, nor ஆத்தா (Áttá) as among other Paraiyans. The rules regulating their conduct are similar to those of Sólia Paraiyans.

There is a section of the Paraiyans, who are known as Kútthádipparaiyans or Paraiyas that act as dancers. These have Nádus assigned to them and the dancers of each tract confine themselves to that tract.

Many of the Paraiyans of the State follow the example of Tiruvalluvar, the celebrated author of the 'Tirukkural', from whom they claim descent, and weave (coarse) cloths called பறைப்புடவை.

The Pallans.—These number 30,099, according to the census of 1911. They are employed almost exclusively in the cultivation of paddy, and their women are experts in planting and weeding operations. They are divided into several endogamous sections, bearing names such as Ayyáppallans, Ammáppallans, Appáppallans, Ulavuppallans, Kadakappallans, Káládis, Dévéndra Pallans, *etc.* [See *Pudukkóttai Gazetteer* under Mélattániyam.]

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* It may be mentioned here that in old days there were two grand divisions of the people, known as Valangai or the Right-hand section and the Idangai or the Left-hand section, that to the Right-hand section belonged

1. The Idaiyars.	4. The Washermen.
2. The Kómattis.	5. The Barbers.
3. The Oddars.	6. The Paraiyans.

and many other castes, and that the Pattaraikkâran and the Désam Chetti mentioned in the text were men of the Right-hand division. It appears that these Right-hand castes collected subscriptions and celebrated the seventh day mandapappadis in the festivals of the temple at Virálimalai in the months of *Tai* (January—February) and *Vaikási* (May—June).

Appáppallans and Ayyáppallans are so called, as the children in these sections call their fathers Appá and Ayyá respectively. A similar reason is given for the name Ammáppallan. Kadakappallans derive their name from the baskets (*kadakams*) which they weave. Ulavuppallans are men engaged in ploughing. Káládis are Pallans that wander from place to place, using their legs (கால்). Many of them are supposed to be engaged systematically in theft. The Pallars live, like the Paraiyars, in streets of their own, and a perpetual conflict of caste privileges goes on between these two castes, who belong respectively to the Left-hand and the Right-hand section. The whole of the State is divided into seven Pallan-subdivisions or nádus, *viz.*—

1. Vadasiruvásal Nádu (In and about Kíranúr).
2. Tensiruvásal Nádu (To the south of Nádu No. 1).
3. Kulamangilya Nádu (In and about Sembáttúr).
4. Kavinádu (In and about Tirugókarnam).
5. Parangi Nádu (In and about Viralimalai).
6. Kónádu (Other parts to the north of the Vellár).
7. Kánádu (Parts to the south of the Vellár).

For arbitration of differences, for each village there was an Úrkkudumban (the village family man), appeals against whose decisions were taken (first) to Náttukkudumban and, if necessary afterwards, to Élunáttukkudumban at Pudukkóttai, the head man of all the seven nádus together. The Soliappallans are a subdivision of the Dévéndra section of the Pallans and are so called, as they have come from the Chóla country, a name given by them to the Tanjore District. These are regarded by the other Pallans as inferior to them in social status.

The Idaiyars.—In 1911, they numbered 28,351. The name is derived from *idai* or இடை—middle, as the Idaiyars originally lived with their cattle in the pasture lands *between* the hilly regions and the arable tracts. It will appear from ancient Tamil classics that they came to Southern India long ago. They are mostly worshippers of Srí Krishna and are thus Vaishnavites. There were about a thousand families of Saiva Idaiyars in and

about Tiruvarankulam, who claimed descent from Tirumudikanda Tirumalaikkón or 'the shepherd of the name of Tirumalai, that discovered the god' that lay concealed at the place Tiruvarankulam. [See the Gazetteer under Tiruvarankulam]. The descendants of these form the Vallanádu Idaiyars. These shepherds conduct the morning service at the Siva temple of the place and celebrate a *mandapappadi* on a day of the grand annual festival. The Idaiyans imitate in several cases the Brahmin manners and customs. During marriages they wear the sacred thread and have the holy fire. They burn the dead and the widows are not permitted to remarry in most of the subdivisions. They are said to be divided into eighteen sections, such as Káraikkál Idaiyars, Vallanáttu Idaiyars, Kallar Idaiyars, Kokkikatti Idaiyars, Sólia Idaiyars, Pendukkuméikki Idaiyars, and Aruttukkatti Idaiyars.

Vallanáttu Idaiyars are the Idaiyars that live in and about Tiruvarankulam in Vallanádu. These are divided into a number of Karais, the members of each of which have the same tutelary deity. Kallar Idaiyars are said to be so called from the founder of the division being supposed not to have been born in the usual way, but as having come out stealthily from the sides containing the ribs. The widows of the Aruthukkatti Idaiyar caste may marry again. In the Pendukkuméikki caste, women inherit the property, males that marry them having to go to the houses of their mothers-in-law. The Kokkikatti Idaiyans consider the marriage emblem of *táli* complete, only if they tie to it a kokki or a hook. There are exogamous sections among most of these divisions, named after places such as Karambakkudi, Velliakkónpatti, Mohúr in the Pattukkottai Taluk, *etc.*

The Vellalars.—They numbered 20,010 in the census of 1911. The name is said to be derived from *vellam*—flood, the Vellálars being literally "lords of the flood" or men that were skilful in controlling floods and storing water for agricultural purposes. They are generally admitted to occupy the highest rank among the Non-Brahmin castes. For an account of the Vellálars in general and of the Kárála Vellálars, one of the sections in particular, we may refer the reader to pp. 54 (d) to 62 of "the History of

Pudukkóttai ". The Vellálars are divided, it is said, into eighteen * endogamous sections, such as the Tondaimandalam Vellálars, the Kárkátta Vellálars, the Sólia Vellálars, the Kóngu Vellálars and the Pandárams. Tondaimandalam Vellálars, of whom there are many in the Pudukkóttai town, are vegetarians. The Kárála Vellálars as well as the Sólia Vellálars eat flesh. The Kárála Vellálars are divided into Kánáttars and Konáttars (see Chapter II), of which each division has many exogamous subdivisions. Among the Kárála and Sólia Vellálars re-marriage is not permitted and the dead are usually burnt.

We find that there is another class of Kárála Vellálars, called Siruvásalnáttu Vellálars, living at Marudùr, Álangudippatti, Kannangudi, Mangáttevanpatti, Naiyár, Vellanúr and Kóvil Virakkudi. They have no connection with the Kánádu Vellálars or the Kónádu Vellálars.

Mr. Hemingway states that Sôlia Vellálars are ubiquitous and that they are generally regarded as of doubtful descent, since *parvenus*, who wish to be considered Vellálars, usually claim to belong to this subdivision. The Sólia Vellálars are divided into several exogamous *Gòtrams* or septs, such as Kádai gôtram (or the quail sept), Koudári gótram (or partridge sept) and Gángéyan gótram (or sept indicating descent from the Ganges). The Sóliya Vellálars of Ambunádu seem to occupy a higher rank than other Sóliya Vellálars. They are divided into two exogamous divisions, called Ainnúrru (500) Picchars and Arunúrru (600) Nallakáttars. They are said to have been originally of five hundred and six

* We find it stated in the Trichinopoly Gazetteer that there are not less than twenty endogamous subdivisions of the Vellalars including the Kaniàlars, the Pandàrams or Gurukkals, the Nainàns, the Arumbukattis, the Sittàkkàttu Chetris, the Chôlavaram Chettis, the Panjukkàra Chettis and the Kodikkàls. Of these, the three sections known as Chettis, the Pandàrams and the Nainàns are vegetarians. In Thurston's *Castes and Tribes*, we find it mentioned that the Vellalas were originally the trading class of the Tamil nation, but the immigration of the more skilful Komatis and other mercantile classes, the hereditary occupation of the Vellala Chettis gradually declined. "In ancient times they had the prerogative of weighing the persons of Kings on occasions of the *Tulábhàram* ceremony".

hundred families respectively, of whom some went over to Ambukkovil from Anbil with the Ambunáttukkallars. The Picchars and the Kandiyars mentioned in the History of Pudukkóttai belong respectively to these sections [See pp. 116—7 of the History].

The Kongu Vellálars seem to occupy an even lower position in society than the Sólia Vellálars, as they will eat with the Tottiyans and other sections of the lower Non-Brahmin castes. Their title is Kowandan. Boys of this class are often married to their maternal uncles' daughters, who are very much older than themselves. It often happens that the fathers of the boys have take to upon themselves the duties of the husbands of the young women.

The Chettis. They numbered 19,087 in the census of 1911. The word 'Chetti' is derived from *Sréshti*, the title of a Vaisya or merchant. There are various classes and castes who, in addition to the Vánians and the Komattis, who will be dealt with separately, append the title *Chetti* to their names, of which the following are found within the State, (1) the Náttukkóttai Chettis, (2) the Ariyúr Chettis, (3) the Sundaram Chettis, (4) the Vallam Chettis, (5) the Vallanad Chettis, (6) the Vándákóttai Chettis, (7) the Vellán Chettis, (8) the Kásukkára Chettis, (9) the Virálúr Chettis, (10) the Náráyanapuram Chettis, (11) the Séniyans, (12) the Sénaitthalaivans. Of these the first four get their heads clean shaved, while the rest keep a tuft on the head like the Brahmins. The Vellán Chettis and Kásukkára Chettis have moustaches, while the others are prohibited from having them. Widow marriage is prohibited among all. Kásukkára Chettis and Séniyan Chettis wear the sacred thread. The males among the Náttukkóttai Chettis wear nothing in their ears except during marriage occasions. The rest wear gold ear-rings. The Vallam Chettis and the Kásukkára Chettis wear close-fitting kadukkans, while the Vallanádu and Vándákóttai Chettis wear big hanging rings which by their weight pull down the lobes of the ears.

The Náttukkóttai Chettis, the Ariyúr Chettis and the Sundaram Chettis claim to have been voluntary exiles from

Kávérippattanam and to be related to one another. [See the General History of the State]. Those that came from the East street, settled at Ilaiyáttangudi and became the Náttukkóttai Chettis, those that came from the West street settled at Ariyúr and became the Ariyúr Chettis and those that came from the South street settled at Sundarappattanam came to be known as Sundaram Chettis. The places where they have lived and conducted their business have been called *nagarams* or mercantile towns, and the Chettis themselves are called Nagarattárs. The Kásukkára Chettis claim to have come fron Conjévaram. The Vallanád Chettis seem to have been very early settlers from Vallam (or from Kávérippattanam) and the Vallam Chettis recent ones.

The Nattukkottai Chettis are divided into nine temples or sections. There is a *Periathanakkaran* for each locality among them, who generally settles their minor disputes along with the other people of the village. Serious cases are taken to and decided in their respective temples in the presence of the trustees thereof. Re-marriage of females is prohibited. Females that misbehave are excommunicated as also males that are put in irons. Before marriage an agreement is entered into in writing specifying all items of the marriage settlement in detail. These Chettis perform some ceremonies for their children, which they call புதுமை (=novelties). Very young children have their heads formally shaved and their ears bored. When the children are seven years old, there is the புதுமை or the marriage of "lighting up twenty-seven lamps", corresponding to the twenty-seven stars on a plantain leaf, offering *pûja* to them, and removing them afterwards. This ceremony takes place in the month of Kárthigai for male children and is called Kártigaippudumai and in the asterism of Tiruvátirai in the month of Márgali for female children, being called Tiruvátiraippudumai. The Náttukkóttai Chetti males receive their *upadêsam* or initiation from their spiritual Gurus, of whom there are two, who live at Pádarakkudi and Kilámatam respectively. The women of this caste receive their initiation from their spiritual preceptor at Tulávúr. They are good seekers of good omens and when they leave their

villages to trade in distant places, they halt in a neighbouring village, sometimes for a month and more, until the wished-for good omens are sighted, which is taken to be a direction from God for them to start.

Ariyúr Chettis. These seem to be a division of the Náttukkóttai Chetti caste. They have their spiritual preceptor living near Arantángi, which is close to the village Válaramánikkam in the State, where they have settled. There are two endogamous sections among them, the right hand section, which consists of vegetarians and the left hand section consisting of flesh eaters. A number of these are living also about Ponnamarávati. These have a spiritual preceptor of the Pándiya Nádu outside the State for their males and a Saiva preceptor at Tirukkalambúr for their females. They are divided into seven exogamous divisions or Nádus, called after villages in the State.

1. Ponnamarávati.
2. Sembúthi.
3. Álavayal.
4. Ammankuricchi.
5. Kallampatti.
6. Puthúr.
and 7. Várpat.

It is said that the Ariyúr Chettis first settled in the Ponnamarávati tract, that their God was the God of Piránmalai, that there was a Vellála ruler at Válaramánickam of the name of Nandan, that an Ariyúr Chetti who bore the name of Máli Chetti became his minister, that a section of these Chettis thereupon settled at Válaramánickam and that the God Siva at the place became their family God. It is said of these Chettis that they do not drink the water of any tank not dug by themselves.

Sundaram Chettis. Possibly these are the same as Sundarattan Chettis mentioned by Mr. Thurston. They take their name from Sundarappattanam or Sundaram near Ponnamarávati, where they first settled. Tradition has it that the original forefathers of the Ariyur Chettis, the Sundaram Chettis and the Náttukkóttai Chettis were brothers, of whom the first was the eldest and the last, the youngest.

Vallanad Chettis. The women of this section are not permitted to cross the Vellár and go south of the river. There are in this section about eight hundred families or *thalaikkattus.* Detailed information about these Chettis will be found in the History of Pudukkóttai. As is mentioned in the History, they are likely to have left Vallam originally for banking purposes. But there is a tradition that they belonged to Kávérippattanam that they quitted their place in a body and were pursued, why it is not known, that they sought the protection of the Kallars of Ambu Nádu, that these, unable to give them all the help that they required, called the Vallanád Kallars for assistance and that with their help they drove the pursuers. In return for this kindness, the Chettis called themselves, it is said, Vallanad Chettis and divided Kalasamangalam or the modern Pudukkóttai, where they settled, into nine blocks, nine being the number of the Kuppams or settlements of the Ambunáttukkallars. [See pp. 116 and 69 of the History of Pudukkóttai].

There is another class of Vallanad Chettis living at Kotta-mangalam, Mánkadu and Mannavélanpatti and some other places, who call themselves 'Pillais' (= sons) or descendants of the Vallanád Chettis proper, but do not consider the god at Tiru-varankulam as their tutelary god. These eat in the houses of the Vallanád Chettis proper, who, however, refuse to eat with them.

The Vallam Chettis. These are said by Mr. Thurston to be known in the Madura District as Vallam or Tiruvappùr Chettis. These, after having come over from Vallam and settled for a time at Tiruvappúr, near Pudukkóttai, must be taken to have migrated to Madura. Like the Náttukkottai Chettis, they shave their heads clean, but unlike them they wear ear-rings. They are agriculturists and petty traders and are said to go to Burma and other places as accountants and agents of Nattukkóttai Chettis.

The Vándrákóttai Chettis are otherwise called Gadiakkára Chettis from *gadiyam,* a herd of packbullocks, the account being that they carried the articles required for the Palace at Puduk-kóttai, in those days in which carts were rare, on packbullocks. Though they live near Vallanadu, they are in no way related to

them. There are about 150 families of this class in the State. They are divided into two exogamous *gotras* or septs, called Nágaparipálaka *gotra* and Siva *gotra*.

Vellan Chettis. These are merchants that move about from place to place, buying and selling articles. They say that they have come from Allitturai in the Trichinopoly District. They have houses at Máttúr, Pudukkóttai, Kolaváippatti and Vennával-kudi.

Another section, also called Vellan Chetti class, seems to have come from the Tanjore side. These are subdivided into (1) the Terkatthiárs, or the southern men, whose God is at Nodiyúr near Vallam and (2) Vadakkatthiyárs, or the northern men, whose God is at Vaidya Isvaran Kovil in the Tanjore District. They have a Saiva Pandáram near Vallam as their spiritual Guru.

Viralúr Chettis. These are found at Viralur, Rájálippatti, Rámakkavandapatti and eleven other villages. They formed originally one thousand families, and one of their rules required that they should live within the eye-reach of the Virálimalai temple. But owing to a dispute one-half of them left the Virálimalai side and settled near Ratnagiri in the Trichinopoly District. These are now called Ratnagiri Chettis. The brides of the Virálúr Chetti class wear a cloth called இரிழை பக்ஷிராக்கடைற, which will be described under Séniya Chettis. The Gods, whom the Virálúr Chettis specially venerate and worship, are the God Subrahmania of Virálimalai, Máriamman of Virálúr and Níliamman of Únaiyúr in the Marungápuri Zemindári.

Séniyan Chettis. These are found mostly at Séniyappatti in Kodumbálúr vattam. They are said to have come from the Trichy side. Though not vegetarians, they abstain from the use of mutton on account of the tradition that one of their ancestors in a time of difficulty had to live on sheep's milk. They are Vaishanavas, but worship Márkandéya, their family God, on the Sivarátri day in the month of *Masi*, smearing on their bodies *vibhûti* or holy ashes. They wear the sacred thread and have

Brahmin priests to officiate at religious ceremonies. The இரிஸழ மந்திரக்கூறை cloth, which the Virálúr Chetti brides are bound to wear during their marriages, are woven by these Séniyars. These cloths of somewhat peculiar texture are 15 cubits by 2½ cubits and are red. They are supposed to have magical powers.

Narayanapuram Chettis. These are said to have settled down near Kodumbálúr about sixty years ago from Náráyanapuram near the Palani hills. They have no connection with any other class of Chettis.

Kasukkara Chettis. These are found at Perungalúr, Icchiyaditthannírppandal, Pudukkóttai and Tiruvappúr. They are Saivites. They are divided into two sections, (1) the class of flesh eaters and (2) the class of vegetarians. From this class, it is said that the following four sections have branched off :—(1) the *Vadamba Chettis*, (2) the *Sôliya Chettis* (3) the *Manchaputra Chettis* and (4) the *Mulagumari Chettis*. These are said to have come from the Conjevaram side. They wear the holy thread like the Brahmins.

*The Sénaitthalaivars.** These, though they bear the title Chetti, do not claim to belong to the Chetti section at all. They are found at Karambakkudi, Koppanpatti and some other places.

The Kammalans.—'Kammalan' is a general name given to the five classes of craftsmen, called goldsmiths, carpenters, sculptors or stone-masons, blacksmiths and brasiers. These claim to be descended respectively from Manu, Maya, Silpa, Thvashtra and Daivagna, sons of Visvakarma, the architect of the Gods. Hence we find the Kammálans calling themselves Visva Brahmins. The Kammálans of Pudukkóttai numbered in 1911, 14,469. The five sections mentioned above intermarry and interdine with one another. The Kammála women, unlike those of many other non-Brahmin castes, wear the upper portion of their cloths like Smártha women. The nattu (or nose-ring), a jewel worn on a side of the nose, is their distinctive ornament.

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* For Sittâkkâttu Chettis, the Chòlavaram Chettis and Panjukkâra Chettis, see the footnote on page 194.

The Kammálas claim to be in no way inferior to the Brahmins and in their marriages closely follow the Brahmanical ceremonials, performing homa. Adult Kammálas wear like the Brahmins the sacred thread, *etc.* Widows are not permitted to re-marry. But unlike the Brahmin widows, these use jewellery and betel. The Kammálas are Saivites and their special deities are Pillaiyár, Kámátchiamman and the seven Kannimárs. Each of the five Kammála sections has, for the settlement of disputes, a Náttámaikkáran and a Káriasthan elected by that section. Over them all is Anjeevíttu Náttamaikkáran elected by lot by the representatives of the five subdivisions. In marriages in Kammála houses, it is the blacksmiths that are first given betel on the ground that he makes tools for himself and others.

Telùgu Kammàlas are neater in appearance than the Tamil artisans, with whom they neither intermarry nor interdine. Their mother tongue is Telugu and their practices resemble those of Telugu Brahmins. They are evidently immigrants from the Telugu country.

A section of the Kammàlars profess Christianity and follow Christian practices, not observing pollution, not keeping the Hindu feasts and fasts.

The Udaiyans.—The Udaiyáns are known otherwise as Nattambádis. The Nattamáns seem to be only a subdivision of the Udaiyáns, though, in the Census Reports for 1901 and 1911, these are treated as separate castes. The report for 1901 gives the number of Udaiyáns in the State as 855, and of Nattamáns as 11,160, while the report for 1911 gives the number of Nattamáns as 12,814, and does not separately mention the number of Udaiyáns. As observed in the Trichinopoly Gazetteer, the Udaiyàns and the Nattamáns seem to denote one and the same tribe of people, and that these, as well as the Malaiyamáns and the Sudarmàns, are endogamous subdivisions of one and the same caste, namely the Udaiyáns.

The Udaiyáns are divided into exogamous divisions called Kánis. They put on sacred threads at marriages and funerals. *Nattambàdi* literally means "a villager"; and we find these

people a very industrious class of agriculturists, always bent upon improving their lands. The Udaiyáns have no regular caste pancháyats. Before arranging a marriage, the bride's party go to the bridegroom's house to dine with him and to test his health by seeing how much he can eat. Their titles are Udaiyán, Múppan and Naynár.

Many Nattambádis of the State are Christians.

Ahambadiyans.—The word 'Ahambadiyán' is said to be a corruption of *Ahamudaiyân*, which means "owner of a house" or land. Their origin as given by the people of that caste in these parts is that they are the descendants of the illegitimate sons of an early Sétupati of Ramnad. It is therefore, they say, that they are called Ahamudaiyáns or "men of pride" of aristrocratic birth. The usual titles of Ahambadiyáns are Servaikáran, Pillai as also Tevan. They call in Brahmin *purohits* when marriages have to be performed. Polygamy may be said to be rather common. The proverbial saying கள்ளன் மறவன் கனத்தவகம்படியன் shows that the three classes of Kallans, Maravans and Ahambadiyáns are in a way related to one another and that the Ahambadiyáns take the highest rank among these. According to the census of 1911, there were 7,883 Ahambadiyáns in the State.

The Ahambadiyáns of this State are divided into:—

(1) Anjúr (five villages) Ahambadiyáns.
(2) Kóttaipparru (attached to a fort) Ahambadiyáns, who are known also as Tánjúr Ahambadiyáns.
(3) Rájakula (Palace) Ahambadiyáns.
(4) Anjukóttai (five fortresses) Ahambadiyáns.
(5) Kílasímai (the eastern country) Ahambadiyáns.
(6) Kóttaikkádu (forest surrounding a fort) Ahambadiyáns, *etc.*

Some of these names may be taken to show that the Ahambadiyáns once lived in palaces and fortified places.

The Anjúr Ahambadiyáns reside in the villages of Vaittúr, Mu*tt*ampa*tty*, Eraiyúr, Vattanákuruchchi and Meikkudippa*tti*. They are said to have come from Vaittúr near Ayyampet in

Tanjore district with the progenitor of the Pallavaráyan line of rulers in the Pudukkóttai State and to have named the first village in which they settled Vaittúr from the name of the village of the Tanjore district in which they originally lived. These are said to go occasionally to Pandáravádai near Vaittúr for worshipping their tutelary God, Vírabhadran, at that place. They are divided into several exogamous septs, including Vallataraiyan, Péyvetti, Péyádi, Váttácchi, Sólagan and Kastúri. For settlement of disputes, the Ahambadiyáns of the five villages mentioned above and the Kallans of the six villages forming the Kulamangilya Nádu assembled in the Máriamman Kôvil at Tennankudi and discussed the questions that came before them.

Kottaipparru Ahambadiyáns are divided into seven exogamous septs like Peruchcháli, Malukkan, Tambirán and Kundrándan. These settled at first at Tánjúr in the Tirumayyam Taluk and spread afterwards to other villages. All cases of disputes relating to the Kóllaipparru Ahambadiyáns are settled by their headman living at Tánjúr. Widows of this section are not permitted to re-marry.

There are similar exogamous divisions among the other endogamous sections of the Ahambadiyáns.

The Maravans.—These numbered 5,855 in the census of 1911. They are found mostly in the southern and western parts of this State. For an account of the settlements of the Maravars in the State, see the History of Pudukkóttai or Chapter II of this book. Another account says that the Maravars originally lived at Rájimangalam in Ramnad Zamindari, and that, when once the ruler of the land wanted to marry a Marava girl against established rules, the Maravas fled from the village and settled in what now forms Pudukkóttai State. The Maravars of Ponnamarávati, Sevalúr and four other villages, who claim to be descended from Nétirâjan * and his Marava wife, tie a string without *táli* as a marriage emblem. The Maravars occasionally grow the hair on the front portion of their heads and form knots of hair. They have also big holes in the lobes of their ears. Among

* See the History of Pudukkôttai, p. 64.

these people polygamy is permitted as also marriages of adult young women to boys of tender ages. Men slain in war after a heroic resistance are worshipped by them as Pattavars.

The Maravars in general are divided into two endogamous sections, the Sètupati or Valkòttai and the Kondaiyan Kóttais, and the Maravars of the State belong to the former section. The Maravars are said to be divided also into 18 *kilais* or branches of which we may mention (1) *Pichchar* or *Pichchai kilai*, (2) *Marakkal kilai*, (3) *Víran kilai*, (4) *Tondaimân kilai*. The Maravars of this State belong mostly to the first two branches. The eighteen divisions referred to above were originally exogamous, but after a time the Maravars laid for themselves a rule that those that worship the same deity, to whatever *kilais* or branches they may belong, should form an exogamous community. The Pudukkóttai Maravars are, unlike the Maravars of Madura, Ramnad and Tinnevelly, law-abiding and peaceful cultivators. Their ordinary title is Tévan.

The Balijas.—According to the Census Report of 1911, there were 6,704 * Balijas and 414 Kápus in the State. The name *Balijas* is not generally known among the Tamilians, as the people are called in the Tamil districts Vadugans(=the northern or Telugu people) and Kavarais. Many of the Balijas trace their descent from the Náyak kings of Madura and Tanjore. But this is not admitted by others, who treat them as a mixed community recruited from the Kápus or Reddis, the Kàmmas, the Vélamas and other Telugu castes. The fact seems to be that the Balijas followed the Vijayanagar armies and settled in these districts when the Náyak Governors who were their leaders were established at Tanjore and Madura. Some of these might have been originally soldiers by profession; but their descendants are now agriculturists and traders. The Kápus or Reddis say that they

* In the Census Report for 1901 the number of Balijas is stated to be 2,456, the number of Kápus 138, the number of Kammas 346 and the number of Vadugans 2,556. These total up to 5,496 as against 7,118. The well-known Kòmatties, who are Telugu-speaking grocers numbered 269 in 1901 and have probably been taken to be Balijas in the census of 1911. Nothing is known of the Nágavásulus of whom there were 492 males and 608 females in 1901.

could easily enumerate all the varieties of rice, but they cannot give the names of all the sections into which their caste is split up. We may mention that the Gazula Kápus or bangle-makers of Vaittúr form a subdivision of the Balijas; most of the Balijas bear the title of *Nàyak.*

Another subdivision may be taken to be the Janappans or Saluppans of whom there were 67 in 1901 and who are described as hawkers and cultivators. *

The Kusavans (Potters).—The Kusavans of Pudukkóttai numbered 5,602 in the census of 1911. They trace their origin to Sáliváhana, the famous potter-king. They are divided into three territorial sections—the Chéra Kusavans, the Chóla Kusavans and the Pándya Kusavans, and are divided also into seven † endogamous nádus, such as Nárttámalai nádu, Kadavangudi nàdu (Virálimalai parts) and Trichinopoly nádu. They imitate the customs and manners of the Brahmins, wear the sacred thread, perform hómas, employ Brahmin priests and condemn post-puberty marriages and re-marriage of widows. They are Saivites, and their caste title is Vélán. The Kusavans are also divided into four nádus, called Kánàdu, Kónádu, Siruvásal nádu (see *ante* under Kallárs) and Kavinàdu ‡; and, for settlement of differences, the representatives of these sections meet and discuss the points at issue.

The Kurumbars.—The Kurumbars numbered 5,560 in the census of 1911. As has been mentioned in the History of Pudukkòttai, they were the earliest settlers in these parts. They are supposed to be the representatives of the ancient Pallavas, once so powerful in Southern India, and must have gradually drifted to these parts from the Tondamandalam tract where they were found in large numbers, or directly come over

* Another Telugu caste is that of the Jetties who numbered 85 in 1901. They are called *Mallaka Chetties* in Tamil and are a set of professional wrestlers and gymnasts. They wear the holy thread and do not descend to any degrading work.

† The Sôlavaguppu Kusavans seem to be divided into only five exogamous sections, such as Palanimangala Udaiyáns, Mudikattu Udaiyáns.

‡ The Kusavans of the parts about Viràlimalai are reported to be divided, not into nàdus, but into ten ûrs (villages).

here through the Palni hills from the Kuruba country in the Canarese land, their original home. It has been ascertained beyond dispute that the Kurumba language, the language that they speak, is only a corruption of Canarese *, and there is therefore no separate mention of the Kurumba language in the Census Report for 1911, as there is in the report for 1901. The Kurumbars are a pastoral people owning large flocks of sheep and making cumblis, and are found in villages such as Sellukudi, Áranippa*tti*, Mángudi. They are divided into several exogamous sections called *Vaguppùs* or groups of villages. Over every group of such villages there is a headman who is both priest and judge and presides over the Vaguppú's tribal meetings. The patron deity of the Kurumbars is Víralakshmi for whose temple at Sellukudi Inám lands were granted by the Tondaimán ruler known as Bhója Rájá. They style themselves Kaundans and Náyakans.

The Ambattans (Barbers).—Ambattans numbered 5,437 in the census of 1911. They are divided into seven endogamous sections, namely, Vaduga Ambattans, Kalla Ambattans, *etc.* A Brahmin *purohit* officiates at their marriages, and the bulk of Ambattans discourage re-marriage of widows. The Ambattans have four endogamous nádus, each with its *periatanakkâran* (headman), who has control over a number of heads of families. The Ambattans are Saivites or Vaishnavites; and, in the Vaishnavite section, such as have been branded by their Brahmin guru with the Chank and Chakra abstain from meat and drink. Saivite and Vaishnavite barbers intermarry. These barbers may not shave Pallans and Paraiyans. Ambattans are generally known as Pariyáris (=pariháris or curers), the Ambattan females being the village midwives and their males the village surgeons.

The Vannans (Washermen).—These numbered 5,079 in 1911. The Vannáns claim to be descended from Vírabhadra, when, ordered by Siva, he washed the clothes of men as an expiation of the sin of killing many to death in Takshayága.

* Another Canarese-speaking class in the State is known as the Kannadiyans. They are diligent and enterprising traders and are Lingàyats.

Hence we find Vìrabhadra to be a common name among washermen. They occupy a low social status among the non-Brahmin castes. When their girls attain puberty the girl is taken, as in many other castes, to a hut specially built for her at some distance from her house, where she is required to live fifteen days. On the sixteenth day she leaves the hut and removes to her house in a corner of the outside portion of which she lives fifteen days more. It is only on the thirty-first day that she is permitted to enter her house. Divorces are easily obtained in this caste as in several others and divorcees are permitted to re-marry.

For the lower classes of Súdras there are separate washermen, called *Podara Vannàn.*

The Andis.—According to the Census Report of 1911, there were as many as 2,906 Ándis in the State. The name is applied generally to a class of non-Brahmin beggars recruited from all classes of Súdras. But all Ándis are not beggars; for example, Púkkára Ándis are engaged in making garlands and stringing flowers and Úr Ándis are Ándis settled in villages as agriculturists and accountants. The Ándis that beg are called *Kóvanándis*, as they are supposed to possess nothing except the loin-cloths (கோவணம்) that they wear. The Lingadhári Ándis will be described later under Pandárams.

The Muttiriyans.—The Muttiriyans, otherwise known as Ambalakárans *, numbered 2,783 in the census of 1911. They seem to be, like the Valuvádis, an advanced sect of the Valaiyans, though they reject any connection with that caste. As has been observed by Mr. Thurston, there seems to be some connection between Ambalakárans, Muttiriyans, Urális, Vêdans, Valaiyans and Véttuvans. But in what it exactly consists remains to be ascertained. They observe the customs and manners of the Ahambadiyáns. The names *Ambalakâran* and *Mutturajâs* may indicate that they once held a better position than they do now. There is no evidence, however, to connect them with the Muttiriyan noblemen of whom we find mention in inscriptions of

* See Mr. Hemingway's Trichinopoly Gazetteer.

the Pallava period. The special god of the Muttiriyans is said to be Karuppannaswâmi of Kollimalai in Salem district. Their usual titles are *Muttiriyan*, *Ambalakâran*, *Sérvaikâran* and *Kávalkáran*.

The Pandarams.—According to the Census Report, 1911, there were 2,253 Pandárams in the State. The name *Pandáram* is used as the name of a caste as also of a mendicant class recruited from the saivite súdra castes, who choose to make a profession of piety and wander about begging.

The Pandárams proper are usually landholders and priests of many non-Brahmin classes. Mr. Francis, in the Census Report of 1901, says that the Pandárams are really superior to the Ándis as they are usually Vellálas by caste, while the Ándis are recruited from all classes of Súdras. Lingadhári Pandárams, of whom such as speak Telugu are known as Jangam Ándis, wear the figure of the lingam on their person. But these Lingáyat Pandárams differ in many respects from the Lingáyats proper.

The Shanans (Toddy-drawers).—The Shânáns numbered 1,856 in the census of 1911. They seem to occupy a very low position among the non-Brahmins, though they claim to be Kshatriyas tracing their descent to the Pándya race of kings. They are said to have had as their mother or foster-mother Bhadrakáli, who is said to have taught them their usual occupation of toddy-drawing.

The Uppiliyans.—The Uppiliyans numbered 1,492 in the census of 1911. They derive their name from their traditional occupation, the manufacture of salt and saltpetre. They are said to be called also *Karpùrachettis* from their making camphor as well as saltpetre. They are a low caste being considered superior only to the Valaiyans, the Úrális and the Pallis. Their usual title is Náyakan. Their occupation of making earth-salt ceased on the passing of the Pudukkóttai *Earth-salt suppression Regulation* in 1888; and they are now engaged in cooly work including earth-work. It is said that an Uppiliyan has to remain unshaved all his life if he cannot get a virgin for his wife.

The Kuravans.—The Kuravans of the State numbered 1,281 in the census of 1911. They are divided into five endogamous sections, namely, 1. The *Uppukkuravans*, who are said to have once been engaged in the manufacture of salt but are now petty traders in cattle, dried fruits, *etc.* [Basket-weaving and the rearing of pigs, if practised by these, will lead to excommunication from their class.]

2. The basket-weaving Kuravans. These were the original Kuravars, and the other sections of the Kuravars were later recruits to the caste. They eat almost anything including cats.

3. The *Narikkuravans* are Kuravans that eat jackals. They grind stones and sell needles.

4. The *Panrikkuravans* are such as breed and sell pigs and are employed as scavengers.

5. The *Dombas* are professional acrobats. They move from place to place and live by the subscriptions that they collect from people before whom they exhibit their acrobatic skill.

Of these, all except the Panrikkuravans are nomadic in their habits. The vernacular of the Kuravans is Telugu.

The Chakkiliyans (Cobblers).—These numbered 934 in the census of 1911 and are divided into four endogamous sections named Reddichakkiliyans, Anupa chakkiliyans, Mora chakkiliyans and Tottiya chakkiliyans. Of these, the first three seem to have Telugu as their vernacular, and the last class Tamil. They are very low in social status. The Paraiyans and the Pallans will not eat with them, and the ordinary washerman will not wash for them. The vannàns that wash their clothes are known as *Podara* washermen. (See page 207). Their marriages are arranged for them by their Nàttánmaikkárar (headmen).

The Patnulkarans.—These numbered 851 in the census of 1911. They are said to have migrated into these parts from Souráshtra or Gujarat. The Kaikólans and the Sáliyans have been, for a long time, the weavers of the Tamil land; and Ottakkúttar, the well-known poet, is said to have belonged to the Kaikólan caste. The Nàyak rulers of Madura, not being satisfied

with the cloths woven by these Tamil weavers, are said to have imported the Patnúlkárans from the north. The Patnúlkárans of the State are found chiefly at Tiruváppúr, a suburb of the town of Pudukkóttai. They are noted for their skill in the manufacture of cloth. Their usual title is *Chetti*; and we do not find here much of the anti-Brahmanical spirit of the Patnúlkárans of Madura which have led to their styling themselves *Aiyars*, *Aiyangârs* and *Bhágavatars*. The Patnúlkárans are mostly Vaishnavites and speak *Patnûli*, a dialect of Gujaráti.

The Razus.—In the census of 1911, the Rázus numbered 817. The following extract is from the Madras Census Report for 1901. "The Rázus are, perhaps, descendants of the military section of the Kapu, Kamma and Vètama castes that followed the Vijayanagar Governors. At their weddings, the Rázus worship a sword, which is a ceremony that usually denotes a soldier caste...But they eat fowls which a strict Kshatriya would not do, and their claims are not usually admitted by other Hindus. They have three endogamous subdivisions, Murikinadu, Nandimandalam and Suryavamsam of which the first two are territorial." They assume the sacred thread, and in marriage and other customs they copy the Brahmins. The females of well-to-do Rázu families observe *gôsha*.

It will be found that the Kandy Rájás and Lála Kshatriyas, of whom short accounts are given below, have a better title to Kshatriya descent than the Rázus.

Kandy Rajas.—These are the descendants of the relatives of the last King of Kandy, who were sent over to the State as State prisoners in 1816, soon after the deposition of the king in 1815. The last Maharajah of Kandy was closely related to the Náyaks of Karukappúlámpa*tt*i in the Tirumayyam Taluk, and all the Náyaks related to him were given the general appellation of Kandy Rájás. The Kandy Rájás are found in Púlámpa*tt*i, Vellaikkurichchi, the town of Pudukkóttai and some other places. The women of this caste wear toe-rings of gold to show their noble birth. The caste is divided into a number of exogamous sections. Widow marriage is not permitted, and women that go astray are expelled from the caste.

Lala Kshatriyas.—The Lálas call themselves Kshatriyas and claim to be descended from some Rájputs of Jeipúr who halted in these parts during a pilgrimage to Rámeswaram and were persuaded to remain here to assist the ruler of the State in extending his dominion and consolidating his conquests. They seem to have helped the Rájá in his wars with the Pálayakár of Marungápuri and to have been granted service tenure lands near the western border. Their noble rank may be inferred from the fact that, when the Rájá went out, they accompanied him on horseback, and, at the Darbars, they squatted on his right side in their military uniform. Their customs and manners resemble those of the Brahmins.

The Oddes.—In the census of 1911 the Oddês numbered 724. They are a Telugu people who are supposed to have come to these parts in the time of the Náyak kings of Madura and Tanjore and are now found employed as earthworkers, scavengers and tank-diggers. They are a rough and drunken but hard-working class.

The Pallis.—These numbered 661 in the census of 1911. In the Trichinopoly Gazetteer we find it stated that, as the word *Palli* is used to denote a Palla woman, the Pallis prefer to call themselves Vannians (or Kshatriyans of the *Vahni* or fire race) and that they claim to be superior to the Bráhmins and have taken to wearing a sacred thread on all occasions. The Pallis seem to be a low agricultural caste, while the Vanniyans are connected with the Visángináttu Kallars with whom they intermarry. The Kalla Zamindar of Gandharvakóttai is a Pandárattár Vanniya, while another section of the Vanniyans is known as the Kóttayápuram Vanniyans.

The Tottiyans.—These numbered 458 in the census of 1911 and are found mostly in the parts about Virálimalai. Some Zamindars of the Madura District are To*tt*iyans. They speak Telugu and must have followed the Vijayanagar armies on their march to Madura. They are divided into nine endogamous divisions. To settle their caste disputes their is a *periyatanakkáran* or headman who conducts inquiries sitting on a blanket or கம்பளம்; hence the To*tt*iyans are called *Kambalattáns.* Their

spiritual preceptor lives at Conjeevaram ; and to him, during his tours, many caste disputes are referred for decision. The title of a Tottiyan is *Nàyakan* and that of the village headman *Ur Nàyakan.* The Tottiyans do not recognise the superiority of the Brahmins and do not worship the Hindu gods. Their caste deities are Jakkamma and Bommakka, supposed to be the spirits of two of their women who committed sati long ago. Many of the Tottiyans are believed to be adepts in the black art, having the power to control evil spirits. Among the Tottiyans young boys are married to grown-up women, and, until the boys grow up, the fathers of the boys take upon themselves the duties of the husbands of these women.*

A section of the Tottiyans is known as *Kàttu Tottiyar* with whom the other Tottiyans have no connection. These are said to have contracted an alliance with a Muhammadan family and to have been served beef by them. Thereupon, they fled into the woods and lived separately, being known as the Tottiyans of the woods.

The Vallambans.—The Vallambans are found in this Presidency mostly in the Madura district and the Pudukkòttai State. The number of Vallambans is not separately given in the Census Report for 1911, as the total number for the Presidency must have been only about 30,000, and thus did not form one-thousandth of the population (more than 400,000) for the Presidency. The Vallambans in this State numbered 8,983 in the census of 1901 and must have, therefore, been returned as at least 9,000 in the census of 1911. The Vallambans call themselves *Vallam tôtta Vellàlas* or the Vellálas who settled in these parts after they lost or were driven out of Vallam, a village near Tanjore. They are found in the south-east portion of the State and are divided into two† territorial subdivisions, namely,

* "A parallel is to be found in Russia where, not very long ago, grown-up women were to be seen carrying about boys of six to whom they were betrothed"—Quoted by Mr. Thurston from the "*Marriage Customs in Many Lands.*"

† In the Trichinopoly Gazetteer it is stated that there are three other subdivisions, namely the Mêl nâdu (or Jayankonda nâdu), Chenginâdu and Amaràvati nâdu.

Pálaiyanádu Vallambans and Kílnádu or Kílánilainádu Vallambans. The Vallambans are devil-worshippers and are so ignorant as to call festivals in the temples of Siva and Vishnu *peyáttam* (or devils' processions).

The Uralis—The Úrális are practically confined to the Trichinopoly and Madura districts and to the Pudukkòttai State. The number of the Úrális in the State is given as 8,188 in the Census Report for 1901 and must have been about 8,500 in 1911, forming about one-eighth of the Úráli population of the Presidency. They claim to be Kshatriyas that came over from the parts near Ayôdhya. The story is that the forefathers of the Úrális formed illicit intimacy with the servant girls, quarrelled on this account with their wives and other relations, came out to these parts with their servant-women in seven palanquins, married these servant-women and became the progenitors of the seven endogamous sections of the Úráli people, namely (1) Vadasèri Nàdu, (lands about Ratnagiri in the Trichinopoly district); (2) Pillúr Nádu; (3) Malaiyamán Nádu called Sengudi Nádu in the Trichinopoly Gazetteer; (4) Kaduvankudi Nádu (the parts about Virálimalai); (5) Talaikká Nádu (the parts about Únaiyur in the Marungápuri Zamindari); (6) Paluvanji Nàdu and (7) Marungai Nádu, the other parts of Marungápuri. The first three of these are called Vadaséri Úrális and the last four are called Nattuseemai Úrális. The word *Urâli* means territorial lord and the people call themselves *Muttu Râjàs* refusing the application of the term to the Ambalakárans. Their ordinary title is *Kavandan*. They claim to be superior to other non-Brahmin castes, and are said to eat with no other caste on equal terms and accept separate meals from the Vellálas.

The Karumburattans.—The Karumburattáns are found only in the Madura district and the Pudukkóttai State. In the census of 1901 the Karumburattàns of the State numbered 3,602 out of 11,563 Karumburattáns in the Presidency. These seem to hold a pretty high position among the Súdras as they will not interdine with the Valaiyans, Kammálans, Úrális,

Mélagárs, *etc.* They are divided into five endogamous territorial sections, namely,

Vadasêripa*tt*i Nádu, near the Pudukkôttai town,
Kiliyúr Nádu, in Kulattúr taluk,
Perunkudippa*tt*i Nádu, in Kulattúr taluk,
Nilayappa*tt*i Nádu in Tirumayyam taluk and
Pálaiyur Nádu in Alangudi taluk.

They are found mainly in the southern parts of the Tirumayyam taluk and are employed in various capacities by the Náttukkóttai Chettis.

The Melakarans.—The Mèlakárans numbered 1,910 in the census of 1901. They have a high opinion of their social status, claiming to be Kallans, Ahambadiyáns and so on, and stating that their profession is merely an accident. They are divided into two classes, (1) the pipers proper and others forming the periyamélam set and (2) the Nattuvans to whose music the Dèva Dasis dance. The Dàsi dancing girls, the women of the Mélakárar caste, hold themselves open to the embraces of such as will pay them. It may be noted that the rules of the caste require that, if their women marry they should not wear bodices or dress themselves in petticoats or wear Kammals on their ears.

The Sattans.—The correct name of the caste is said to be Sáttádavar, that is (non-Brahmin) Vaishnavas who do not wear the holy thread like the Brahmin Vaishnavas. Their ordinary titles are Aiyar and Álwar. Most of the Sáttáns of the State are found attached to the Vishnu temple at Tirumayyam. They perform such minor offices in the temple as making garlands of flowers for the gods and lighting and feeding the sacred lamps. They adopt the customs and practices of the Tenkalai Vaishnavas.

The Tadans (Dasaris).—In the census of 1901, they numbered 717. They are Vaishnava beggars whose vernacular is Telugu. The words * literally mean servants or slaves; and the story that is told for their assuming these names is that a rich Chetti, who was for a long time childless, made a vow that, if he should have a son, he would devote him to the service of his God

* *Dâsari* and *Tâdan* which is the Tamil form of *Dâsan*, have the sense of servant or slave.

Vishnu, that he was blessed with many sons and dedicated one of them to the God. These beggars can be distinguished by the conch-shells which they blow to announce their arrival and the gongs which they strike as they go on their rounds.

The Occhans.—These numbered 327 in the census of 1901 and are found mostly in the western parts of the Tirumayyam taluk. From an inscription at Ponnamarávati it will appear that the Ócchans were, in those days, temple musicians. But they are described as being at present a class of pújáris. Some of them seem to officiate as priests to some non-Brahmin castes.

The Ilamagans.—These are a caste of cultivators allied to the Maravans. In 1901 they numbered 517. They are confined to the districts of Madura and Trichinopoly and to the Pudukkóttai State, and are found in these places in the ratio of 64 : 3 : 4. Many Ilamagan women have baby husbands, who have a number of children fathered upon them while they are yet boys.

The Senaikkudaiyans.—They numbered 361 in 1901 and are found as servants and petty traders and cultivators. Their usual title is *Pillai.* This class seems to be different from the class of Senaikkudaiyâns of the British districts who are described by Mr. Thurston as Ilai Vâniyans or betel-vine cultivators.

The Vaniyans.—These numbered 1,371 in the census of 1901. They are oil-mongers who extract oil from the gingelly, ground-nut and other seeds in their country oil-mills. They are divided into two classes, *Orrai Chekkàns* or Vánians using single bullocks and *Irattai Chekkàns* or Vánians using two bullocks to work their mills. They are said to be divided into 1,001 exogamous septs. Their usual title is *Chetty.* They imitate the customs of the Brahmins.

The Sembadavans.—The Sembadavans are fishermen carrying on their calling in fresh water tanks with nets made by themselves. *Sembadavan* is derived from Sem=good and badavan=boatman and the people occasionally call themselves *Guha Vellàlas.*

The Pillaiperans.—These are not recognised as a separate caste by Mr. Thurston or in any of the Census Reports. These seem to be allied to the Vallambars above whom they claim superiority. They are vegetarians while the Vallambans are flesh-eaters, and they will not, therefore, interdine with the Vallambans. It is said that there are about fifty families in the State. They say that they came to the State more than a century ago from Mallai (or Mahabaliburam) through Mailai (Mailapúr), Conjeevaram and Arantángi.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

I. Agriculture.

Introductory.—Agriculture is the most important industry in the State, and the mainstay of a large number of its inhabitants. Out of a total population of 4,11,886, 78,508 or over a fifth are ryots, resident and non-resident. Out of a total area of 7,54,291 acres, 4,56,769 are under occupation, and 45,404 are assessed wastes *. Of the three Taluks, Álangudi, by reason of its fine loamy soil is well suited to agriculture; while Kulattûr and Tirumayyam, being rocky or gravelly in parts are more sparsely cultivated.

Classification of lands.—To the usual classification of wet and dry lands, has been added, by local custom, a third division known as *achukkattu*, which though officially ignored and abolished, as in the recent Settlement operations, is likely to continue in vogue among the ryots for a good time to come. The *achukkattu* has sometimes been compared to the unirrigated *manavari* tracts of the Madras Districts, but the two are not identical, in as much as only dry crops are raised on the *manavari* tracts, while paddy is cultivated once, and even twice in the *achukkattu* fields, by reason of the water of surface percolation they enjoy. The latter, have, in fact been so well adapted for wet, that they are no longer fit for dry cultivation, and in the words of Mr. G. T. H. Bracken, a former Superintendent of

* *Vide* Administration Report 1916-17.

State, they "have been so bunded, lowered, and otherwise improved" that they are no longer absolutely dependent on rainfall, and may therefore be treated as wet lands under an inferior irrigation source. The Settlement Scheme Report of 1910 further observes that "the *achukkattu* lands have been found.........to be far superior to some of the ordinary wet lands under a few third class, and several fourth class tanks in the State. In some, even two paddy crops are raised though the second crop requires to be supplemented by baling of water from wells situated in the fields. The yield in some of them is greater than that in some of the wet fields under fourth and fifth class tanks. They fetch a higher price than some of the ordinary wet lands under small tanks."

Otherwise, the customary classification of *nanjai* ('wet', irrigated low land) and punjai ('dry', rainfed upland) holds good. Good wet lands are found in the ayacuts of the big tanks, and good dry fields in Karambakkudi and Virálimalai. But even the best of the wet fields should be considered inferior to the corresponding lands in the Cauveri delta, by reason of the absence of perennial streams, and of the rich alluvial silt brought down by them.

Kodai and Kala showers.—Two seasonal showers are recognised—the *kódai*, 'mango' or summer rains, and the *kála*, or winter rains. It is usual to say that they are brought by the Arabian Sea, and the Bay currents respectively, though experience would seem to show that the country has practically but a single monsoon, namely, the North-East, which may set in, as early as August, and last up to December, the South-West bringing "scattered-showers" only.

The subjoined figures, extracted from the Administration Report for 1915–1916, indicate the distribution of rainfall over the different months at important centres.

Fasli 1325 (1915—1916).

Stations.	1915						1916						Total.	Total of Fasli 1324.	Average of past 5 faslis.
	July.	August.	September.	October.	November.	December.	January.	February.	March.	April.	May.	June.			
Pudukkôttai ...	5·17	7·34	3·42	3·06	5·83	4·38	0·00	0·00	0·36	0·14	4·11	0·54	34·35	40·41	37·95
Alangudi ...	5·07	5·45	5·10	1·80	5·57	6·34	0·00	0·02	0·00	0·00	3·48	2·30	35·13	32·83	33·39
Karambakkudi ...	1·97	5·77	7·95	1·05	2·98	7·92	0·00	0·00	0·00	0·07	2·93	1·13	31·77	38·83	28·18
Tirumayyam ...	8·42	6·77	6·20	1·39	2·39	6·48	0·00	0·00	0·00	0·20	2·55	1·67	36·07	36·05	40·33
Kilanilai ...	4·29	6·11	2·46	3·15	3·35	7·80	0·00	0·00	0·00	0·00	0·70	0·25	28·11	33·70	27·55
Kulattûr ...	5·28	5·75	4·37	7·45	6·53	3·02	0·00	0·00	0·00	1·34	1·15	1·72	36·61	28·73	32·35
Virâlimalai ...	5·75	4·88	5·78	11·39	4·74	3·75	0·00	0·00	0·00	0·35	4·75	0·39	41·78	32·50	31·47
Odayalippatti ...	4·00	4·18	7·80	7·80	3·65	3·50	0·00	0·32	0·00	0·80	1·47	0·64	34·16	23·40	31·10
Annavâsal ...	4·29	4·50	5·68	9·56	4·52	3·31	0·00	0·20	0·00	0·76	3·00	1·12	36·94	27·49	36·64
Ponnamarâvati ...	2·30	1·75	6·75	5·75	4·45	3.15	0·00	0·00	0·00	0·00	0·90	1·10	26·15	31·89	35·68
Adanakkôttai ...	2·80	2·56	4·70	1·92	1·01	3·15	0·00	0·30	0·00	0·00	0·73	0·37	17·54	31·52	36·09

The table will show that the rainfall is not quite as much as is necessary to meet the demands of a purely rainfed area. But, thanks to the careful preservation of forests in the State, it compares favourably with the incidence at Trichinopoly and Madura. Kulattúr has always been the Cinderella Taluk for rainfall, though, for the matter of that, the whole State is liable to suffer from vicissitudes arising out of precarious and uncertain showers. The following words of Sir A. Seshia Sastriar furnish a vivid, though rhetorical picture of the importance of timely rains to the success of agricultural operations in the State. "The old proverb, 'there is many a slip between the cup and the lip' comes home to none so truly, and painfully truly as to the poor cultivator here. One rain too little, one rain too much, one contrary wind when the ears are filling, an unwelcome shower when the harvest is ripe for the sickle, all or any of these is enough to dash down the cup of prosperity."

Soils.—The soils of Pudukkóttai are principally sevval (red ferruginous loam) and karisal (regar or black-cotton soil). The former (87 p. c.) preponderates so largely over the latter (17 p.c.) that there is practically but one important soil in the country really good for cultivation. There are, however, different grades and subdivisions of these two varieties, which are named and classified according to their principal ingredients. There is, for instance, the rich chocolate loam called padugai in the ayacuts of Kavinád, Vallanád and other big tanks enriched by tank-silt and green manure but decidedly inferior to the self-fertilised alluvium of the Cauveri Delta. Karisal which prevails less in Álangudi than elsewhere is black loam, whose value is considerably reduced wherever it is found mixed with clay and salt. The red ferruginous variety is met with everywhere. It is called sevval when loamy, manal when sandy, and saral when gravelly. In parts of the Tirumayyam and Kulattúr Taluks, a saline soil known as kalar is met with, which, unfit for cultivation at all times, has, owing to the recent restrictions on the manufacture of earth-salt, considerably deteriorated by the accumulation of saline impurities.

Cultivation is carried on, on the first three soils only, padugai, sevval, and karisal.

Cultivation.—There is no reason to suppose that the cultivation operations, as carried on in the State, should differ essentially from what obtain in the adjacent Districts. But it may be allowed that they should vary in details, depending, as they do, on the local peculiarities of season, soil, and irrigation.

As elsewhere, there are two systems of cultivation, the 'wet' and the 'dry', and two seasons of cultivation, the *kódai* and the *kálam*. The principal wet crop is paddy, and the principal dry crops are varagu and ragi. The *kódai vellámai* or summer cultivation commences in Mási (February—March) and ends in Ádi (July—August). The *kála vellámai*, which is much more extensive, begins, under normal conditions, in Ádi and extends over five to seven months.

The determining factor in cultivation being the water expected or on hand, wet cultivation is carried on in *kôdai* only under auspicious circumstances. Sometimes the yield of *achukkattu* and other inferior wet tracts is in the lap of the Gods, the cultivator and the crop looking heavenward for the life-giving element. When conditions are unfavourable, wet lands are sometimes used for dry crops or paddy is raised under wells as a dry crop. Again, two short period varieties of paddy are grown instead of a long-period kind, or *kálam* cultivation is begun late, and extended into *kódai*, or again, the *kódai* operations are suspended altogether.

Broadcast sowing.—It is the scarcity of water again that accounts for the practice, that, in wet cultivation, paddy is sometimes sown and sometimes transplanted. When water is available, the nursery is got ready; if it run short, the seed is sown broadcast. Superior paddy is, with rare exceptions, always transplanted, but inferior varieties are sown, especially the hardier *kuruvai* kinds which possess much power of resisting drought. It may be roughly estimated that fields under inferior paddy are a fourth, in extent, of the entire area.

Double crops.—Double-crop cultivation which presupposes an excellent soil and an unfailing supply of water is the exception rather than the rule in the State, and does not obtain, except in individual *taks* favourably situated as to irrigation. Only

20 *per cent.* of the lands under first and second class irrigation sources, and 7½ *per cent.* under third class sources are officially stated to be under a double crop in normal years.

Varieties of Paddy.—The foregoing observations should suffice to show that the most important of the agricultural operations are connected with the cultivation of irrigated paddy in *kálam* or the latter part of the year. Paddy is of two kinds—*sambá* (superior) and *kár* (inferior), of which the following varieties are grown in the State :—

Superior.	Inferior.
Pallayam *sambá.*	Kuliadichán.
Garudan *sambá.*	Arián.
Ráman *sambá.*	Sarappuli *sambá.*
Kaivirai *sambá.*	Kár.
Sirumanian.	Irangamattán.
Mulagi *sambá.*	Senkuruvai.
Semmulagi.	Aruvathán *kuruvai.*
Jeeraka *sambá.*	
Sadai *sambá.*	

The *sambás* are long duration paddies, maturing between five and seven months and requiring constant irrigation. The *kárs* or short-duration varieties mature between two months and four. The former, being less course, and more easy of digestion are consumed by the upper classes, while the latter which sell at lower rates are eaten by the poor. The names of the grains give, in several instances, particulars regarding their shape, size, *etc.* Thus Garudan *sambá* has red and white streaks, like those on the body of Garudan or the kite. Sirumanian is that which is small and round. Aruvathán *kuruvai* is that which matures in 60 days. Pallayam *sambá* is considered the best for quality and supplies table rice to the Palace. Among the *kárs*, arián deserves special mention. It can stand any amount of water, its seedlings thriving even when completely submerged under floods.

Kala vellamai.—The *kála* cultivation of paddy begins in July or August, or as soon as the monsoon has brought the showers, and the fields are well-drenched.

Nursery.—The first stage in the operations is the preparation of the *náthangál* or nursery. It is either *puluthi kál* or

tholi kál, dry or wet. Puluthi kál is prepared by ploughing the nursery dry and pulverising it into fine dust or *puluthi*. It is resorted to, in connection with the seven months crops like garudan *sambá*, the cultivation of which has to be begun very early, even before the regular rains have set in. Dry nurseries do not require much watering. Their seedlings, resist drought so well that they can safely remain in their beds for a couple of months if transplantation be delayed by the holding off of the rains. Ordinarily, the seedlings are fit for removal in a month or so.

The *tholi* or wet *náthangál*, which corresponds to the sêru *náthangál* of the Delta is prepared by ploughing and reploughing the selected plot, at short intervals, while it stands submerged under a couple of inches of water. It is manured by ploughing green leaves into it, until the bed becomes a soft pulpy mass. It is then levelled by drawing a wooden board about 8 ft. by 2 over it. This operation which is known as *parambadithal* is conducted by yoking a pair of oxen to the said board and driving the animals over the nursery, the driver standing on the board and supplying the necessary pressure whenever any part of the nursery has to be levelled down. Wet nurseries presuppose plentiful showers or tanks well filled. They are availed of for late cultivation, the crops grown being the five months varieties.

Preparation of seed.—The seeds sown in the nursery are either *varal* virai (dry seeds) or *sáravacha* virai (soaked seeds). The soaked ones are prepared by letting the seeds stand in water for about three days, covered with straw and gunny rags and straining them later on through wicker baskets. This brings about the partial germination of the seeds, the tiny seedlings which make their appearance being known to the ryot as *kombu*. Seeds are soaked when the operations have been delayed by the postponement of showers, and an abridgment of the nursery period is considered necessary to make up for lost time. The seedlings thus prepared, though ready for transplantation in a fortnight, are enfeebled by the initial soaking and prove unable, in aftermonths, to resist drought or inundation.

Seeds are sown thick in the nursery, at the rate of 40 to 50 Madras measures a cent, the seedlings obtained therefrom being considered sufficient to transplant an acre. When dry seeds are

used, the bed is kept well under water, but is drained early in the case of the soaked ones lest these should rot. A simple contrivance employed locally for draining the nursery is the *seendi* which consists of a bundle of straw or palmyra leaves, tied to the levelling board mentioned *supra* and drawn across the nursery, so as to cut furrows for the discharge of water that has stagnated in pools and puddles.

Generally, seedlings remain in the nursery for a fourth of the time they take to mature. *Kuruvai* is ready for transplantation in a month, and *sambà* in a month and a half.

Rains falling immediately after sowing being inimical to the sprouting plant are called *pagai malai* or hostile rains. A clever device to ward off their evil effect is to irrigate the nursery full and keep the seedlings submerged so that the rains may not beat on them directly and destroy the rootlets that have hardly had the time to fix themselves in the soil.

Transplantation.—By the time, the seedlings are ready, the North-East monsoon should have set in and the tanks have filled. The *seycàls* or transplanting fields are ploughed and manured and the tender shoots which have been plucked from the nursery and tied into bundles known as '*mudis*' are transplanted in bunches. Single planting is practically unknown. The fields are hand-weeded two or three times and well irrigated, the quantity of the water standing in the seycáls increasing with the growth of the crop. Ears fill in four to six months, kaivirai *sambà* being the earliest, and ráman *sambà* the latest to ripen. Harvest begins usually in Thai—Mási (January—March), when the crops are cut about a foot and a half from the ground. The harvested stalks are bundled into *Aris* (sheaves) and *kodungais* (bundles which can be conveniently carried between the extended arms and the body), and removed to the *kalam* or threshing floor, where they are threshed, first by beating them on the floor, and secondly, by driving cattle upon them. *Thalaiyadi* or hand-threshing yields the best paddy by far, *Poradi* or cattle-treading detaches a poor quantity of grain, whose quality is much reduced by the large admixture of the chaff it contains. It is out of the first threshing that the ryot reserves his seed for the next season.

Dry cultivation.—The following table taken from the Settlement Report of 1910 gives the names of the principal dry crops, and the extent of their cultivation.

Crops.	Alangudi.		Tirumayyam.		Kulattúr.		Total.	
Varagu	17629	78	13969	70	20248	89	51848	37
Ground-nut	7172	10	2776	06	10433	95	20382	11
Ragi	2489	78	6323	50	10021	73	18835	01
Cholam	2141	72	1034	08	10134	08	13309	88
Cumbu	4984	64	3422	23	3828	84	12235	71
Red gram	2751	13	566	53	4903	71	8221	37
Miscellaneous	2992	06	2811	64	1936	70	7740	40
Horse gram*	803	95	4299	79	2355	68	7459	42
Black gram	104	10	2376	44	77	64	2558	18
Samai	80	89	411	89	822	49	1315	27
Castor-oil seeds	...	...	261	72	523	98	785	70
	41150	15	38253	58	65287	69	144691	42

Rotation and mixed-planting.—Dry cultivation, especially as carried on extensively and intelligently in the Álangudi taluk affords interesting examples of rotation and mixed-planting. Cumbu and varagu are grown at intervals of three years, as they are exhausting crops. Cumbu is also intergrown with thuvarai or red gram, the first being cut in three months, and the second in six. Another way is to sow together cumbu, ground-nut and oil seeds, and as the first two mature in three and six months respectively and the third take longer to ripen, they are harvested in succession. An intelligent method is to sow varagu and horse gram in the same field. As varagu requires more water than the gram, a prosperous season gives a good varagu harvest, while scarcity does not prevent a good harvest of gram. Thus in fair season and foul, the cultivator does not go empty-handed.

Varagu.—Varagu is the most important and extensively grown of the dry crops. It is a six months crop usually sown with red gram. It forms the food of the agricultural classes.

Grams.—Horse gram which is largely cultivated in the Kulattúr Taluk is sown in October and harvested in January. Red gram is always intergrown with cumbu or varagu. Green and black grams are more sparsely cultivated. In the Álangudi Taluk the practice obtains of growing red gram for purely manurial purposes.

Cholam.—Cholam is occasionally grown with lab-lab. Maize (zea mays) which stands next to varagu in the order of production, is usually grown as a summer crop, in wet lands or under wells.

Ragi.—Ragi is raised on dry as well as garden lands. One of its varieties known as *vila* keppai (furrow ragi) deserves mention. It is the only transplanted dry crop here, and requires for its growth regular, though occasional rainfall. The *seycál* or transplanting field is ploughed at the setting in of the south-west monsoon, and as a furrow is cut by the plough, the ragi seedlings which had remained in the nursery for about twenty days are dibbled singly along the furrow at intervals of a foot or 10 inches. As the next furrow is formed, the soil overturned by the plough falls on the seedlings in the first furrow and covers their bases.

Cumbu, etc.—Cumbu, as observed already, is grown with gram. Samai and Tinai are tried on poor lands, in small quantities.

Ground-nut.—A reference to the table of dry crops given above will show how ground-nut which is not a food-crop is inferior only to paddy and varagu in the extent of its cultivation. Though an exhausting crop, it is grown on wet, dry, and garden lands without distinction and has already ousted varagu from several areas. It yields an average income of Rs. 30 an acre. Its cultivation has received a temporary check owing to the export difficulties brought on by the present war in Europe.

Garden crops.—The chief garden crops are :—

- Sugar-cane.
- Plantain.
- Turmeric.
- Sharp potato (*karunai*).
- Oval potato (*sèmbu*).
- Sweet potato (*sarkarai velli*).
- Radish.
- Tobacco.
- Pumpkin (red and white).
- Vegetables such as brinjal, bean, melon and gourd.
- Condiments such as chillies, onion, coriander and fenugreek.

Sugar-cane.—The cultivation of sugar-cane and plantain is by no means extensive, and areas under them are gradually dwindling, owing to the scarcity of water. Sugar-cane is grown, among other places, at Sevalúr, Vellanúr, and Kulivarai. As usual, the cuttings are planted slantingly on ridges, about two spans apart, manured with pig-dung and plentifully watered through the furrows.

Plantain.—Plantain is cultivated in Perunchenai, Uppilikkudi, Kílanilai, Puthuppatti, Nedungudi, Mélnilaippatti and other centres.

A dwarf plantain known as *Columbu valai* is grown in several of these villages.

Tobacco.—Puthambur is one of the few villages growing this narcotic, and as the Puthambur product has a reputation in the market its cultivation is briefly indicated here. The conditions of successful growth are rich manuring for nursery and seycál. The tiny seeds of the plant are sown in finely-divided soil, turned and broken with the spade. The seedlings are transplanted after about half a dozen leaves have appeared and dibbled singly in low terraces. Before and after transplantation, they are well shaded, by surrounding the stems with cuttings from *avàri* and other shrubs. When a dozen leaves have grown the tips are clipped to promote tillering. The grown-up blades are carefully sheltered from the sun lest they should dry up, cut with hand knives close to the ground, and stored up in bundles. These bundles are left in the shade for three days, after which the leaves are subsequently exposed to the sun singly for a day, and finally dried in the shade, by being hung from ropes stretched inside dwelling-houses.

The Betel vine. Kodikkal cultivation.—Kodikkál cultivation is a term applied to the cultivation of the *kodi* or climber known as the betel vine, whose leaves are largely consumed as an after-dinner gastric stimulant and distributed on festive occasions under the name '*pansupari*'. Its cultivation is confined to a few villages like Sembáttúr, Annavásal, and Perunchenai and to a certain class of cultivators who are either Rowthans, native

Christians or pallans. Of the two kinds of betel, the white (kalpura) and the black, the latter alone is grown, and owing to its poor quantity and quality, is hardly adequate to meet the entire local demand.

The Betel-vine is planted with Agatti (*sesbania grandiflora*), a plant of easy and early growth, whose tall straight stems furnish a ready support to the trailing climber.

The *kodikkál* or vine-yard is a piece of wet-land situated near unfailing wells. It is ploughed and manured with cattle-droppings in Ádi—Ávani (July—September) and laid out into furrows and ridges. The ridges, or *pattams* as they are called, are in the form of truncated cones five feet across at the top. The agathi seeds are sown in three rows leaving one-foot spaces between, for the betel-vines to grow in.

By Kartigai (November—December) the agatti stems shoot three feet high and the vine cuttings brought from an adjoining yard are planted between them, duly sheltered from the sun by being plastered with the slime of the furrow. In the initial stages, they are watered as many as three times a day. When Mási (February—March) arrives, the agathi stems standing against each other are tied together at the top, so as to form arches, which are further supported at the apex by being fastened to poles driven into the ground. Moreover, the vines are trained and led upon these arches by being secured to them with korai grass or cocoanut fibre; and the roots are fed with *avàrai* and cowdung manure.

About a year after the commencement of the operations, that is, in Ávani (August—September) next, the leaves are clipped for the first time. As contact with the fingers is supposed to be injurious to the plant, a kind of clipper or finger-knife slipped on to the right-thumb is used for the purpose. The first harvest of leaves is called *pudiyan,* and the subsequent ones *muthukàl.*

After about two years and a half, the output decreases considerably as the vine begins to age. Still, leaves called *Alikàl* are clipped for a year, after which the plantation has to be closed down.

Brinjal, plantain, chillies, and murungai are generally grown in the vine-yards, as the vegetables cultivated therein are supposed to be delicious. They are planted on the ridges adjoining the irrigating channels and bring the cultivator a small extra income. The murungai stems afford also an additional support to the betel-vines.

Groves and Plantations.—There are no big cocoanut groves in the State. There are however patches, here and there, especially along the river courses, covered with clusters of the cocoanut and palmyra palms. Small groves are found in Kadayakkudi, Malaiyídu Tirukkalambúr, Ponnamarávati, Valayapa*tt*i, Yenádi, Káraiyúr, Idayathur, Nerinjikkudi and Tiruvidaiyappatti.

Mango groves are more numerous. The graft varieties produced in the country have earned a name not wholly confined to the State limits. Séndamangalam, Thirukka*tt*alai, Immanampa*tt*i and Veppangudi grow fine mangoes.

Of greater importance are the jack trees which abound in the Karambakkudi and Kó*tt*aikkádu areas of the Álangudi Taluk. Their commercial value is appreciable, as their timber is utilised in house-construction, their tender fruits are eaten as a vegetable, and the ripe fruits which sometimes grow to large sizes and sell at Rs. 2 are largely purchased on account of the sweet fleshy coverings of the seeds inside them.

State Enterprise.—The State has made laudable efforts in the way of opening plantations. The Forest Department has charge of some mango groves of which the *Laksha thope* at the north end of the capital is one. It further owns a number of casuarina plantations along the banks of the Vellár and Perungulúr Ár, out of which the capital is supplied with fuel. There are also a few cashew plantations. The ripe peduncles of the cashew fruit are eaten by the lower classes and the nuts are sold after being dried and fried. No attempt has been made however to extract the oil which the nuts contain in quantity.

Manures.—The usual manures are green leaves, cattle droppings, town and village sweepings, and ashes. Viráli is the favourite green manure. It is grown over large tracts of poor dry land, and its leaves are cut annually from six to ten years. Other

green fertilisers in use are Káyán, Avárai, Kongi, Pungai, Vémbu, Poovarasu, Vágai, and Manja nuná. It has already been mentioned how red-gram is sometimes used as green manure. The State forests are an important source of green leaves. It has been estimated that about five cartloads of such leaves costing between Re. 1 and Rs. 2 each according to distance from the jungle would suffice for an acre. Cowdung, though recognised as a valuable fertiliser is partly wasted as fuel, and the ryot knows no method of conserving urine and preparing a good compost therewith. Sheep and goats are penned on the fields. The *Nattambàdis* of the Álangudi taluk would seem to appreciate fully the value of house-sweepings and ashes, as considerable numbers of them may be seen in the towns in search of them, prepared to pay as much as Rs. 3 a cartload.

Pests and diseases.—The most prevalent of the paddy pests is *anaikombu* which is caused by a fly which grows in a gall which it forms inside the stem by its irritation. The life-history of the insect and the methods of its eradication are under investigation. The grass-hopper and the stem-borer are some of the other enemies of paddy. Bagging is recommended for the first, and light-trapping for the second. A dreadful parasitic weed known as *palli pundu* (*struga lutea*) is known to affect the varagu crop, into the roots of which the parasite strikes its own and usurps the plant-food circulating in the crop. It is so much feared by the ryots that they call it *kudiviratti-pundu* or the weed that expels the cultivator from his holding. It attacks also other cereals like cumbu and cholam. Its eradication is a matter of difficulty, as its light seeds easily spread from field to field under the lightest of breezes. It may be hand-weeded before flowering, but once it has taken root, the only remedy is to abandon the cultivation of cereals for some years in the affected locality. This requires evidently combined action on the part of the neighbouring ryots.

Other ailments to which the crops are exposed will now be briefly indicated.

Thandithu is a paddy disease recognised by the appearance of red shoots in the place of ears. *Kokku Nòvu* arrests the growth of the crop in consequence of which the stalks grow short like

the fingers of a leper. *Kottiyampuchi* ruins the blades by boring holes in them. *Soorai* is a disease arresting the development of the ear stalks. *Vàdai* is unhealthy, poisonous, or untimely wind, causing ravages either by transporting disease or by shedding the flowers before germination. *Vaikkâl Nòvu* affects a good yield of straw, but does not seem to be detrimental to the yield of paddy.

These are, more or less, peculiar to paddy.

Ragi, samai, tinai, and gingelly are exposed to the attacks of tiny pests called *Nayvay vandu* which consume the grain developing in the cobs; *Vannam* prevents the formation of grain in the ear.

Kottai puchi is an insect that eats up the leaves of the castor plant and destroys the seeds in the ovary.

Besides being exposed to mice and other under-ground explorers of plant-food, the ground-nut is often affected by a disease known as *Sodai*, its principal symptom being change of colour and taste in the nuts.

Ulu vandu and *Asikku* are insects that perforate the grams before and after harvest.

The Betel-vine is exposed to several diseases of which the chief are *Sivattal* which turns the leaves yellow or red and causes their untimely shedding; *Illuppakkai Suruttai* which curls up the leaves and *Karundàl* which turns the stem black and stops the further growth of the plant.

Prickly-pear.—No account of the pests and other disabilities of local agriculture would be complete without a reference to the prickly-pear, which is a common sight all over the country. Introduced in former unsettled times to fence in fields and villages from depredations, it has, under a strange dispensation of Providence, spread and overgrown large tracts, trespassing upon farms and homesteads to the detriment of agriculture. It thrives in the most uncongenial and barren of soils, through seasons of drought and flood. When burnt or left to rot under water, its subterranean roots survive and shoot up at the next favourable season, so that its complete extinction all but defies human ingenuity. Good fodder for cattle, and good manure for plant, its usefulness is impeded by its thorny surface, and bushy growth

harbouring venomous reptiles. There have been periodical prickly-pear crusades all over the country, of which one that took place in the time of the Dewan-Regent is still remembered.

Popular agricultural beliefs, etc.—Under this heading may be comprised some of those practices, beliefs, and sayings which form the stock-in-trade of the ryot, and guide him in his every day work at the farm and the field. They are a body of experiential and empirical maxims handed from father to son and crystallising the wisdom of generations. The conservative tendencies of the ryot have preserved them to this day with all the accretions that religion and superstition have made thereto. They may be roughly divided into rules of husbandry, weather predictions and propitiatory observances.

To take the last first, the Hindu ryot believes in the efficacy of Varuna japam or the recital of hymns to Varuna, the rain-god for the purpose of securing rains. When pests ravage the crops, or the rains fail, the lower peasantry betake themselves to the *Pusàri* through whom sacrifices of sheep, *etc.*, are offered at the altars of the godlings of the rural pantheon.

Another curious way of invoking rain is to beg boiled rice and sauce from every house in the rainless village. The inhabitants then go out in a body to the nearest water course or channel where the two are mixed, and male and female figures are formed with them on the dry sand. The people gather round the figures, beat their breasts, and set up a cry of lamentation loud enough to be heard in Heaven.

Some of the rules of husbandry embody sound agricultural principles. One of them which runs "அகல உழுகிறதை ஆழ உழு" brings out the superiority of deep ploughing over superficial ploughing. "மேழைச்செல்வம்கோழைபெருது", which means "There is nothing like the riches that the plough yields" further emphasises the value of ploughing. "பயிர் பாராமல் கெட்டது, கடன் கேளாமல் கெட்டது" inculcates the need of constant care and supervision of the fields by comparing the careless cultivator to the creditor who having never insisted on repayment of dues lost his money in consequence.

A very familiar maxim predicts rain on the basis of ants carrying their eggs about in search of shelter. The croaking of frogs in ponds, the flight of winged insects called ésals, and the flowering of certain jungle flowers are also supposed to foretell showers. Should the sun be obscured on Sunday mornings especially in the wet season, continuous showers are predicted for a week. Rainless days are in store if lightning should be seen North-East in Vaikasi and Áni (May—July). Lightning in kódai (summer) is as bad as thunder in kálam (winter), for neither prognosticates wet weather. Again, a halo seen round the Kartigai (November—December) moon portends dry days. To expect rains after Kartigai is as fruitless, says a *Tamil proverb, as to expect liberal gifts after Karná, a mahabarata hero famous for philanthropy.

Agricultural Stock, Implements.—The implements of husbandry are few, simple and primitive. To the local cultivator, improved metal ploughs, gorús and guntakkás are practically unknown. His few and simple wants are met by a *mammati* (spade), *arival* (sickle and garden-knife), *gadapàrai* (crowbar), and *thadi* (threshing stick). To these may be added the levelling board, and the betel-clipper to which reference has been made already.

The latest Administration Report gives 56,130 as the number of ploughs available in the State. They are similar to those used in the neighbouring Districts, except that they are made slightly heavier so as to make the necessary furrows in soils, which, compared with those of the Deltaic region, are harder and more gravelly.

Live Stock.—The draught bulls yoked to the ploughs are generally puny and undersized, and do not belong, to any distinctive breed. In the forests of Pudukkóttai, however, are found fine bulls, which are sometimes caught and broken. There are, at present, no cattle-breeding centres in the State, but when one remembers that the essential conditions for such a centre are a hard gravelly home, plenty of pasture, and a dry climate, one naturally expects to find such spots in the State. Mr. Sampson, Dy. Director of Agriculture, Madras, who visited

*கார்த்திகைக்கப்புறம் மழையில்லை, கர்ணனுக்கப்புறம் கொடையில்லை,

Pudukkóttai in 1914 seems to have thought that the northern corner of the State satisfied these conditions, and that the wild bulls in the forests adjacent thereto might be utilised for breeding purposes.

The kurumbars of Sellukudi and Vágavásal rear some wool-bearing sheep of poor value. Goats are reared mainly for the flesh. Rinderpest, and foot-and-mouth disease are the prevalent diseases of the local cattle. Below are given figures representing the live-stock in the State for the year 1915–1916.

Bullocks	94,550
Cows	55,463
Calves	23,486
He-buffaloes ...	7,634
She-buffaloes ...	18,671
Buffalo calves ...	8,762
Sheep	3,40,181
Total ...	5,48,747

A Retrospect.—Under the chapter relating to Revenue Administration will be found full particulars regarding the occupation of lands under different tenures. In the far past, when the whole State was a military camp and the population constantly in arms, lands were parcelled out as *Jívitams* to the sardárs, amaragars and other chieftains, which they enjoyed under military tenure. Lands were also alienated as Jaghires to the scions of the ruling house. Religion and Charity often dictated the assignment of large slices of cultivable areas for the maintenance of temples and chatrams. Reverence for the Brahmin priestly class often led to gifts known as *sarvamányams*. To these may be added the *oombalams* or service lands bestowed upon individuals for the performance of certain duties by them and their descendants in perpetuity. There is to this day the *Kádoo ooliam* or the obligation to provide beaters on the occasion of a royal shooting. Sometimes, curious services are enjoined such as supplying rags for the temple torches or carrying those torches about, when the idols are taken out in procession.

As the old order passed away and the country settled down under the British flag, the fighting classes in the State beat their swords into ploughshares; feudal tenures were gradually

dispensed with; Devastanam lands were merged in *Ain*; Jaghires were resumed, and the hardships of *oombalams* substantially mitigated.

Tenures.—The existing tenures are of three kinds—*mél váram* or sharing tenure, *kuttagai* or lease, and *pannai* or hired labour.

Under the *váram* system, the *swánthar* or landlord has his fields cultivated by *kudís* or cultivating ryots, and shares with them at the end of the season, a portion of the produce. The *kudi* is a native of the soil, attached to, and possessing an interest in the land. He supplies his own seeds, ploughs and cattle, employs his own hired labour, whenever extra hands are required, and generally meets all charges of cultivation. At the end of the year the fields are harvested under the supervision of the pattádar or his agent, and the yield shared after meeting the following charges, according to a certain percentage of the harvest.

Madai Pallan (who is in charge of sluices and attends to irrigation generally)	5 p.c.
Vettiyán (who measures the harvested grain, and is also the village crier and village postman) ...	4 p.c.
Blacksmith	½ p.c.
Carpenter	½ p.c.
Návithan (barber)	½ p.c.

In the case of the best wet lands, the landlord and the ryot divide the paddy equally, and share the straw in the ratio of 1 to 5. This is *sari* (half-and-half) váram. As regards dry and inferior wet lands, the *swanthar* receives a third or two-fifths of the produce, the ryot getting as much again of the straw as the other. These systems are known respectively as *மூணத்தில் ஒன்று* (one-in-three) and *அஞ்சுக்கிரண்டு, அஞ்சுக்கு மூன்று* (two-in-five, and three-in-five).

In *kuttagai* tenure, the land is leased for a fixed money rent calculated on the basis of the probable yield for a year or a number of years. It is about Rs. 24 an acre for the best wet lands, and Rs. 3 for dry. The risks of bad seasons are incurred by the lessee alone but the lessor often finds that the permanent interests of his land have been neglected under the *kuttagai* tenure.

In the *pannaiyàl* system, the proprietor looks after the cultivation himself. He engages hired labourers, or *pannaiyàls*, who, whatever their position in the past, serfdom or slavery, have long since emancipated themselves, with freedom to transfer themselves from farm to farm, and demand their own conditions. Their remuneration, which is always paid in kind, is generally about 50 Madras measures a month. They are also allowed a piece of land called *pariyál* which is a *nadugai* ($\frac{1}{6}$ acre) in extent, transplanted with landlord's seedlings, in order to be cultivated by him and harvested for his own benefit entirely. He is also entitled at the end of the season to an additional remuneration amounting to nearly 10 *per cent.* of the harvest. When it is his lot to work under big landlords, he is fed as well as clothed. He gets a pair of loin-cloths or a *cumbli* (woollen blanket) once a year. He is also the recipient of small presents, in the shape of cloth, paddy, and cash, ranging from annas to a few rupees on the occasion of deaths and marriages in his family.

His lot, however, is not so precarious as that of the *atha* coolies or day-labourers, adult or juvenile, of either sex. They are found under all tenures, and eke out a scanty livelihood by getting employed for the nonce whenever extra labour is required for transplanting, harvesting, and other occupations. During employment adult males earn about six to eight local measures and the rest, about four. Their condition is deplorable when lands are idle from drought or lie fallow after harvest. In those hard months, they keep the wolf from the door by gathering *avârai* bark, *kânjira* nuts, jungle-fruits, and cattle-droppings, and selling them for what they could fetch.

The evils of absent-landlordism are not so pronounced here as elsewhere. According to the latest official returns, resident and non-resident ryots are 59,095 and 19,413 respectively, the former being three times as many as the latter.

Joint-holdings are rare except in the case of dry inferior lands used as pasturage.

The following table relating to Fasli 1317, and extracted from the Settlement Report of 1910 gives the number of pattadárs, the nature of their holdings, and their economic position.

Name of the Taluk.	Pattadars paying annual assessment of																																			
	Rs. 10 and under.				From Rs. 10 to Rs. 30.				From Rs. 30 to Rs. 50.				From Rs. 50 to Rs. 100.				From Rs. 100 to Rs. 250.				From Rs. 250 to Rs. 500.				From Rs. 500 to Rs. 1,000.				Rs. 1,000 and above.				Total.			
	No. of Pattas.	Amount of assessment.			No. of Pattas.	Amount of assessment.			No. of Pattas.	Amount of assessment.			No. of Pattas.	Amount of assessment.			No. of Pattas.	Amount of assessment.			No. of Pattas.	Amount of assessment.			No. of Pattas.	Amount of assessment.			No. of Pattas.	Amount of assessment.			No. of Pattas.	Amount of assessment.		
1	2	3			4	5			6	7			8	9			10	11			12	13			14	15			16	17			18	19		
		RS.	A.	P.		RS.	A.	P.		RS.	A.	P.		RS.	A.	P.		RS.	A.	P.		RS.	A.	P.		RS.	A.	P.		RS.	A.	P.		RS.	A.	P.
Alangudi ...	21635	69,256	10	4	5123	83,454	15	9	1087	36,357	11	5	463	28,414	8	10	132	16,823	7	10	14	4,769	0	5	...	...	...	...	...	...	...	...	28454	2,39,076	6	7
Tirumayyam...	12601	43,826	12	0	5126	86,748	9	8	1276	47,818	10	10	651	43,624	12	8	208	29,203	9	3	29	9,334	5	11	9	6,291	10	4	3	4,669	9	8	19903	2,71,518	0	4
Kulattúr ...	14263	53,959	0	9	6047	1,01,030	10	11	1279	49,158	9	7	743	44,347	10	0	177	25,144	4	4	25	9,065	0	5	3	1,759	4	8	...	...	...	...	22537	2,84,464	8	8
Total ...	48499	1,67,042	7	1	16296	2,71,234	4	4	3642	1,33,334	15	10	1857	1,16,386	15	6	517	71,171	5	5	68	23,168	6	9	12	8,050	15	0	3	4,669	9	8	70894	7,95,058	15	7

Out of 70,894 pattadárs for that fasli, 64,795 or over 91 *per cent.* were assessed under Rs. 30, 5,499 between Rs. 30 and Rs. 100, 585 between Rs. 100 and Rs. 500 and 15 over Rs. 500. The most substantial landlords who can however be counted on the fingers of one hand belong mostly to the Tirumayyam Taluk owing to the circumstance that it is the home of the Chettis. The rest are generally small holders of slender means and small resources. It is significant that Álangudi has no pattadár paying over Rs. 500. It is cut up into small holdings under the occupation of cultivating ryots.

Cultivation Expenses.—The expenses of cultivation are, in their very nature hard to determine. Agricultural labour is so incessant and various that, according to a proverb locally current, there would be very little left to the ryot if he should count the entire cost of husbandry. But it may be safely assumed that, in consequence of the difficulties connected with irrigation and fertilisation—difficulties that should be serious in the absence of good reservoirs, scrub jungle and pasturage, with which the State is, however, well provided by man and nature—the cost of cultivation should be higher than in places where such facilities are fully enjoyed. The following figures show that the cost is slightly higher than at Tanjore, Trichinopoly, and Madura.

	Best wet land.	Best dry land.
Pudukkóttai ...	Rs. 16—0—0	Rs. 7—0—0
Tanjore ...	„ 11—0—0	„ 5—8—0
Trichinopoly ...	„ 11—0—0	„ 5—8—0
Madura ...	„ 13—3—5	„ 3—6—4

The subjoined memoranda are copied from the Settlement Report of 1910 to give an idea of the charges of cultivation in detail. It will be seen that the totals arrived at therein are slightly higher than those given in the comparative table above.

I. For an acre of best wet land.

	RS. A. P.
1. Cost of 2 pairs of bullocks at Rs. 50 per pair to plough $1\frac{1}{2}$ velis or 10 acres, the bullocks to work for 5 years.	2—0—0
2. Cost of 4 ploughs at 12 annas each for $1\frac{1}{2}$ velis or 10 acres, for one year	0—4—10
3. Cost of ploughing 4 times with 2 pairs at 4 annas per yoke for one acre	2—0—0
4. Cost of manuring: 5 carts of leaves at Re. 1 a cart and 2 carts of ashes at Rs. 1—8—0 a cart for one acre...	8—0—0

	RS. A. P
5. Cost of seed 60 Madras measures at Rs. 160 per garce for one acre	3—0—0
6. Cost of sowing, removing seedlings and transplanting: one man at 3 annas, and 9 women at 2 annas for one acre	1—5—0
7. Cost of weeding: 4 women at 2 annas per acre ...	0—8—0
8. Cost of harvesting, *etc.*: 4 men at 3 annas each, and 8 women at 2 annas each for one acre	1–12—0
9. Cost of 2 spades at 12 annas each to last for 2 years for $1\frac{1}{2}$ velis or 10 acres	0—1—3
10. Cost of 5 sickles at 4 annas each for 4 years for $1\frac{1}{2}$ yelis or 10 acres	0—0—6
Total ...	18–15—7

II. For one acre of best dry land.

1. Cost of one pair of bullocks at Rs. 40 for $1\frac{1}{2}$ velis or 10 acres to last for 6 years	0–10—8
2. Cost of one plough at 12 annas for 6 acres to last for 2 years	0—1—0
3. Cost of 2 ploughings with one pair at 4 annas for a ploughing for one acre	0—8—0
4. Cost of manuring: 3 carts of dry leaves at Re. 1 and 1 cart of ashes at Re. 1—8—0 for one acre ...	4—8—0
5. Cost of seed: 10 Madras measures of varagu at Rs. 100 per garce for one acre	0—5—0
6. Cost of sowing and sundry, *i. e.*, spreading manure, *etc.*: one man at 3 annas for one acre	0—3—0
7. Cost of weeding, *etc.*: 3 women at 2 annas for one acre.	0—6—0
8. Cost of harvesting: 6 women at 2 annas for one acre...	0–12—0
9. Cost of spade and sickles a third of the cost for wet land.	0—0—7
Total ...	7—6—3

Productive capacity of lands.—For reasons already given, the yield of wet and dry lands in the State is lower than in the adjoining Districts. Some of the best wet lands are "reputed to yield 10 kalams a *nadugai* equal to 1,800 Madras measures an acre, but this outturn is exceptional".* Ordinarily, the production varies between 900 and 270 Madras measures. The case of dry cultivation stands on a different footing. Where the cultivator is enterprising and arduous, and spares no expense over manure, as in the case of the Nattambádi farmsteads in the Álangudi Taluk, the yield may be as much as 40 *per cent.* higher

* Darbar's orders on the Settlement Report of 1910.

than normal. Otherwise, 360 Madras measures an acre for ragi, 550 for varagu, 350 for cumbu and 550 for groundnut may be taken as the average.

Price of Food-grains.—In a matter like the market price, naturally subject to fluctuations, it is rather difficult to fix the standard with certainty. The work is further complicated by the circumstance that as the local production is hardly enough to meet the local demand, and important cereals are imported largely from the granaries at Tanjore, *etc.*, the prices in the State are governed by those that prevail in the neighbourhood, and get further augmented through cartage and middlemen's profits. The latest Administration Report furnishes the following figures as to prices.

Fasli 1325 (1915—1916).

Article.	During June of Fasli 1324.	During June of Fasli 1325.
	Seers.	Seers.
Paddy	14·56	14·46
Ragi	16·19	13·59
Cholam	16·30	11·50
Cumbu	17·41	12·39

Sale value of land.—In estimating the sale value of land, regard must be had to two factors:—its adjacency to Chetti villages, and its occupation by efficient cultivators. As the Chetti communities have taken to investing their savings in land, a veli in the Tirumayyam Taluk sometimes sells at Rs. 10,000. Dry villages under Nattambádi cultivation fetch as much as wet lands. Under ordinary circumstances, the sale value of wet and dry lands may be taken to be Rs. 150 and Rs. 30 per acre.

The cost of labour.—Labour appears to be comparatively cheap in the State. The daily remuneration in rural areas seems to vary from 1½ annas to 3. In the capital, unskilled labour can be hired from annas three to six, the lower and higher figures representing liberally juvenile and adult coolies. The present-day rage for emigration which has infected the State ryots and labourers as well, and the cost of living which has been rising steadily with the times, have contributed to enhance the cost of labour in recent years.

The Peasantry and their economic condition.— The Pudukkóttai cultivator is generally a hard-worker. One proof of it is in

the readiness with which he takes up unoccupied wastes and brings them under the plough. Though he has not the advantage of river irrigation, the numerous tanks in the State, and the availability of jungle manure substantially facilitate his labours. The soil, though not the richest, is not unpromising. The incidence of taxation cannot be considered heavy as it is lower than in the corresponding British areas, and is further reduced by the admixture of inam lands and the absence of a separate assessment for a second crop. Except in very few instances, there are no middlemen to appropriate the hard-earned profits of the cultivator. If he is indebted, it is, in many instances, due to his improvident ways, rather than to heavy State burdens.

Valaiyans form the largest class of cultivators. Others are Kallars, Paraiyans, Pallans, Idaiyans, Maravans, and Ahambadiyans. Foremost among them are the Udaiyans and Nattambádis many of whom have, starting as tenant-cultivators, worked so hard and lived so frugally as to lay by enough to supplant, in a few years, their own pattadars.

State aid.—Before closing, a word may be added on the efforts of the State to promote agriculture. Recognising the fact that the ryot is conservative, and entirely ignorant of the modern developments of the agricultural science, the Sirkar have opened a model farm at the capital, near the shandy, and supplemented it by the appointment of agricultural inspectors, who are also itinerant instructors and propagandists. Rural Co-operative Societies have been opened at various centres and liberally financed. An agricultural school has been opened. A special staff looks after well-boring, and the usual loans are advanced for wells, seeds, and agricultural stock. An annual Exhibition, called the Srî Marthanda Exhibition is held, which arranges for lectures and practical demonstrations bearing on the industry.

An Association, called the "Pudukkottai Agricultural Association" has been in existence for some years doing some useful work in the way of disseminating useful and rational ideas. Helped by State subsidies, it has issued leaflets in the vernacular, sold seeds, and conducted occasional demonstrations. It is a mixed body comprising the Revenue officers, and the leading ryots.

II. Irrigation.

Rivers.—It has been remarked already how the absence of perennial streams is a marked feature of the agricultural industry of the State. The so-called rivers of the country (*vide* Chapter I) are either *Kattoo Varis* (jungle streams) or drainage channels carrying the surplusage of big tanks. As most of the rivers depend on tanks, and the tanks depend on rainfall, it follows that the streams can flow only after heavy rains, precluding thereby the chances of direct or canal irrigation. Their fitful supplies can however be intercepted by dams and stored up in tanks lower down. Thus it happens that tank-irrigation is the only method practised and practicable in the country.

Of the numerous streams that flow through the State, four will be mentioned now as they subserve irrigation more usefully than the rest.

The Vellar.—* The *Vellàr* is the largest stream in the country. Fed by the British tanks at Vallanád and Vembanur, it enters the State at the Meenaveli tank in the west, and having run a course of nearly 38 miles within, crosses the boundary at Kothamangalam village in the east with a calculated maximum discharge of 24,000 cubic feet per second. Along its length a dozen dams or so are put up, from which the water is taken to a number of tanks. All of them have been in existence from the remote past, and the D.P.W. has been restoring and amplifying them. Five of them are of strong stone masonry, of which the anicut at Sendamangalam deserves particular notice. It is the most considerable work of the kind, and consists of a body wall right across the river with a head-sluice and a sand escape at one end of it. From this anicut water is taken down direct to the Kavinád tank, the largest in the State, with an ayacut of 1,900 acres yielding a revenue of Rs. 17,000 a year. There are three surplus wells for this tank, one of which supplies water to the tanks lower down, while the other two discharge

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* Adapted from a contribution from the D.P.W.

back into the Vellár itself. There is another anicut near Kudumiámalai from which water is directed to Visalur, Vaya-lókam, Perumánádu and Kavinád tanks.

The Pambar.—Next in importance is the Pámbáru about 19 miles long within the State, and with a maximum discharge of 21,000 cubic feet per second. It rises out of Perundurai kanmoi 3 miles west of Tirumayyam, crosses the boundary near Válaramánikkam, re-enters the State and discharges itself into Irumbánádu tank which feeds out of its surpluses 2 or 3 more State tanks before the river leaves the territory finally. It has a pucka masonry anicut built across it at Nedungudi for the supply of a series of tanks near the Kílanilai fort. There are, in addition, numerous mud dams along its entire course.

The Agniar.—The *Agniar* (Agnánavimòchani nadi) rises out of the Kulattúr tank, and leaves the State off Karambakkudi after a course of nearly 28 miles. It has a maximum discharge of 15,000 cubic feet per second. Potentially a very useful stream, it has not yet been utilised sufficiently except as a source of supply for a few tanks near Karambakkudi.

The Ambuliyar.—The *Ambuliyàr* which has a course of 17 miles within State limits is smaller than the Pámbár. It rises out of Manjankanmoi on the Pudukkóttai—Álangudi Road. Though not provided so far with substantial anicuts or dams, it feeds liberally a large number of tanks in Álangudi. A small masonry dam has been recently built a little above its entry into the Mánjankulam for diverting its water to a number of tanks beginning with the Brahadambalsamudram tank.

These are the most important rivers. The rest serve to drain the country, and supply a few tanks in their course. Some of them also drain into the British rivers such as the Vennár, Maharajasamudram, *etc.*, forming their respective basins. Though masonry dams are few, of mud dams there are any number. It has been calculated that there is on an average a dam for every two miles of river.

Tanks.—The tanks found in the State are of two types—those that store the intermittent floods of the bigger streams, and those, that being situated at suitable levels receive the drainage of the country higher up. The first type gives rise to *kanmois*

or lakes while the second comprises *yendals* and *oornies.* In forming the *yendals*, advantage has been taken not only of the natural lie of the land and its undulations, but also of local surface depressions which require only a bund to be thrown across their lower reaches to arrest and hold the water flowing in from higher up.

Oornies.—The *oornies* which are of tiny proportions but more deeply excavated than the yendals help Agriculture in their own way, though their capacity for direct irrigation is inconsiderable. Some of them are vital links in the 'Series' that will be referred to *infra* or constitute the only source of drinking water to man and beast in the rural areas. [1] "If the monsoons fail altogether, as sometimes happens, the tanks even in their best condition can serve little purpose. There is then both a water-famine, and a food-famine..............In such times, the drinking-water ponds (called *oornies*) play a very important part for keeping men and cattle alive. They are generally scooped deep and the water is used *solely* for drinking-purposes, and when once full, several of them hold water for two seasons. Hence in this State, as indeed all over *Kádúrambam* or rain-fed countries the construction of *oornies* is esteemed a great merit (புண்ணியம்) and they are accordingly scattered all over the country."

[2] There are in all 3,711 tanks in the State, of which 779 with a capacity to irrigate 50 acres and over are classed as 'Major,' and the rest as 'Minor'. The number of tanks per square mile of total area is 3·57 which should be considered a very satisfactory ratio for a country solely depending on local rain. The largest tanks are :—

1. The Kavinád tank.
2. The Vallanád tank.
3. The Perumânâdu tank.
4. The Kulattúr tank.
5. The Odukkúr tank.
6. The Sembattúr tank.
7. The Perâmbur tank.
8. The Tirukkalambúr tank.
9. The Nerinjikkudi tank.
10. The Meratnilai tank.

There are, besides, supplemental tanks, which have a joint ayacut, and in many cases small tanks formed within the ayacuts themselves for the purpose of intercepting the drainage of the fields higher up.

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[1] Administration Report 1880-1881.

[2] Adapted from a contribution from the D.P.W.

Tank series.—It would be a mistake to suppose that these tanks are independent of one another. They are so linked together that each tank, besides intercepting local drainage is fed by the overflow of the one immediately above it, and feeds by its surplusage the one immediately below in the series. One consequence of this arrangement is that the bunds of the lower tanks in the chain so formed cannot be raised for the purpose of increasing the storage or minimising the loss from evaporation, for fear of submerging the crops on their fore-shore. The tanks having thus to be necessarily shallow have to fill twice a year in order to be sufficient for cultivation.

There are 146 series or groups of tanks of this kind in the State, and the area covered by a series, or group of series constitutes a basin which is named after the river into which the surplusage of all the tanks in it discharges itself finally. Thus the Meratnilai tank group, the Kavinád tank group, the Perumánádu tank group, *etc.*, form a system and constitute what is called the Vellár Basin. There are 11 such Basins of which the Vellár Basin with an area of 320 square miles is the largest, and the Tirunallár Basin of 10 square miles is the smallest. The following table exhibits the Basins, their tanks, and their areas :—

Basin.	Number of groups in Basin.	Number of tanks (State).	Number of tanks (British or Zemin).	Total of tanks.	Area of Basin in square miles.
1. The Vellâr Basin ...	46	1166	186	1352	320
2. The Agniâr Basin ...	27	710	23	733	305
3. The Pâmbâr Basin ...	15	543	50	593	160
4. The Kôraiyâr Basin...	29	429	75	504	123
5. The Cauvery Lower Basin.	8	230	13	243	69
6. The Ambuliyâr Basin..	5	128	1	129	60
7. The Maharajasamudram Basin.	4	88	12	100	52
8. The Virushuliâr Basin.	8	236	118	354	35
9. The Mâmundi River Basin.	1	111	5	116	32
10. The Manimuthâr Basin	2	47	3	50	12
11. The Tirunallâr Basin..	1	23	10	33	10
Total ...	146	3711	496	4207	1178

Wells.—According to official returns there are 20,458 wells in the State. They seldom exceed 20 ft. in depth, and hold about 8 or 9 ft. of water. In several places, each ayacut is provided

with a number of them from which water is lifted to supplement tank-irrigation. The wells at Álangudi are the best as they lie in lateritic or gravelly soil with rich springs near at hand.

Lifts.—The wells are not pumped either with wind power or machinery. Old and primitive contrivances like the *Picotah* and the *Kapilai* are employed. When the water has to be raised only a few feet, say, from the irrigating channels on to the adjoining fields, a couple of men stand on either bund of the channel and bale the water in baskets strung to a couple of ropes which, being held parallelly and apart, can be so manipulated as to lower it in the channel below, and overturn it on to the fields by a mere twist of the hand.

The *Picotah* consists of a long lever of country wood pivoted to an upright which is sometimes the fork formed naturally by the branches of an overhanging tree. It carries at one end a long bamboo, to the lower end of which is fastened the bucket, while the other arm which carries a dead weight is worked by a single person, or it is notched so that a labourer may walk up and down its length to supply the necessary power.

The *Kapilai* is more rarely used. The buckets used for the purpose are made of iron, provided with long leather hoses, and are worked by bulls treading a low slope constructed off the well. The chief defect of the arrangement is the unnatural and difficult movement of the animals when they are backed up the inclined plane.

Irrigation Projects and Schemes. A Retrospect.—The inhabitants of a country like Pudukkóttai with uncertain rainfall, and fitful streams ought to have, in all times, been busy devising schemes for the conservation of the scanty supplies that became available. The Vellálars * who were among the earliest settlers seem to have been the first to turn their hands seriously to agricultural work. They saw even in those early days the wisdom of raising dams, excavating reservoirs, and sinking wells. The system of linking tanks so that the waste of one may benefit another might have originated with them, as the result of a desire to practise the strictest economy.

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* *Vide* p. 18 *supra*.

The general scheme of irrigation once understood, it should have been thought fit, in course of time to develop the scheme by constructing fresh tanks, *etc.*, either to supply intermediate links to the chain of *yendals* already formed, or to extend the same chain to the advantage of out-lying areas; and it became a work of charity and part of the agricultural activity of princes, chieftains, and landlords to increase the number of such tanks or provide channels, dams, and anicuts where necessary.

When the State came to be administered on modern lines, the maintenance and improvement of the irrigation works was considered a legitimate charge upon the public revenues. The principal activities were in the direction of dredging tanks that have silted up in course of years, repairing bunds where they have been corroded or breached by floods, strengthening and renovating calingulahs and sluices, and scooping channels connecting river and reservoir. In 1893—94 it was recognised that "too much attention cannot be paid towards this kind of work", and that "though much had been done in the past more remained to be done in a matter which affected at once the prosperity of the ryot and the revenues of the State". A beginning was consequently made towards a systematic survey of channels, river-courses and existing dams, and projects were entertained to improve the existing machinery of irrigation. In 1895, Tahsildars were relieved of their magisterial duties in order to devote greater attention to the securing of labour for the improvement of minor irrigation works which were deemed to have fallen into sad neglect. In 1897, it was felt that "unless a regular survey of the several systems is made by a competent Engineer", real improvements could not be expected from the surveys made by the ordinary staff. A Special Engineer was consequently appointed to devise schemes and suggest projects, and the following conclusions were arrived at by him "within", what was held to be, "a suspiciously short time".

"As regards '*Perennial supply of water*', there are no rivers of the character to think of in the territory and the attention should therefore be directed to the Cauvery on one side or the Periyar on the other side. But it is admitted that any attempt, to draw a perennial supply therefrom, will prove totally impracticable on financial grounds, if not also on physical character.

Col. Smart, R. E., also made us to understand so, when we visited him on his halt here in course of his travel. So the idea of a supply from the Cauvery or the Periyar should be summarily dismissed from our minds.

"Now with reference to '*New projects in the State itself*' I regret to State that there is little or no scope even under this head. There are 6 rivers more or less of local origin or formation running through the country. The Koraiyar which, however, does not go by that name in the State, but by more than 2 other names, flows during its course of 14 miles from one tank to another tank of a group of about 32 tanks, and has 3 mud-dams across it lower down, before it enters into the British Territory and it will be thus seen that there is no room left for, nor any advantage gained by, the introduction of a new dam therein. The Agniar runs for about 29 miles in the State, and has built across it in its course, about 20 dams and channels, and so even in this river there is no place for a new work. The Maharaja-samudram river, has, in its course of 3 miles in the State, 3 supply channels for irrigation in the State. The Ambiliar is more a surplus channel flowing from one tank to another tank, of a group of 10 tanks, with 2 supply channels lower down in a course of 9 miles; and so there is no room for a new work even in this river. The Vellár is the only river of any importance in the Territory. It runs a course of 36 miles here and with its tributary possesses about 19 dams and channels, *i. e.*, on the average one at about every 2 miles. Therefore, even in this important river, no space can be found for proposing, with advantage, a new work therein. Now the last river Pambar, which has a course of 24 miles has about 15 dams and supply channels without room for additional works. These remarks will show that the rivers are not tempting enough to think of forming new works in them.

"The next consideration is whether there is any chance for new *tanks* or *reservoirs*. Reference to the map will show that the country is already studded and covered over with numerous groups of tanks, wherever possible, and even the map does not show all the irrigation maps and works of the State. In course of my inspection, I have no doubt formed an idea for the

formation of a large reservoir at Nedungudi, in the Taluk of Trimiem, but when I consider that a large tract of present villages almost up to Trimiem will be submerged, I should refrain from proposing this large work for the consideration of the Darbar. It will therefore be seen that even chances for formation of new tanks are limited.

"The above facts indicate that there is little or no scope for really *fresh Irrigation Projects* either in the country or from outside; at any rate my present limited knowledge of the place does not make me to entertain hopes for the proposals of the kind.

"There is however in my opinion much to be done for the improvement of the irrigation of the country. The ancestors of the place seem to have done their best for the irrigation works of the State, and the successors have however to attend to and preserve them, which will tax their energy to utmost. The works are now in neglected condition, and a devoted and continued attention has to be paid to their restoration, improvement and enlargement, wherever the latter is practicable and profitable. Such an attention will better the condition of the ryots certainly even if there be no additional gain to the State."

The Cauvery project referred to in the extract was a scheme to tap that river at Kodimudi station, and take it through Kulattúr to Pattukkóttai at a cost of 100 lakhs. But as the State was not in a position to do it out of its own resources, the hope was held that the Madras Government might undertake the work for the advantage of its own taluks in the "Trichinopoly, Coimbatore and Tanjore Districts" which do not enjoy the benefits of irrigation, and that the State may find its way to meet the cost of the works within State limits, and something additional for the privilege of using the water.

Railway-affecting tanks.—Meanwhile, the repairs of tanks affecting the South Indian Railway close by called for immediate attention. 108 tanks were listed, of which 80 were State owned, and 22 private, and Mr. Young who had been on the S. I. Ry. staff was posted for the work as special officer. A special Regulation also became necessary for enforcing the repairs of private Railway-affecting tanks.

T. R. S. Party.—In 1900-1901, it was resolved that the surplus funds that had then become available should be largely devoted to irrigation than which there was no 'nobler object', and a Tank Restoration Party was organised to attend to the upkeep of the Ayan tanks. The 'Party' was busy for a number of years preparing an irrigation map and submitting proposals such as the construction of a dam across "the Koraiyar at its junction with the Viralimalai—Kalamavur road, and the excavation of 2 supply channels from the Vellar Causeway to the Miratnilai and Vallanád", *etc.*

In 1903 a Kudimaramath Regulation was passed enjoining the co-operation of the ryots towards the advancement of irrigation works.

The year 1906–1907 saw the entertainment of high but fond hopes that the State ryots would one day realise their long-cherished desire of being supplied from the British rivers, and every scheme projected or investigated by the Madras engineers was carefully studied by the local officers with the view that one of them suitably and slightly altered in details would accelerate the realisation of these hopes. As many as seven projects were scrutinised :—

1. The Cauvery project.
2. The Periyar project.
3. The Porandalore project.
4. The Bhavani project.
5. The Noyel project.
6. The Amaravati Reservoir project.
7. The Nanginiyar project.

Of these, the Periyar project related to a scheme to irrigate an additional 26,000 acres by utilising one of its channels intersecting the Railway line between Ammayanayakanur and Solavandhan about 700 feet M.S.L. and crossing the Trichinopoly—Madura Road at 550 feet. The said channel was to be diverted to Ponnamaravàti in the State at 470 feet M. S. L. by constructing a branch channel of over about 28 miles.

* The Amaravati project was to take a channel about 80 miles long from the Amaravati at Anaipalayam. The head was to be

* Vide Administration Report (1906-1907).

near the present dam at 446 M.S.L. and was to be connected by the said channel with a reservoir to be formed in the State by enlarging the Perámbúr and Nírpalani tanks in the Kulattúr Taluk. This project was also expected to benefit a number of tanks in the Karúr, Kulitalai and Trichinopoly Taluks.

Under the Nanganiar project, the head was to be fixed at about 515 M.S.L., and a channel was to be excavated over 115 miles crossing the Kodavanar near Rajapatti, and terminating at Pinnangudi within the State. As it could receive a copious supply of water from June to October, the project was calculated to benefit not only the State but also the Madras Taluks of Karúr, Kulitalai and Trichinopoly.

The most important scheme, by far, was the Cauvery project under which a channel of 130 miles was to be constructed at a cost of Rs. 2·78 crores from the Reservoir at Neringipett. The head being at 650·00 M.L. was to run "parallel to but begin higher up than the Kalingarayan channel in the Coimbatore District, and cross the Noyel and the Amaravati by means of dams". The channel was to join the Vellár at Pinnangudi at 400·00 M.S.L. The scheme would benefit the Coimbatore and Trichinopoly Districts in addition. As the Pattukkóttai Taluk would also benefit by it, there would be no necessity for carrying out the Kattar Reservoir project matured by Col. Smart for the relief of that Taluk. It was cheaper and better as the area commanded by it would be large, and would serve, besides, the useful purpose of diverting through another basin and leading to the sea, the floods of the Cauvery which now ran to waste often to the detriment of the existing works on the river. It was also pointed out that, should the project be realised, the irrigation tanks in Karûr, Kulitalai, Pudukkóttai and Pattukkóttai might be improved easily so as to catch and store up the diverted water for being used in seasons of drought.

It soon became apparent that several of these schemes were impractical. The Porundalore project was * "not likely to be undertaken in the near future" and the Bhavani project, "if sanctioned" was "not likely to affect the State". But hope still

* Political Agent's letter Dis. 278 of 8-7-07.

remained of the Cauvery Reservoir project, in connection with which Mr. Clay was investigating in the concerned areas. In 1910, it was believed that it would if carried out command the following areas in the Álangudi Taluk.

1. Raghunathapuram.
2. Thattamampatti.
3. Kirattur.
4. Pappapatti.
5. Puduviduthi.
6. Kilangadu.
7. Mudalipatti.
8. Kallamadai.
9. Sengamedu.
10. Tirappakoil.
11. Odappaviduthi.
12. Peyadipatti.
13. Chinnankonviduthi.
14. Karambaviduthi.
15. Karambakkudi.
16. Tittanviduthi.
17. Kolandiranpatti.
18. Mangadu.
19. Kilateru.
20. Kurumbivayal.
21. Ichamviduthi.
22. Tirumananjeri.
23. Pattattikkadu.

Much water has flowed in the Cauvery since 1910, but the project of an irrigating channel still remains a hope * "Since the Cauvery lies far beyond the limits and control of the State, it is impossible ".. ......for the State itself to take any "initiative in the matter."

* Address to the Representative Assembly, 1912.

CHAPTER V.

FORESTS AND PLANTATIONS.

Their Nature.—The 'Forests' of Pudukkóttai are waste lands, or to use a more expressive phrase, 'wooded wastes'. According to the survey of 1813, they comprised 176 malaikkádús or hill jungles, and 145 perumarakkádús or timber forests. But these are hardly identifiable now, as many of them must have become destroyed or have merged into one another in course of time. They "are estimated to cover an area of 143 sq. miles, being 11·09 *per cent.* of the whole territory, and they are the absolute property of the State, the ryots having privileges only in the blocks that are too small to be worth conserving for special purposes".* At present, the biggest among them does not exceed 30 sq. miles, and the smallest is but a patch of about ¼ sq. mile. Among the best are the Reserve forests enumerated and described on pages 8 to 11 above. The marked absence of any timber of high value and the scrubby nature of these jungles are in glaring contrast with the large area covered by them.

Their uses.—Yet they are useful in many ways. In the first instance, they subserve agriculture by furnishing an unfailing supply of leaf manure. The catchment areas of several irrigation tanks lie within these forests. Felled scientifically and wisely, they are capable of meeting, without getting deforested, a good part of the local demand for firewood. The Reserve forests contain plenty of game, such as the wild boar and deer. They are also the home of a breed of wild cattle—chiefly bulls—which, though derived, in the first instance, from the indigenous stunted race, develop, in their free life, the qualities of 'extra mettle, strength, and endurance' which are turned to good account when they are redomesticated. The forests also yield good supplies of ávâram bark (*cassia auriculata*) nux vomica and mambala konnai (*cassia fistula*) all of which possess commercial value. The small timber

* Mr. E. D. M. Hooper's Report dated 7th January 1905.

which the forests yield is largely used in making implements of husbandry and in the construction of the cottages and homesteads of the poor. Jungle tracts adjoining villages are turned into grazing grounds for cattle, and in seasons of drought and distress their fruits and roots are eaten by the village folk.

Forest Conservancy.—The care and preservation of the forests were, till recent times, scarcely matters of public concern as their economic value was practically unknown in the past. As an illustration, the story of the discovery of the commercial importance of the ávárai bark which is now largely collected from the State jungles is given below in the words of the Administration Report for 1885–6.

"It grows extensively and luxuriantly in the dry lands and scrub jungles of the State. But nobody seems to have been aware of its commercial value till a musalman of experience came from British territory and offered a large sum for a monopoly of the plant growing on the Sirkar Poramboke and other lands, the property of the State. The plant itself is stated to grow again most luxuriantly in two or three years after each cutting. The leaves are still left to be cut and used as valuable manure to the paddy fields and when the bark is stripped the stems are used extensively for ordinary light fuel. It is believed that the contractor has made a very profitable bargain, and that, when the present lease expires, the revenue will be trebled, if not quadrupled".

In early times when the country was settled and colonised, it should have been considered the prime duty of a citizen to clear forest land in order to bring it under the plough. Still, the forests were not completely destroyed, as tracts which enjoyed the advantage of having the beasts of chase came under the fostering care of the princes of the State, who, in their love of hunt and game set kávalkárs or forest guards in watch over them, and saw otherwise to their preservation and protection.

Regular and systematic conservancy, however, dates from 1870, "when a separate department was instituted under the supervision of the Dewan Peishkar and an amin, and its main duty was to supply fuel for public works, and to issue permits to

private individuals on payment of seigniorage for the removal of produce ".*

Plantations. Casuarina, etc.—The next step in conservancy was brought about by the timely recognition of the wasteful effects of woodcutting and cattle-grazing. The unchecked and uncontrolled felling of forest wood to meet the evergrowing demands of town and mofussil for fuel and the thoughtless turning-in of goats and other cattle which trampled and nibbled the tender shoots, arresting thereby forest growth threatened to cause deforestation over large areas; and the so-called village conservancy, consisting mostly of poor, ill-paid and dishonest officials promoted, instead of stopping the denudation. In 1884, a beginning was made to plant up blank areas with casuarina in order to 'to supplement the small supply of fuel and small timber'. This enterprise has had like, many other schemes of the kind, its own vicissitudes of hope and despair, and as it affords an instance of State perseverance through difficulties, a brief account of this planting activity is subjoined.

"It appeared to me † that the destruction of jungles might be arrested to a great extent if other sources of fuel supply were created. Casuarina is well-known as eminently suited for fuel as well as for light building purposes. If this could be introduced with success into the State, the jungles could be preserved and tracts already denuded could be re-afforested, seeing that the jungles recover very rapidly if only properly conserved.

"With this object in view, I opened during the year under report a small experimental casuarina plantation under the immediate superintendence of a maistri experienced in the work, got down from the District of South Arcot where such plantations have been most successfully and extensively made. A site on the bank of the Vellár, the soil of which seemed likely to suit most, was selected, and 5,000 plants grown a foot or two high obtained from the farms in South Arcot were put down in February 1884. About 8,000 more younger transplants were obtained at the same time and planted in nurseries under a well in the

* Mr. E. D. M. Hooper's Report.

† A. Seshia Sastriar in his Administration Report for 1883-1884.

Residency compound, to be taken out after the first rains and added to the plantation. Ten measures of seed were also obtained and sown in nurseries to supply young plants; some of it was also issued to private gentlemen who wished to experiment. Owing to the continued drought, which followed and continued to the end of the Fusli, the experiment had to face extraordinary difficulty and though by digging springs in the river, the plants were kept alive to some extent, the damage done was immense, and only about a fifth of the young plants survived the trial at the end of June 1884. The younger transplants and seedlings at the Residency were, however, doing pretty well under the shade of cocoanut trees. How the experiment fared further on will be narrated in the report of the next year. The total cost incurred within the Fusli did not exceed Rs. 111".

But the story for the next year became dolorous as the plantation "was not very flourishing owing to the very hot season which set in and lasted unusually long". In 1887, however, the outlook became hopeful, and it was held that "considering that the experiment is being tried under many natural disadvantages such as a scanty rainfall and absence of the influence of the seabreeze and the absence of a soil not so suitable as that on the sea-coast, the results which have been attained so far need cause no disappointment".

About the middle of 1889, there were about 1,03,000 trees old and young, already planted to which some 1,500 more transplants were added, total 1,04,500 "besides nurseries for future operations", containing more than a lakh of plants, and another plantation was started on the banks of the Perungulúr Ar by cutting down the jungles on both sides of the river. The report for the year optimistically observes, "the land so cleared seems to be particularly adopted for the growth of the casuarina and another plantation will be formed there. Its uses are becoming better understood. It has been found to answer admirably for scaffolding and for roof-work of pandals, sheds and huts, and has already to some extent superseded, and will almost completely supersede, the bamboo which is very expensive when wanted in lengths. The plantation has cost up to date Rs. 4,770 and will not call for expensive outlay as most of the trees are old enough to do

without watering. But the value of the timber will not be less than Rs. 1,00,000 at the end of 10 years".

The new exotic had taken kindly to the soil and come to stay and Mr. E. D. M. Hooper, Conservator of Forests, Central Circle, Madras, who inspected these plantations in 1904 remarked, 'the planting of this species has proved an unqualified success and the produce has sensibly reduced the strain on the State wastes in the vicinity of the plantations'. ...

Topes.—This 'unqualified success' with regard to casuarina led to similar but less successful enterprises under State inception and control. A tope of fruit trees was formed in 1891 just outside the town limits on either side of the Tanjore Road, and smaller topes of the same kind were opened at Péraiyúr, Kudumiámalai and Vaittikóvil. For some years the planting activity was marked, after which it was realised that in the formation and management of such topes the organisers had shown more enthusiasm than caution. In 1898–1899 the State seriously considered if it might not be advisable to transfer some of them to private hands, leasing them out "to any person who will look after the trees, enjoying the produce, if any, so as to save the pay of the watchmen now guarding them".

It should not be supposed, however, that this partial failure damped the enthusiasm of the State. In 1908 Cera Rubber was imported and tried. Sandalwood seeds were recently got down from Bangalore and Trichinopoly, and the horticultural assistant of the State has been deputed to select a suitable site in which to sow them. A nursery bed has also been formed within the town in which to grow the seedlings. There is also at present an arrangement with some private individual to allow the use of the forest sites in Rangiam to conduct experiments in rubber planting.

The following table gives a list of State-owned plantations, together with the names and numbers of trees growing in them.

Serial No.	Plantation.	Trees. Name.	Trees. Number.
1.	Sivagnánapuram ...	Graft Mango, cocoanut, *etc.*	1,407
2.	Machuvadi and Kokkumari.	Do. ...	2,814

Serial No.	Plantation.	Trees. Name.	Trees. Number.
3.	Kavinád ...	Casuarina	... 15,500
4.	Vellár Plantation ...	Do.	... 75,000
5.	Váráppúr East ...	Do.	... 76,000
6.	Do. West ...	Do.	... 23,600
7.	Malaiyúr ...	Cashew	... 5,199
8.	Ayippa*tt*i ...	Casuarina	... 7,176
9.	Rásimangalam ...	Cashew	... 3,131
10.	Theethanippa*tt*i ...	Do.	... 2,000
11.	Válaramánikkam ...	Casuarina	... 34,086
12.	Kílánilai ...	Do.	... 29,590
13.	Nedungudi ...		
14.	Pàlaiyúr ...	Do.	... 27,000
15.	Miratnilai Poonthope.	Mango, *etc.*	... 1,313
16.	Do Casuarina..	Casuarina	... 26,655
17.	Tirumayyam ...	Do.	... 39,133
18.	Perungalúr East ...	Do.	... 88,948
19.	Do. West ...	Do.	... 88,776
20.	Vaittikóvil ...	Do.	... 59,118
21.	Vírakkudi ...	Do.	... 18,123
22.	Péraiyúr ...	Do.	... 13,182
23.	Kummangudi ...	Do.	... 16,732
24.	Virálimalai ...	Do.	... 920
25.	Laksha tope ...	Mango, *etc.*	... 6,100 (recently transferred to the Revenue Department for being assigned to ryots).
26.	Poram tope ...	Cashew	... 2,255
27.	Veeradipillayar tope...	Cocoanut, Cashew, *etc.*	856
28.	Vaittúr Peenjururivipathai.	Palmyrah	... 24,000

General Improvements.—That the State is keen in preserving its forests will be evident from the number and variety of measures taken from time to time to improve forest administration, and conservancy. The old permit system which encouraged thoughtless wood cutting has been replaced by the State undertaking to cut and sell firewood at its own depots at fixed rates. The coupe system has been followed in the cutting of casuarina planted yearly on a rotation of 10 years. Steps have been

taken to reafforest tracts that had been seriously injured. The peculiarities of indigenous revenue tenures stood for a long while in the way of framing and codifying Regulations relating to the levy and collection of revenue, and the penalisation of poaching and other kinds of offences, but with the gaining of experience a body of rules has been framed. Most of the jungles have also been surveyed and mapped out with a view to fix the boundaries, in the absence of which the State often came into unpleasant friction with private individuals.

Forest Revenue.—The history of the Forest Revenue furnishes an instance of a slow, healthy, and steady growth of public finance under organisation and vigilance. Of course, the very conception of Forest Revenue is modern. Before 1866 jungles which were not reserved for the hunt were termed *karaikkadu* or charcoal jungles because they were considered fit for fuel only, and were accordingly let out on leases called *karaikkadu kuthagai* to private parties. In 1878–79, the 'income from jungle', as it was then called was Rs. 139 as realised and Rs 653 according to demand, while to-day it stands at Rs. 81,000 in round figures. This has been due, in the first place, to the tapping of undeveloped resources like ávárai, *nux vomica, etc.*; in the second place, to the increased efficiency and vigilance of the administration; and in the third place, to the inclusion of certain revenues, not strictly 'Forest', but arising out of State proprietorship of wasteland; as a perusal of the subjoined of heads of Forest Revenue will show.

Receipts under Forests in Fasli 1326.

	Rs.
I. **Reserve Forest.**—	
(*a*) Timber ... ... } (*b*) Firewood ... ... }	8,329
(*c*) Green leaves	6,429
(*d*) Grazing fees	1,561
(*e*) Miscellaneous—ávåram bark, *nux vomica*, Red Ochre, *etc.*	2,599
II. **Plantations.**—	
(*a*) Timber ... ... } (*b*) Firewood and charcoal ... }	15,227
(*c*) Mango and other fruit-bearing tree produce.	2,216
(*d*) Cashew nuts	620

		Rs.
III. **Quarries.—**		
	(*a*) Stone quarry license fees (monopoly).	20,584
	(*b*) Seignicrage and blasting fees.	8,036
	(*c*) Bricks and Tiles mould fees...	1,360
IV. **Miscellaneous.—**		
	(*a*) Compounding fees ...	9,943
	(*b*) Sale proceeds of wild animals.	238
	(*c*) Seigniorage or earth taken for house building purposes, etc.	277
	Grand Total ...	81,772

The Forest Revenue may in fact be classified under 4 heads:— 1. annual leases which include leases of green leaf ávåram bark, *nux vomica, etc.*; 2. license fees which include fees for stone masons, brickmakers, seigniorage, dynamite or blasting fees, monopoly fees; 3. receipts from sale of Plantation produce, such as casuarina, mango and cashew; 4. miscellaneous collections including grazing permits, *etc.* The following remarks of Mr. Hooper, on the Forest Revenue will be read with interest.

"The revenue credited to the forest Branch of the administration largely consists of quarrying fees for stone removed from the waste areas which yield various kinds of monumental stone. Originally quarrying was free subject to the masons tendering some service to Government for the temples. In place of this system an annual license costing Rs. 12 was substituted entitling the holder to work granite and laterite and later still it was decided to levy seigniorage on the produce removed instead of licensing the masons in the hope thereby of checking reckless and wasteful quarrying. Grazing was originally permitted free, but with the advent of other restrictions it was charged for everywhere at somewhat lower rates than in adjoining British territory. A concession has been lately granted by throwing open certain areas for free grazing as distinct from browsing, and this may possibly be extended so as to provide such areas for communal privileges in each wutum or circle of villages managed by a monegar or kurnam. The minor produce of the forest area has

been disposed of for some years systematically on leases for one or more years and similarly leaf manure from such wastes as are not preserved for hunting".

Quarries.—The quarries of the State are of 3 kinds according as they supply granite, limestone, or laterite, the last of which is chiefly of the variety known as Semboorankal (செம்பூரான்கல்). There are 14 quarrying blocks for granite in the town section, yielding fine specimens, some 21 in Tirumayyam, 12 at Nachandi-*patti*, besides those at Kudumiámalai, Virálimalai, Sivalimalai, Ammáchatram, Pérámbúr, Piliyur, Sembattúr and Rayapuram. Limestone quarries are found near the town and at places like Embal, Nallùr, and Neyvasal. Laterite is quarried in 5 Centres, *viz.*, Arimalam, Panaiyúr, Kallúr, Singarai Oorani and Vanniyam-viduthi. The chief deposit for red and yellow ochre is at Sengirai.

CHAPTER VI.

OCCUPATIONS AND TRADE.

Introductory.—The mineral and vegetable products of the country are not so rich and large as to be conducive to the rise and growth of any distinctive art or industry. The State is believed to possess high grade magnetic ore; but besides granite and laterite available as building material, the only minerals put to any actual industrial use are fuller's earth (saud), red ochre, and brown clay. There are traces of mica and alumina, and of amethyst and rock-crystal; but they have yet to be utilised commercially. The vegetable products are of the ordinary kind except a few like ávàrai, and nux vomica used in medicine and tanning.

In the seventies of the last century, Mr. Bruce Foote, had, in the course of his geological survey of the country, reported on the discovery of a small outcrop of magnetic iron ore on a ridge known locally as Linga Mullai near Mallampatti and Amburapatti; and 30 years after, towards the end of 1908, Mr. Alexander Primrose was employed to explore the same area to determine its mineral potentialities. In the course of his operations, he observed the reef of magnetic iron to extend north and south for about a mile and a half, and recommended some select specimens of the available ore for analysis and expert opinion. But the work proceeded no further, as evidently the results of the prospecting were not very encouraging even as far as they went.

In an inscription* dated 1299 A.D., at Tiruvarankulam, of Jatávarman Víra Pandya III, reference is made to the smitheries of early times, and to a kind of profession tax of three kásu levied on them. In the survey of 1813 mention is also made of similar activities at Perungulúr, Varáppur, and Vallattirakóttai. It is also a matter of some historical interest that

* திருநந்தா விளக்கு இரண்டுக்கும் கொல்லர் ஊதுகிற உலைகளில் உலை ஒன்றுக்குக்கொன்றுங் காசு மூன்றாக உலை இரண்டுக்கு காசு ஆறாக.

there are to be found to-day on the outskirts of the forest at Sengirai remains of a smelting furnace, in which iron ore must have been once reduced, and some sort of hardware manufactured, with the help of forest fuel. No doubt, the importation of cheap iron from the west rendered the industry obsolete, which would otherwise, have been carried on, at the expense of the jungles around.

In 1814, an indigo factory was started at Karambakkudi under the joint proprietorship of Mr. John Blackburn * and the then ruler of the State. Its success must have been undoubted, as it led to the opening of a similar enterprise at Káraitthoppu near the capital. Even now the curious observer may note the debris of large vats, and wells constructed at Karambakkudi to carry on the industry. But both the factories were soon closed for causes which will be given in the words of Mr. Pennington.

"When he (John Blackburn) left India, he disposed of the business to the Rajah who thereafter carried it on as a kind of "home farm" and put the proceeds (if there were any) into his private purse, but the undertaking seems to have met with considerable opposition from the first, and the ryots complained bitterly of being compelled to grow indigo, so that at last it was determined to close the factories and abandon the business during the early years of the present Rajah's minority about thirty years ago".

Chief occupations.—The following figures relating to the principal occupations pursued in the State are taken from the Census Tables of 1911.

Cultivation	2,99,517
Raising of farm stock	1,853
Cotton-spinning, sizing and weaving ...	1,375
Work in wood, *etc.*	4,561
Work in metals	2,053
Ceramics	1,729
Food-industries (pounding, husking, *etc.*)	1,522
Industries of dress and the toilet ...	6,995
Building industries	7,916

* *Vide* page 93.

Industries of luxury, chiefly work in precious stones and metals	... ...	3,320
Transport by road	... ...	1,878
Banks, establishments of credit, *etc.*	...	12,359
Hotels, cafés, restaurants	... ...	905
Trade in foodstuffs	... ...	11,683
Trade in clothing, *etc.*	... ...	1,081
Public administration	... ...	8,053
Religion	... ...	3,113

The Professions.—Besides a numerous body of Statê servants employed in the town and moffussil for carrying on the administration of the State, and those engaged in the profession of the law and teaching, there are a large number maintained and supported in the name of religion. In addition to the priestly Brahmin class assisting at the performance of the numerous rites and ceremonies of popular Hindu Religion, there are the archagars and other servants employed to carry on the daily worship of the temples. Corresponding to these, are the Labbais among the Mohammedans, and the native Christians employed as parish priests and missionaries. These comprise the principal professions.

The artisan class.—Every fair sized village has, as in British India, its usual complement of the artisan class. There are the village blacksmith making ploughshares, wheel hoops, and cattle shoes; the village carpenter mending and making the plough, the village potter, the village grocer and miscellaneous shopman, and the village barber-cum-chirurgeon, with his dame the village midwife.

Agriculture.—The main industry of the State is of course agriculture, as the Census figures quoted above show. This is also indicated by the total absence of towns of any size except the capital, and the existence, side by side, of innumerable small villages distributed all over the country. The nature and conditions of the agricultural industry on which the population mainly subsists are set forth in Chapter IV to which the reader is referred for details.

Pasturing.—Though as old as the hills and forests of the State, pasturing is quite a minor occupation followed more or less as an adjunct to agriculture. There are two distinct types

of shepherds in the country—the idaiyans or cowherds who look after the cow and trade in milk, curds, and ghee, and the kurumbars tending the wool-bearing kurumba sheep. The latter occupation is practically negligible, as the local breed of sheep is by no means rich of fleece, and woollen weaving has not developed beyond primitive methods. Attempts were, however, recently made, to improve the breed by crossing with imported rams.

Weaving.—After agriculture, there are practically no industries worth mention, except, perhaps, weaving, which is carried on principally at Tiruvappúr and Karambakkudi.

Tiruvappúr which is a suburb of the capital is, by far, the most important centre. It contains about 300 families of the *patnul* caste mostly devoted to weaving and dyeing for which they are eminently fitted by reason of natural skill and long experience. A small settlement of their kinsfolk numbering about 30 families at present is found at Parambúr in the Kulattúr taluk, many of whom are reported to be deserting the weaving profession as not being remunerative enough. The women, however, still earn a pittance by doing some preparatory work for the Tiruvappúr looms, by way of unravelling and twisting raw silk.

Karambakkudi stands at the centre of a number of villages like Pallavarampattai, Semmattividuthi, Pilávidutbi, Tittanviduthi, Sukkiranviduthi, Rángianviduthi, Pathuthakku, Káttátti, Kadukkakkádu and Vallattirakóttai, all devoted to weaving more or less. The weavers who are Paraiyans take to weaving as a secondary occupation in the intervals allowed by agriculture.

The most important variety woven at Tiruvappúr is the short length sári or female cloth, all-silk, or mixed, laced or plain, known as "*chettichi pudávái*," because it is the kind largely in demand among the women of the rich Nattukkottai chetties. It is like the sáries worn by the women of the Brahmin and other high castes, differing only in its short length, and more gaudy colour and design. It measures from 10 cubits to 14 and sells from Rs. 15 to Rs. 25 if plain and mixed, and if all-silk and laced, for as much as Rs. 200. The favourite colours are red and yellow, sky blue, green and rose, though the latter are avoided by the knowing as fugitive. The quality and value of the cloth rise

with the width and ornamental design of the edges, and the laced embroidery and size of the *thalappu* or outer border, which is often set off with figures of flowers, fruits, and animals. The usual patterns are squares and rectangles formed in different colours. The long sáries favoured by the Brahmins are made to order only. Laced and plain cloths for men's wear are not woven except by one or two weavers. This is due not so much to lack of knowledge of the art as to the greater profits earned in the manufacture of cloths supplied to the chetties. A third kind of cloth is the tartan known as "*kambàyam*" or "*kaili,*" much used by the Burmans, and mohammedans as a waist-cloth. In colour and design it resembles the 'female' cloths of the country. Till recently it used to be made both in silk, and cotton, and, exported largely to Ceylon, Burma and the Straits Settlements where it used to sell from Rs. 5 to Rs. 50 a piece. But this industry has now ceased to flourish, owing, in all probability, to the dishonest adulteration of mercerised cotton or 'imitation silk' passed off on the unwary as silk, and the loss of market consequent on the exposure of the fraud.

The Paraiyans of Karambakkudi are cotton-weavers. They make towels, *mundus* (coarse men's cloths), and *duppatties* (cotton-blankets) which are also used for purdahs.

The silk most favoured by the *patnuls* at Tiruvappúr is the Chinese variety of the brands 'Manji', 'Kubin', 'Lachoon', 'Kuyin' and 'Hoyung' which they purchase from importing houses at Bombay and Kumbakonam. Some inferior silk is also obtained from Kollegal in Mysore. Of these, manji alone has some degree of fineness. The rest are coarse and thick. In normal times, the price of silk varies from Rs. 10 to Rs. 15 a viss. French lace known as 'Louis' is purchased at Madura, Kumbakonam and Madras. Very little cotton grows in the country. That which is raised in a few punja fields and gardens under wells, as at Alangudi, is cleaned and spun on primitive spindles consisting of sticks of bamboo weighted at the bottom with discs of potstone, and twirled by the fingers. The cotton so spun is sold at the village fairs and purchased by the Panchama weavers for their coarse weaving. This is hardly sufficient however to meet the demand so that the bulk of the yarn, of

counts ranging from 20 s. to 60 s. is obtained from the spinning mills at Madura and Coimbatore.

The following is a rough estimate of the raw products of weaving annually consumed in the State.

Silk	...	...	...	Rs.	35,000
Yarn	...	...	...	„	20,000
Lace	...	...	...	„	2,000

The other requirements of the industry are few and simple. Except shuttles, and a few other accesssories procured from neighbouring weaving centres, the required machinery is locally made, the village carpenter being more than enough for the work.

The industry is surely a cottage as well as a family industry. So much is it the latter, that it scarcely thrives when tried on the factory system. All the men, women, and boys of the family are engaged. The men are the principal workers; the women unravel and twist 'Skein' silk: and the boys assist their elders at the loom by winding reels, and managing the warp when different portions of it are raised and lowered for producing intricate designs. In honest households, it is a pleasure to see the whole family working like a beehive, the women in particular attending simultaneously to their children, and the pot boiling on the hob, when the silk is being disentangled.

The business is also co-operative in as much as the raw silk has to pass through several hands before it is ready for the loom. At any rate, different hands are employed for warping, sizing and dyeing, for which the charges are Re. 1, Re. 1 and Rs. 4 to 6 per viss respectively.

There are about a hundred silk looms at Tiruvappúr, all of which are of the old fashioned primitive type known as the pit-loom. They are fitted in the long verandahs, inside the living houses of the workmen, built so as to face an open court-yard for light. Two looms are generally erected facing each other but at different levels so that the two warps may not get entangled. The warps are wound round a rough roller turned by a radial peg inserted or removed at pleasure. The warp is raised and depressed by mazes of supporting strings which are manipulated by treadles. The shuttles are hand-thrown.

Though the machine is slow, it is admirably fitted for both plain and design-weaving. It is more than doubtful, if the fly-shuttle would not, with all its increased speed and efficiency, tear its way across the loom and snap the fine strands of silk used by these workmen. For design-weaving the flyshuttle would be useless, and the jacquered patent too intricate and costly. But it is really wonderful that the silk weavers are able to weave beautiful designs by manipulating the warp with some sets of strings.

The economic and social conditions of the weaving communities are also worthy of attention. The Panchama weavers are not only steeped in ignorance, but are so hopelessly penurious that they are unable to hold a week's yarn in advance. Their yarn suppliers are the local usurers who leave them but a bare margin of their hard-won earnings. The Tiruvappúr weaver is not generally his own master. There are a few well-to-do men—small capitalists—who have virtually bought the rest of the community by a system of advances which, even after long years of work, show no inclination to disappear in part or whole. These wage-earners are eternally indebted, and when released from bondage hardly know how to stand on their own legs. Again, many of them who have emancipated themselves find it hard to keep the industry going for want of sufficient capital. The following is a rough calculation of the investment necessary for a single silk loom, although the figures are subject to violent fluctuations due to market.

(*a*) Silk getting ready for the loom about 2 viss ...	Rs.	50
(*b*) Silk on the loom	,,	50
(*c*) Woven cloth awaiting sale	,,	50
(*d*) Outay on machinery and accessories ...	,,	50
(*e*) Cost of living for weaving family for 3 months at Rs. 15	,,	45
(*f*) Wages to dyer, *etc.*	,,	20
	Rs.	265

The return of this investment which is rather high for a poor weaver, is slow, as he has to wait for months for the silk to pass through several hands for all preliminary work, and for the

cloth to sell at decent prices. The weavers are often their own salesmen, and it is a common sight in chettynad to see them hawking their goods in the streets.

The weaving industry of the State has a future before it if the workmen would wake up in time and shake off their injurious and pernicious ways. At present, their products have no sale except in the chetty villages, almost all the textile requisites of the upper, middle, and lower classes of the State being imported from Kumbakonam, Conjeevaram, Madura, Salem, and Bangalore. These, Tiruvappúr may well oust.

To ameliorate the condition of the weaving community, the State has opened co-operative distributive societies for the supply of yarn, *etc.*, with funds advanced from the State coffers, with and without interest. A weaving school has been started to teach the uses of the flyshuttle, to which young students are admitted on stipends. The Central Jail owns looms at which convicts are taught weaving under the guidance of a special instructor. In these institutions carpets, bedsheets, checks, sashes, tapes and towels are made.

Dyeing.—The fashion and the taste in female dress being in favour of bright colours, dyeing is an indispensable adjunct to weaving. There are two distinct classes of dyers at Tiruvappúr, the silk-dyers and the sáyakarans or cloth dyers. The occupation of the latter is almost gone; but silk-dyeing is so much a necessity that every weaving family owns a set of dyeing vats and churning sticks to dye for itself at an emergency, although ordinarily all the silk prepared for the loom is sent out to the expert dyer to avoid worry and loss.

Among the various colours fixed by the dyers, the favourite ones are red (Arakku) and yellow (Manjal).

Arakku Sayam.—Dyeing involves three distinct processes—*usinà* or bleaching, *kàrampidikkirathu* or application of mordant, and dyeing proper. The prepared silk is first bleached by being steeped in a solution of fuller's earth dissolved at $\frac{3}{16}$ of a seer for every seer of silk taken. During this process, the silk loses a fourth of its weight although it is made up later on when the colour is fixed.

The next stage is to rinse the silk in running water, and dip it in a mordant composed of alum and turmeric mixed in the proportion of 2:1 and weighing about 3 Rs. weight for every seer of silk.

The dye is *kombarakku* or stick lac of which 3 seers are used for every seer of silk. The lac is broken into fragments and boiled in water, which is briskly stirred by means of a large wooden churn. The colouring matter which rises to the surface is frequently ladled into a separate cauldron kept for the purpose This is said to be repeated seven times in order to make sure of the entire separation of the colouring substance. The cauldron is now boiled with some tamarind added in the ratio of about $\frac{1}{8}$ seer for every seer of silk, and the silk is dipped in it and stirred for a couple of hours. It is finally washed and dried in the shade.

Manjal Sayam.—For yellow dyeing, two solutions are prepared out of chunam and fullers' earth mixed in different proportions, namely, 3:8 and 3:48. The silk is first dipped in the solution containing the higher percentage of chunam, when it is immediately bleached, the loss of weight being about an eighth of the original weight. The other solution is mixed with a paste formed by kneading together gingelly oil ($\frac{3}{16}$ seer for 1 seer of silk) and *kapilli* (kawella) powder ($\frac{3}{4}$ seer), and to it the bleached silk is transferred to receive the colour. The mordant used is alum and the time during which the silk remains in the vats is a full day.

To dye green, the silk is bleached and washed as for *arakku sàyam,* and steeped in a mordant made of turmeric and gall-nuts added in the ratio of $\frac{1}{4}$ seer, and 1 Rupee weight for a seer of silk. After the colour is put on, it is once again left immersed in another but stronger solution of gall-nuts. The dye is the foreign aniline dye.

Violet, rose and blue are also dyed by using the imported colours in preference to indigenous vegetable dyes that have fallen into disuse. The colours are fixed, even without using mordants.

Cotton-dyeing.—Cotton-dyeing is of two kinds :—yarn-dyeing and cloth-dyeing. The first of these is not carried on here, the

required dyed yarn being purchased mostly from Kumbakonam and its neighbourhood. Tiruvappúr had more than a local reputation for cloth-dyeing, but it is a pity that the art has now seriously declined. The so-called Tiruvappúr '*sàya veshties*' or purple men's waist cloths had, for years, successfully competed with the Madura brand of the same kind, and sold in considerable quantities all over the southern districts; but owing to causes more or less obscure, the industry has nearly died out. The village is still inhabited by a few of the nayakkans who originally carried on the business; and the following is a summary of the process employed by them:—The cloth used for the purpose is piece-cloth known as *kachai* and *mull* cut up into pieces of 14 cubits to form a pair of men's cloths. It is first bleached by the Dhobie, and returned without being starched. The edges which are to receive the purple tint are dipped in a solution of gall-nuts. To form lines along the border, straight or curved according to taste, an iron style is used, with which lines are drawn along the outstretched cloth, with molten wax which, by getting into the texture prevents any dye that may be applied at a later stage from spreading beyond. The space between the wax lines is subsequently stained black by brushing it with a solution prepared by mixing together smithy ashes, known as '*kittum*', alum, turmeric and iron pieces and by allowing them to remain soaked for about 10 days.

The next process is to remove the wax, which is done, first, by beating and washing the cloth in running water, and next, by immersing it in boiling water which remelts and removes any wax that may still remain.

The cloth is now ready to receive the colour. Two solutions are prepared; one, a mordant made out of gall-nuts; and the other a solution of the foreign dye known as '*pipay sáyam*'. The cloth is alternately steeped in the two solutions a number of times and washed and dried at the end of each dip. The colour deepens as the process is repeated again and again. A pretty colour known as *pàl sáyam* is obtained by a comparatively few immersions of this kind.

Vegetable dyes.—The chief vegetable dyes available in the State are turmeric, wild and ordinary, for yellow colour; *manjishti*

or the Indian madder, for scarlet or coffeebrown; ventilago gall, for black; *kusumba* or bastard saffron (*Carthamus tinctorius, Linn*) for orange; *velvelan* or *acacia* bark for red and black; and *vengai* or red sandalwood (*Petrocarpus santalinus, Linn*) for red.

The following particulars regarding the preparation and application of dyes are taken from notes prepared by the Curator of the State Museum in connection with the Exhibition of Indian Arts and Industries held in 1917–1918 at Madras.

Black dye.—The cloth to be dyed is well washed in water mixed with some powdered sheep's dung. It is then steeped in an emulsion of castor-oil, alkaline earth and sheep's dung for 7 days and then washed in clean water. Then 1 tola of salt prepared from the ashes of the leaves of Indigo plant (*Indigopera tinctoria Linn*) 1 Tola of Chlorate of Potash and ⅛ tola of Cupri Sulphas are taken and mixed in a solution prepared with gum arabic and left to settle for 4 hours. The water is then drained of the sediment and the cloth steeped in it for 7 days. It is then washed in clear water and dried. It is then soaked in Salt water and after boiling till the boiling point, taken out, washed and dried, The colour is fast.

Orange dye.—The materials used for the dye are the root bark of Chay-root (*Oldenlandia umbellata*), turmeric (*Curcuma longa Roxb.*) and alum for mordant. The colour is fast but becomes darker when the cloth is bleached.

Yellow dye.—The materials used for the dye are the buds of Block Myrobolan (*Terminalia Chebula—Retz.*) and turmeric (*Curcuma longa Roxb.*) The colour is fast but becomes muddy when the cloth is bleached.

Red dye.—The dye is the root bark of Ventilago Madraspatana with alum for mordant. The colour is fast and stands washing.

Deep Red dye.—The materials used are the wood of red wood (*Admanthera pavonina, Linn*) alum, sheep dung and alkaline earth as mordant.

Embroidery.—A word may be said in passing of the interesting little industry of embroidery carried on by a few mohammedan families in the town. The chief articles of decoration are gilt braid (*Thuyyà*), tinsel discs (*Jigind*), and metallic tubes (*Poorni*)

which are stitched on to silk and velvet pieces in various beautiful designs. The material to be embroidered is stretched on a frame, placed on supports so as to be a few feet above the ground; the worker, usually, a woman, squats on the floor and stitches by passing the needle from the left hand above the work to the right hand below. Embroidered cloth of this kind is used in making caps, badges, actors' costumes, and court dress.

Woollen weaving.—At Selkudi, Vaittúr, Melúr (Kulattúr Taluk), Karambavatti and Variapatti (Tirumayyam Taluk) are found some kurumba families engaged in sheep-rearing and blanket weaving. The sheep are shorn twice a year, namely in Thai (January—February) and Ádi (July—August). A túkku of the local wool costs about a Rupee. Wool-dyeing is unknown; the two natural colours, black, and grey being separated and sorted by hand-picking. The loom used for the work is the simplest in the world, consisting of a few sticks on which the warp is spread for a frame. The worker sits over it, and throws across the shuttle which is but a ball of wool wound on a short stick. Coarse blankets are made in this manner, but they are of such short width, that two of them have to be stitched endways to make a single blanket. A little art is exhibited in ornamentally disposing the two available colours, and making blankets either with a black body and grey border or white body with black border. The future of the industry depends on the chances of importing and acclimatizing better breeds of wool-bearing sheep, which at present seems hardly possible.

A useful variety of the blanket which is made and sold in some quantity is the woollen bag known as *madisanji* in which the Brahmins carry their change when proceeding to tanks and rivers for a bath. It sells at about half a Rupee each.

Plaiting.—Under plaiting will be noticed the kindred occupations of mat-making and basket making.

Mat-making.—The materials used for the first are *kòrai*, *ènji*, and the leaves of the palmyrah and cocoanut palms. The principal workers are the koravans. Cocoanut leaves are plaited, and used as thatching material and for making screens and

flower-baskets (*kudalais*). Palmyrah mats are made by plaiting separate strips, coloured and plain. *Enji* mats which are similarly made are not only softer and better-looking, but are also supposed to be proof to the ravages of the white ant. Good mats are made at Karambakkudi out of *kórai* grass cut from water-courses. The blades of the plant *cyperus corymbosus, Rottb.** "are split into strips and woven with one or two simple bands of red and green, on the usual low loom, the weaver sitting above the work. The mats are generally 6 feet long and 4 feet broad and are coarse in texture but easily flexible. They are at times made so fine that a mat sufficient for a man to lie on can be rolled up and packed into the interior of a moderate sized walking stick". They are also soft enough to be used for sleeping on, without extra bedding.

Winnows, fans, sieves, and umbrellas are also made out of these materials. Cocoanut leaf fans are plaited; but palmyrah fans are prepared by spreading out the green leaf under pressure, cutting it into shape, and decorating it with coloured strips and tinsel. The umbrellas known as *thalangudais* are like Japanese umbrellas; only they are very heavy and do not fold. Their ribs are made of bamboo sticks, and are covered with the leaves of the '*Thalai*' bush. Hence the name.

Chetty women excel in making pretty little baskets with palmyrah leaves, out of which they manage, true to the instincts of their race, to make some little money. Strips of the leaf are dried in the shade and coloured. They are then plaited into baskets of different sizes and patterns, of which the chief varieties are pansupari boxes and toilet cases. The latter which are used to carry turmeric saffron powder, looking-glasses and other women's toilet requisites are both pretty and cheap.

There are some workmen at the capital who make rattanware to order but the industry is not flourishing.

Bangle making.—If there be any industry more or less peculiar to Pudukkóttai, it is glass and bangle making. But even in its most flourishing days it must have been quite a minor occupation; while at present its scope, and attractions

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* Curator, State Museum.

are exceedingly small. The chief centre is Vaittúr in the Kulattúr Taluk, where a few families still carry on the business and where some broken furnaces still stand in evidence of its brighter days.

Two kinds of bangles are made:—*Arakku valai* (lac bangles) and *Kannàdi valai* (glass bangles).

Lac bangles.—Lac bangles are made out of the refuse rejected by the dyer after extracting all the colouring substance from stick-lac in the process of fixing *arakku sàyam* (see under dyeing).* The bangle makers purchase the lac, and melt it, with a good quantity of well powdered brown earth and draw it into sticks, which are subsequently cut to size, painted, and decked with gilt metal discs (jigina) and other tinsel. The work is carried on all over the State by a few valayal chetties who make as well as sell them. Among the rural poor, they constitute the chief and only ornament, and consequently, the occasional visits of the bangle pedlar with his load of jingling and shining tinsel are always welcome. He is offered a seat on the pial, and as he adjusts his ware to the wrists of his young purchasers many a giggle of laughter passes round the assembled crowd. Being always connected with festive occasions, his visits are also auspicious; and his name has found admittance into the nursery rhymes and cradle songs of the country. But the ornament is falling out of fashion with the higher castes, and well-to-do classes.

Glass bangles.—As the making of glass bangles constitutes an interesting chemical industry whose future depends on careful scientific investigation and practice, the details of its manufacture as carried on by the local artisans, are set forth below.

The ingredients required for the preparation of glass are mostly indigenous to the State. Of these, the most important is the alkali or '*Saud*'. It is found as an efflorescence on '*kalar*' or saline soils, and in summer, the crop is abundant for reasons that are manifest. The craftsmen repair to the soil in the season to collect and purify the alkali. To begin with, the deposit is scraped off and heaped in a suitable spot. A well is dug near it to supply the water necessary for the further treatment

of the alkali. Three pits about 3 feet deep, which may be numbered 1, 2, and 3 respectively for purposes of description, are dug near it, with small channels between them for intercommunication. A quantity of heaped-up alkali is introduced into No. 1, which is then filled with water. The water is well stirred so that it dissolves as much of the alkali as it can. The solution is then allowed to settle. After clearing, it is drained into No. 2 through the connecting channel, a fresh quantity of the alkali added, stirred, and finally left to settle and clear. It is now discharged into No. 3, and the same process repeated. In spite of three such treatments, it would appear that the solution does not get saturated with the alkali. Consequently, it is again discharged into the 3 pits, once, or twice or more, as may be necessary, until it can hold no more of the alkali. It is then evaporated to dryness.

The alkali so obtained is contaminated with other salts and earths. To purify it, it is re-dissolved and stirred, and the solution drained or decanted into a separate vessel, so as to separate it from its ingredients most of which will settle at the bottom. It is then boiled in 3 pots which shall be named Nos. 1, 2, and 3. These are put on the same fire, but so as to be unequally heated. As the solution thickens in No. 1 which is more heated than the rest, it is ladled into No. 2, and after a time into No. 3 which is the least heated of all. It is removed from the fire when it has the consistency of a syrup, and allowed to cool down to dryness in a fourth vessel kept at the temperature of the air.

The object in arranging for the slow and gradual drying up of the solution in different pots seems to be, in the first place, to avoid waste by sputtering, and, in the second place, to separate impurities, as they are separated, for instance, in the case of sea-salt, by taking advantage of the different temperatures at which different substances may separate from a solution. The resulting substance is purified alkali.

As glass is a silicate, the next thing is to get pure fine silica or sand. The finest sand that lies stranded off the banks of rivers and channels after a flood or overflow is collected. A cistern of clay, 3 feet high is erected on the spot and filled with water. The sand is introduced into it, well-stirred with the hand and the

leg, and the scum which rises to the surface or adheres to the limbs of the workman is carefully removed. When the solution clears after the disturbance, the coarser grains settle at the bottom, while the finer ones rest on top thereof. A curious method is adopted at this stage to separate the finer grains from the coarser ones. The cistern which is of wet clay is now slit open from the top downwards as far as the surface of the sand slowly, so that the superincumbent water discharges gently through the slit as it is cut, and flows out without disturbing the sand below. On the slit reaching the sand, the superficial layer which is of fine sand is carefully removed, and drained of its water through a sieve, a piece of cloth being as good for the purpose as any other. It is then sun-dried and carted away.

The next process is to make an intimate mixture of the prepared sand and alkali. A flat piece of ground high and dry is selected, and littered over with straw, into which is worked the slimy deposit of the alkali pits until it presents an even surface quite free from grit, coarse sand, or other earthy constituents detrimental to the preparation of good glass. The sand is now spread on it and a solution of the alkali is added, and the two well kneaded together so as to form a semi-solid mass. This is generally done before night-fall in order that the mass may slowly harden during the night. On the next morning, it is broken up, and a fresh quantity of the solution worked into it. This is continued for nearly 20 days, the process being repeated every day, until each grain of the sand gets a thick incrustation of the alkali, and the subsequent chemical combination between the two constituents is rendered easy.

Now, everything is ready for making glass. A large pit of about 3 feet in depth is dug, and a conical dome of clay is built on it, with a hole on top to serve as a chimney. Twenty to forty pots containing the prepared mixture are piled within it in pyramidal fashion, on a platform of fire-wood and the furnace is kindled. The burning continues day and night for several days, generally exceeding three, during which the constituents of the mixture combine to form glass.

An examination of this substance especially by looking through it at a source of light, shows that it is full of bubbles and

impurities which have to be removed before it can have any commercial value. To this end, it is re-melted with an equal quantity of the purified alkali in the furnace described in the foregoing paragraph,

Generally, the purification of the glass is not done after the manufacture of the crude variety. The top layers of the pyramid of pots mentioned *supra* contain the crude glass which has to be purified, while the bottom layers contain the mixture of sand and alkali out of which crude glass itself is made. The object in putting the crude glass to be refined in the top-pots is just to have it in the region of highest temperature, which is not immediately over the burning wood at the bottom of the furnace, but higher up where the oxidation of the fuel is complete.

The same furnace is also used for obtaining different kinds of coloured glass. The favourite colours are green, blue and red. To prepare the blue variety, 9 measures of the crude glass, 9 of the purified alkali and 20 'Virahanidais' of '*Rengu*' (probably an oxide of iron or copper), and a small quantity of powdered and sifted *Sovuthi Kallu* (presumably an ore of iron or copper) are melted together. Of the last two ingredients, the first is purchased by the men from the northern districts of the Presidency, while the second is picked up anywhere in gravelly areas. Green glass is got by melting together 9 measures of the crude glass, 9 of the refined alkali, 20 Virahanidais of *Semburan Kallu*, (Ferrous laterite) and a small quantity of cupric oxide. The last substance is prepared by the craftsmen themselves by continually heating copper sheets or cuttings over a fire until the metal oxidises into a black powder. Black glass is similarly made by fusing together 9 measures of the crude glass, 6 of the alkali, and 2 handfuls of Ragi bran.

The first thing to do in making yellow glass is to prepare litharge ($Pb_2\ O_3$). A few ounces of lead with a small percentage of tin are heated in a covered earthenware dish, not hermetically closed, for several hours until the lead combines with the atmospheric oxygen to form the lower oxide. This oxide is then fused into the required quantity of the refined glass, to which are added a few spoonfuls of powdered and well sifted gneiss. The resulting glass is drawn into a fine wire by dipping

an iron rod into the molten mass, and gradually drawing it away from it so that the glass leaves the crucible in the form of a thread. This is then slightly heated to become plastic, twisted round to form rings, or flattened on one side and rounded, to form bangles.

The furnace employed for making the bangles is simple in construction, and resembles outwardly the bigger furnace in which glass is prepared. Over a pit of about a foot and a half, a cone of clay is built, but with no aperture at the apex as in the case of the larger one. On the level of the ground, the dome is pierced laterally by a number of holes, in which are set small earthenware receptacles, bits of old country tiles do very well, to serve as crucibles. The fire is kindled underneath and fed through one of the holes, which is for this purpose made larger than the rest. These holes serve not only as openings through which the molten glass in the crucible is drawn for work, but also as ventilators. This is an ingenious contrivance as the heated air helps to keep the glass at a steady high temperature, as it emerges through the holes from within the furnace.

To prepare the ordinary variety of bangles, a bead of the liquid glass is taken at the tip of a pointed iron rod, which is then erected, with that end up, the glass moving down to form a ring. While yet hot, it is slipped on to another rod with a conical clay top as shown in the figure. The ring is then gradually but rapidly worked down the cone, so that it widens out to the dimensions of an ordinary bangle.

To make a corrugated bangle, the plastic ring described above is transferred to another cone the base of which has a zigzag relief of clay all round. On being pressed against it, the glass follows its lineaments.

The art of blowing has not advanced with these men. The only appliance they use is an ordinary iron tube. Collecting a bead of molten glass at one end, they allow it to descend by its own weight and form a tiny bulb. By blowing into it through the tube, the bulb is enlarged. It is doubtful whether the globes thus manufactured possess any commercial value, as they are

very thin and fragile. But it is reported that they make the ordinary tinted bulbs, which are sold in the shops and purchased for decorative purposes.

Small flasks are made out of the bulbs by just allowing the glass to descend lower in the earlier stages of the process so as to give the resulting vessel a neck. The neck is detached from the blowing tube by passing a wet body round, which cracks the glass along its line of contact. The flasks thus made are unshapely and fragile. It would appear that they manufacture in this manner the so-called "Pannirputties" or flasks in which rose-water is retailed.

Other shapes and varieties they do not and cannot make. They can only ring the changes on the bulb. They could not attempt a test tube, a retort, or a bottle. Their horizon of knowledge and practice is very limited, and unless and until they get the chances of visiting or getting trained in, well-conducted glass factories, it will be very difficult to widen that horizon.

Bangles and rings, flasks and bulbs are, after they are shaped, left for hours together in a pot provided with a lateral hole and inverted on the top of the furnace, in order to enable them to cool slowly to the normal temperature. This is done to avoid cracking by rapid cooling.

At present, the Vaittúr craftsmen purchase glass from their kinsfolk in the adjoining Zamindari of Marungapuri, but from the evidence of the dilapidated furnaces of which there are about 10 in the village and the admission of the Marungapuri men themselves that their ancestors were originally natives of this State, who subsequently settled in the Zamindari at the invitation of one of its chiefs, it is clear that glass-making was once successfully practised here. Among the several causes that might have led to the decline of the industry, the foremost seems to be the difficulty of securing cheap fuel consequent on the rigorous administration of the forest laws. Another cause is the competition of the 'Bombay' bangles of better finish and quality. The impurity of the local glass is a standing trouble, and, to remove it, the alkali has to be subjected to a purificatory process on scientific lines. This means chemical works, under skilled supervision. And after all, it is doubtful if even the best of these

bangles possess much commercial value. In villages and centres of pilgrimage, cheap bangles sell in good number. They are further in request on some ceremonial occasions like the *valaikâppu* of the Hindus, or for dedication to temples in fulfilment of vows. Otherwise their sale is limited.

Whatever the prospects of the bangle industry, the alkaline earth which is collected in the State possesses a value of its own. Under the name of Dhobies' earth, it is employed as a bleaching agent. It is used in the preparation of dyes and country soaps; in refining sugar, and adulterating tobacco. Further it enters largely in the preparation of native medicine; and consequently the collection of this alkaline efflorescence and its purification even according to crude local methods is remunerative enough.

Rope-making.—The State is not wanting in fibrous plants, though no use has as yet been made of them on a large scale. The American aloe or *kathalai* is found in plenty and its long fibres measuring from 3 ft. to 7 may be used in making ropes, hammocks and twine. Another is the Deccan hemp or *Pulichai keerai* whose 'soft, white, silk' fibre can be used for making ropes and sacks. There are also the *Madai* or *Erukkai*, the sunn hemp, and *Marul* (bowstring hemp) out of which good fibre can be extracted. But cocoanut fibre ropes alone are made in some quantity by the Koravar community.

Metal-work.—Except in the case of the aluminium industry of the State Jail, the blacksmithy section of the P. W. Workshop, and a few tinker's shops in the town, there is no organised metal industry. In villages like Kiranúr, Kulipirai and Karambakkudi metal vessels are made to order but there is scarcely any place, except probably Kiranúr, having anything like a standing reputation. Sometimes a village or two may secure an ephemeral reputation by the chance residence of a clever *Kannàn* or smith; as for instance, Unaiyúr, near Tirumayyam where safes, locks and some inferior cutlery are made.

The usual articles of manufacture are the pitcher (*kudum*), *chombu*, gogglet (*kuja*), platters and plates, spoons and ladles, oil lamps, cattle bells and chains, horn-caps (*kuppi*), temple gongs and bells. They are made by hammering, tinkering, or casting.

Copper vessels are hammered into shape. Brass utensils are hammered in parts, and soldered. Bell-metal vessels are cast For casting a solid mould is first made in clay and coated with wax. The wax, is, in its turn, covered with a thick layer of clay. When dry, the wax is extracted by melting and running it out, and in the interspace so created between the two clay layers, liquid bell-metal is run in and allowed to solidify.

There is, as already stated, some aluminium industry in the Jail, carried on by convict labour. The usual articles of manufacture are household utensils, buttons, and knick-knacks.

Artistic work in metal is carried on by some clever smiths supported by the town, and chettynad. They generally excel in making Swami figures in silver and bell-metal. The beautiful casket carrying, on an art pedestal, a large elephant figure, which was presented to His Highness on the occasion of the Silver Jubilee of his rule, was the work of local smiths.

There was, till recent times, a 'silver' office in which court and temple orders for plates, and *vāhanams* were executed under departmental supervision.

Oils.—Though ground-nut and cashew grow in abundance yet gingelly is the chief oil, owing to its large use for bathing and culinary purposes. It is expressed in country wooden mills in which the sesame seed is crushed under rollers driven by bulls. The same mills are also used for extracting cocoanut oil from the succulent parts of the cocoanut. This oil is generally used as lubricant and lamp oil, for adulterating ghee, and preparing cakes. A cheap substitute for gingelly oil is the ground-nut oil, but owing to its bad reputation as not being conducive to health, it is generally discarded. Its production is also limited by the large demand for the nuts themselves in the west.

Castor oil is highly valued as a purgative. It is prepared in small quantities in almost every household. For this purpose, the castor seeds are sun-dried, broken, and boiled in water. After a time the oil separates and rises to the surface from which it is skimmed into another vessel. The oil was once used largely as lamp oil, and though the introduction of cheap kerosene oil has pratically ousted it from this field, the present acute conditions of the war are bringing it once again into favour.

Neem oil (*Melia Azadirachta, Linn*) is another oil held in esteem for its medicinal value. It is administered both externally and internally for nervous and other disorders. In spite of its disagreeable odour, it is used by the backward classes as hair oil, and unguent.

Other oils expressed in the State are *Iluppennai* or bassia oil, used for temple illumination and ghee adulteration; *Punga ennai* or Indian Beech oil used for medical and lighting purposes; mustard oil, used as liniment in cough and catarrh; and *kuruntha ennai* or wild lime oil good for rheumatic complaints.

Cashew oil which is believed to be nutritious, and quite as goood as almond or olive oil is rarely prepared in the State, in spite of numerous cashew plantations existing therein. This is because the uses of the oil are not widely known. The nuts of the plant are at present fried and eaten.

Though the State has plenty of oil producing plants, no attempts have been made to make soaps or candles, except probably *Savukkàram*, or country soap, which is obtained by boiling some cheap oil with Dhobies' earth, and solidifying the resulting compound in cocoanut shells. Oil cakes are put to some use or other. They are often used as manure. Gingelly cakes are used as fodder; and bassia cakes, as soap after an oil bath.

Perfumery.—Pudukkóttai has always enjoyed a reputation for scents, fine specimens of which used to be made under court patronage by some Brahmins and Mohammedans. Its *batties* (scented sticks) and *billais* (scented wafers) sell far and wide. The local perfumers also excel in making billai garlands glistening with bead and lace, and set with ornamental bird figures, which sometimes fetch as much as Rs. 50. The recipe employed in making the perfumes is so closely and jealously kept a professional secret, that the details of the industry are not known.

Brick-making and Pottery.—Reference has already been made to the fact that the soil being rich in red loam is eminently suited to the brick-making industry. Flooring tiles and bricks of high quality are manufactured by the State under the supervision of the P. W. D., and sold to the public when in excess of State requirements. Pottery of some kind is carried on by the *Kosavans*

at Malaiyúr, Kosalákkudi, Tiruvéngavasal, Váráppur and Sevalúr.

Stone-work.—The granite rocks of the State give occupation to several *kall-thatchans* or stone-masons. They cut and blast at the quarries, dress and polish stones. They also make articles of household use such as grinding stones, cattle troughs, mortars and pestles; and assist generally at the construction of houses, chatrams, and tank stairs. The better sort of workmen among them, who are artistically inclined, make Swami figures in granite and pot-stone.

House-building.—The steady expansion of the capital, and the numerous works undertaken by the State and the chetties afford a steady support to a numerous class of artisans employed more or less directly in house-building. Foremost among them are the masons, who build on contract, and whose professional advice is, otherwise, constantly sought, as being versed in the '*manai sastram*' or the Hindu science of house-building. The availability of good clay and cheap fuel has also led to the springing up of brick-fields and lime-kilns all over the country, and near the town and the chetty villages in particular. The house-building activities in the State maintain a large body of brick-layers, lime-burners, and daily labourers, whose wages are steadily increasing.

Musical Instruments making.—A few workmen are engaged in making musical instruments like the Veena, Thambura, Saranga, and Mrithangam, which have earned a name for quality and finish.

Rice mills and Decorticators.—There are numerous power driven mills all over the State used for husking and polishing rice, of which about eight are located in the capital itself. They are working busily from year's end to year's end, though, in consequence, a large number of poor people, especially women folk, who formerly eked their livelihood by pounding rice have been thrown out of employment. In ground-nut growing centres like Alangudi, decorticators have been installed.

Printing Presses.—There are three printing presses of which the Srî Brihadamba or the State Press is the largest. The remaining two are private property; of these one is situated

in the town, and the other in Kónáput, a chetty village. The private press at Pudukkóttai undertakes only job work such as invitations and advertisement. The Kónáput Press formerly printed a weekly, called *Vidyabànu* which has since been changed into a monthly called *Danavaisyan* devoted to the dissemination of news besides being the organ of chetty social reform. It has also attempted something in the way of book-printing.

The State Press.—The Srî Brihadamba Press which is named after the tutelary Goddess at Tirugókarnam was established in 1861 and removed in 1892 to its present accommodation in the Public offices. It is State owned and State managed. In combination with Stationery, it is run as a separate department under the direct control of the Darbar. In 1880 it was considerably enlarged by the addition of a good Press, plant and type. A State Gazette was first published in 1879 as a bi-monthly, which was converted into a monthly in July 1881, and is now issued every fortnight on the first and third Wednesdays of every month for the promulgation of State orders and the dissemination of useful information. Besides this, the Press executes all State work, such as forms, Administration Reports, Law Reports, Regulations, *etc.*, and publishes an almanac (*Panchangam*) which, owing to its accuracy of information and superior print meets with a large sale. It also undertakes job work in the intervals allowed by State orders. It owns an oil engine, 4 machines, and 3 presses, and employs 35 compositors, *etc.* Attached to the Press is a Bindery. The receipts and expenditure of the department including the Stationery branch were Rs. 2,190-2-0 and Rs 12,597-8-9 respectively for 1917-8.

Fine Arts and Music.—The State has always been an enlightened patron of the arts supporting in particular bards and poets who in turn commemorated the noble deeds of the ruling race in song and legend. Being situated near Tanjore, Pudukkóttai has also offered a helping hand to the musicians who were left adrift on the downfall of the Tanjore dynasty. Veenai Subbukutti Aiyar, Sorabath Krishnaiyar, Desa Vádya Venkataramiar, Sarantha Naicker, Nannu and Chittu who are well-known names in the musical world, found favour and patronage at the Pudukkóttai court.*

* *Vide* page 405 'History'.

The court has also encouraged painters of repute, some of whose masterpieces adorn the Darbar Hall in the Old Palace. Even now, there are in State employment artists of skill and ability. In addition to the usual work in oil and water, paintings are also executed on glass, ivory, and mica, as well as on wood according to the Tanjore school of painting.

There is also a certain amount of wood and ivory carving done within the State. The art is practised mainly in respect of making temple cars, *vàhanams*, and ornamental door-frames. The last of these are so highly valued by the chetties, that they spend hundreds of Rupees in making them for their dwelling houses. Some of the car-workers also do excellent work in ivory. In the Srî Marthanda Exhibition of 1912 there was exhibited a tiny ivory Swami figure whose lineaments were discernible only under a magnifier, and when so examined, were found to be admirable for proportion and grace.

Temple architecture.—Among the arts and industries of the past, vestiges remain of temple architecture in which considerable advance seems to have been made by those who originally inhabited this country. There are several shrines within the State of more than passing interest, which, though belonging to a remote period, are commendable for artistic excellence. The Múvarkoil at Kodumbálúr, for instance, belongs to the age of rock-cut temples. Whether we look at the labour and ingenuity of building and terracing with large blocks of granite held together by mere pressure, or consider the art and beauty of the figures cut in column, style, and *stùpi*, we are struck with wonder at the progress made in the architectural art, in times which we now easily style backward. Of the art of the Kodumbálúr temple, the Curator of the State Museum observes:—

"In each of the 3 sides of each of the 3 temples, there is a large ornamental niche with a beautifully carved idol measuring 4′ 3″ in height securely placed in it. Each figure is by itself a masterpiece of sculpturing and not generally met with in other temples of these parts, *e.g.*, Arthanatheesvaran, Subramanyan, *i.e.*, double figures blended into one. Above the niche there is a beautifully carved porch. The ornamental works found on the walls of the temples are very beautifully carved, elaborately

finished. Again, one of the most striking features about the construction of these temples is the absence of any flat roof over the sanctum on which the stupi of the building is generally erected..............In addition to these, there is a big stone Nandi measuring 6′ 8″ in height, 9′ 6″ in length and 10′ 6″ round the body, *i.e.*, half the size of the famous Nandi of Tanjore (Tanjore Nandi 12′ 10″ in height) but more artistically finished both in its pose and cut ".

Trade and Markets.—The products and industries of the State are not so great as to be exported in quantity after meeting local demands. The country depends, on the other hand, on the surrounding districts even for the supply of necessaries. While the exports are therefore inappreciable, the imports are considerable. It may also be stated that for the purposes of local consumption, a brisk internal trade is carried on between one part of the State and another.

Exports.—All this reqires good and accessible communication. Though no railway runs through the State, the country is, as the reader will see in the next chapter, well supplied with roads, and the capital is itself well connected with all the important District and Taluk towns which lie around. The chief articles of export are ground-nuts, *avaram* bark, *acacia* bark, nux-vomica seeds, jack fruit, mango fruit, grams, tobacco, *karnai* (yam), silk and cotton cloths, perfumery and bangles. Ground-nut is sent to Tanjore and Trichinopoly for being consigned to Europe. Mango and jack fruits sell largely in the Madura district. Grams are sold at Manappárai and Pattukkóttai. The textiles are exported to Ceylon, Rangoon, and the Straits.

Imports.—The chief imports are paddy, rice, sea salt, timber, straw, textiles, hardware, plantain fruit and leaves, tobacco, bulls, betel-leaves, cocoanuts, and dried fish. Of these, paddy and rice form the bulk. The woven cloths are mostly obtained from Kumbakonam, Salem, Madura, and Conjeevaram, besides piece-goods purchased from importing houses at Madras. Plantain leaf and fruit are consigned almost daily from the adjoining Cauveri Delta; bulls come from Manappárai and Karúr; cocoanuts and fish from Pattukkóttai; salt from Kattumavadi; and timber from Negapatam.

The rest is internal trade, which helps to distribute in the towns the products of the rural areas. Much of it is carried on at the fairs which are both collecting and distributing centres. The biggest fair of the kind, and probably one of the biggest in the Southern districts, is the Friday fair at the capital. The shandy covers a large area, with numerous sections, roofed and open, set apart for paddy, cattle, *navadanyams* (cereals and pulses), fish, straw, and vegetables. Hundreds of carts may be seen on Friday mornings streaming into the town from north, south, east and west along the principal highways, and a very busy trade kept-up the livelong day. This large volume of business is due, among other reasons, to the fact that the capital stands between the supplying districts of Trichinopoly and Tanjore to the north, and the rich consuming chetty villages to the south. The Karambakkudi fair which is next in size exchanges its produce with those of the Pattukkóttai taluk. The fairs at Virálimalai and Konnaiyúr are also considerable. Below is given a list of fairs and fair days.

Taluk.	Station.	Fair day.
Álangudi	Pudukkóttai	Friday.
	Karambakkudi	Wednesday.
	Álangudi	Thursday.
	Vadakádu	Saturday.
	Malaiyúr	Tuesday.
Tirumayyam	Konnaiyúr	Monday.
	Arimalam	Tuesday.
	Ráyapuram	Wednesday.
	Kadiyapatti	Tuesday.
	Kónáput	Tuesday.
	Tirumayyam	Saturday.
	Puduppatti	Wednesday.
	Kulipirai	Thursday.
	Ponnamarávati	Saturday.
	Embal	Sunday.
	Virácchalai	Sunday.
	Mélattániyam	Sunday.
	Rángiyam	Monday.

Taluk.	Station.	Fair day.
Kulattúr	Virálimalai ...	Monday.
	Kiranúr ...	Monday.
	Kudumiámalai ...	Tuesday.
	Kovilpatti ...	Sunday.
	Sittambúr ...	Tuesday.
	Andakkulam ...	Saturday.

The Nattukkottai Chetties.—The chief trading castes are Chetties, Kómatties and Rávuthans, of whom the first are also financiers and bankers. The settlements of these Chetties called *nagarams* lie to the south of the Vellár in the Taluk of Tirumayyam. The palatial houses that one meets therein are an index of the plenitude and prosperity of the community. The Chetties are an enterprising hard-headed race of bankers and traders whose principal business lies across the Bay in Rangoon and the Settlements. By dint of industry, perseverance, and business habits, they carry on an immense amount of business as bankers and rice and timber merchants. They love their homes intensely—with a love that redoubles on their return after long years of voluntary exile. When they come back, they enrich Pudukkóttai, renovate temples, construct choultries and schools (*Pàtashalas*) and contribute variously to public charities.

Weights and Measures.—As many of the inscriptions available in the State relate to gifts of one kind or another specified according to the fashion of the times, a scrutiny of these records of the past reveals a bewildering multiplicity of weights and measures that were formerly current in the country. Some of these old world names strike us as strange and new, but some are recognisable as our old familiar friends. For one thing, the term *padi* which is so universal now is discovered to be an upstart of comparatively recent origin.

4 Sevidu	=	1 Álakku.
2 Álakku	=	1 Ulakku.
2 Ulakku	=	1 Uri.
2 Uri	=	1 Náli.
8 Náli	=	1 Kuruni.
2 Kuruni	=	1 Padakku.
2 Padakku	=	1 Tuni.

In an inscription* of Srî Vallabha Déva of 1366 A.D., mention is made of *kôttai* which is now said to be 21 marrakkâls. Two centuries earlier there existed a different measure *Kiralàntakan*. In the Sáka—Samvat 1424, a marakkál by name *Kuramban* (= 4 Nális) was in use in the Kadalisvara temple at Tirukalambúr. There were also numerous other measures named differently probably with a view to denote different standards. Sometimes they were named after their hall-mark, *e.g.*, *súlakkál* or the measure bearing the *súlam* or trident mark. Sometimes they were named after the metal of which they were made, *e.g.*, *seppukkàl* or the copper measure. We do not know if *kovilkál* was identical with *súlakkál*, but the term denotes that it must have been used in *kovil* or temple transactions. Similarly *kadamaikkál* must have been used in levying *kadamai* (tax); while *ùre* (town) *kál* and *Nàttu* (country) *kàl* probably denoted measures current in town and country. Measures, it would appear, were also named after persons, probably eminent in their own time, *e.g.*, *Ponmálikai-pillai-Sanganeri-marakkál*, *Tiruvásal-tirandán-kál*, *Virapari-pálamarakkál*, *Terrarai-kandan-kal*, *etc.* The practice of naming after persons has continued down to recent times. The indigenous measure called *Pallavan padi* is named after the Pallava kings, and Harris padi which was used till recently was named after a Collector of Tanjore.

The present measures for solids like grain and salt are :—

4 Padis	=	1 Marakkál.
12 Marakkáls	=	1 Kalam.
5 Kalams	=	1 Podi (pack-load).
50 Padis (Madras)	=	1 Muttai.

Both the Imperial measure known as *Pattanam* or Madras *padi*, and the local *padi* called *Pudukkôttai padi*, *sinna padi* and *Pallavan padi* are used side by side. The former is $1\frac{9}{16}$ times the latter. Ghee (Liquid), oil, and curds are also measured by these standards. The first of these articles is sold by the weight in the bazaar, although in transactions with the peasantry it is invariably measured. Milk is rarely weighed though the expression

* All the materials from inscriptions used in this section were kindly supplied by the State Archæologist. The quotations are extracted from the notes he supplied.

'seer' is used sometimes in connection with it. In measuring oil, larger measures are also employed, *e.g.*, *àdam* (= 14½ Madras measures) and *podi* (= 10 àdams). Kerosene oil, except for State supplies, is measured by bottle and tin, and arrack by gallon and dram.

Linear measures.—The standard of linear measure seems to have varied from place to place as may be inferred from such terms as *Mattiyùr-nila alavu kòl* (Mattiyur land-measuring rod) *Tirumeyyam kòl* (Tirumaiyyam rod), *Adanur-kàdu alanta kòl* (Adanur rod for measuring forest), *Sembattùr-kadamai-irukkam* (Sembàttur rod for taxation) *etc.* The length of the rods varied at different localities as the following table would show. The dates and places mentioned in the table refer to the inscriptions from which the information has been derived.

A. D.			
1216	Kunnandár kóyil	...	9 ft. rod.
1222 & 1271	Kudumiámalai	...	16 ft. rod.
1227 & 1290	Péraiyúr	...	18 ft. rod and 22 ft. rod respectively.
1254 & 1261	Oliyamangalam	...	16 ft. rod.
1262	Mailapatti	...	18 ft. rod.
1311	Maravámadurai	...	16 ft. rod.
1313	Perumánádu	...	16 ft. rod.
1322	Pinnangudi	...	16 ft. rod.
1340	Tirumeyyam	...	12 ft. rod.
1369	Mélúr	...	12 ft. rod.
1841	Mìrattanai	...	24 ft. rod.

In the inscriptions of Máravarman Sundara Pándya I frequent reference is made to a measure called *kòl kudithangi* which though indefinable now was well-recognised in the first half of the 13th century. A Kudumiámalai inscription dated 1267 A.D. mentions a *kaittadi* of uncertain dimensions.

Two kinds of *kòls* are now recognised among the peasantry, a *kòl* of 16 human feet in the eastern half of the State, and one of 14 ft. in the western. Though terms like 'mile', 'yard' (Tamil, *gajam*) and 'foot' (Tamil, *adi*) have passed into the vernacular, the English linear measure of distance is not universally

known. Short lengths are expressed in terms of the following table.

12 Virakkadais	=	1 Sán (span).
2 Sáns	=	1 Mulam (cubit).
2 Mulams	=	1 Gajam (yard).
2 Gajams	=	1 Báham.

Báham, in the above table, represents the length between the two outstretched arms. Greater lengths, especially distances covered by journeys are expressed in terms of *náli* or the Indian hour. Thus an English mile is *mukál-náli vali* or distance traversed in three-fourths of an Indian hour. A *kádam* is 10 *náli vali* or distance covered in 10 *nális*. Distances are sometimes indicated roughly by such terms as *kùppidu dùram* (distance within call), *etc.*

Square measures.—In former times the usual units of land measurement were *mà*, *kàni*, *mintirikai*, and their submultiples. They naturally varied with the standard rod of various localities. *Mà* usually represented 256 *kulis*, though in one of the inscriptions at Tirugókarnam ascribed to one Màra Varman Víra-Pandya, a *mà* is said to be 512 *kulis*. In those days, lands were measured with so much care " that even such a small fraction as $\frac{1}{102400}$ of a *vèli* (=1 *kìl-muntirikai*) was recorded in the documents. In one of the inscriptions of Irumbánádu temple, a certain land which was endowed to the temple, is said to have consisted of 83 small plots—some measuring so small a fraction as $\frac{1}{320}$ of a *véli* In an inscription of one unidentified Jatávarman Sundara Pándya, mention is made of a grant of $\frac{3}{320}$ of a *véli* of land by the temple authorities of Ádanúr.

Even to-day, when lands have been surveyed and fixed in terms of cent and acre, the old names continue to be used, of which the following is a table.

100 Kulis	=	1 Má.
20 Más or 2,000 kulis	=	1 Véli.
50 Kulis	=	1 Al Nadukai (as much as could be transplanted by one man).
1,000 Kulis	=	1 Al Sévidam (unit of feudal tenure).
500 Kulis	=	1 Kurukkam.

A *kuli* is generally a square *kòl* of 14 feet. The term *pangu* is rarely used.

Measurement of time.—Clocks and watches are, if not unknown considered a luxury in rural areas. Time is roughly calculated by observing the lengths of shadows, and noting the position of the sun and the stars. The village watchman in charge of sluices who has to irrigate fields by the hour calculates by shadows at day and stars at night. Sometimes a floating cup is used, which is regulated to sink in a fixed time by the entrance of water through a tiny hole at its bottom. Time is roughly denoted by expressions like *Velli mulaikirathu* (the east has brightened), *Uchchikkàlam* (the sun is at *Uchchi* or Zenith). *Nisi* (Mid-night), *etc.* Subjoined is the table of time measurement.

60	Vinádis	=	1 Náli.
$3\frac{3}{4}$	Nális	=	1 Muhúrtham.
2	Muhúrthams	=	1 Jámam.

Commercial weights.—All solids except grain and salt are weighed as per following table.

8	Palams	=	1 Seer.
5	Seers	=	1 Viss.
8	Visses	=	1 Maond.
$26\frac{5}{8}$	Seers	=	1 Tulám.

Mention may be made in this connection of an indigenous balance called *Tulàkkol* or Danish steelyard, in which yams and other vegetables are sometimes weighed.

Goldsmith's weights.—The Goldsmith's weights are :—

32 Kundu (*Abrus Precatorius*) seeds	=	1 Viráhanidai.
8 Panavedais	=	1 Viráhanidai.
10 Viráhanidais	=	1 Palam (3 tolas).
8 Palams	=	1 Seer or 24 tolas.

Precious stones are weighed according to the following table :—

10	Manjadis	=	1 Viráhanidai.
$17\frac{25}{32}$	Carats	=	1 Viráhanidai.
20	Radis	=	1 Viráhanidai.
$1\frac{1}{4}$	Kálanjis	=	1 Viráhanidai.

Coins.—In the earliest Chóla inscriptions most of the money gifts are expressed in terms of *tulai pon* (bored gold) identifiable by reason of a hole at the centre, which is conjectured to be a hall-mark certifying to the genuineness or fineness of the gold used. As the weights of the coins varied considerably with the locality, the weights were always mentioned along with the number. The following names of coins are met with in the inscriptions:—*tiram palankásu, pudukkâsu, Irâsi-panam, Varahan-panam, Pancha-salákai-achchu, Vîra Pândyankásu, Kuligai-panam, Senpaka-kulikai panam, Vàlàl-vali-tirandán-kulisai panam Sólankâsu, Aráyirakatti-panam, Sirri-râsi-panam, Sakkara-panam, Madirai Sakkara-pon Káli-pon and Tirugòkarnam-minnal panam.*

A word about the first of these names. The ancient drachma coins which were called *tiram, tiramam* and *tiramâm,* were largely in circulation in the 12th and 13th centuries. One of the inscriptions of Kulótunga I refers to an arrangement for contribution to the Kudumiámalai temple in *tirama.*

British Indian coins are in use in the country. The only local term for coinage is *panam* which means $\frac{1}{8}$ of a rupee. A small coin called the Amman cash is minted and issued under sovereign rights twenty of which make an anna. It bears on one side the name 'Vijaya' in Telugu, and on the other side the figure of the Goddess at Tirugókarnam. Fresh quantities of it are issued every year during Navarátri when Brahmins are given doles of rice and cash.

MEANS OF COMMUNICATION.

Introductory.—In that great classic * *chilappadikáram*, mention is made of a road from Madura, on which lies Kodumbálúr, now an insignificant hamlet of Kulattúr Taluk but once noted for its shrine and general affluence. In subsequent times, Pudukkóttai has enjoyed the distinction of lying in the way of the pilgrim bound to Rámésvaram from the North. Consequently, the trunk roads from Tanjore and Trichinopoly on one side, and those leading to Madura and Rámésvaram on the other side are the oldest and best maintained communications in the State. The existence of numerous almshouses, and water *pandáls* along these roads would also testify to the good use to which they have been put in all times.

Travelling in the Past.—Under the old road *ooliem* or service, some care was bestowed on roads though most of them were what we now term fair weather roads, passable, no doubt, in dry weather, in spite of ruts and holes, but sloughs of despond when the rains set in, testing the strength of the best built carts and the patience of the most sedate and seasoned traveller, and obstructing intercourse sometimes for days together. There were practically no bridges or culverts to help the traveller across intervening streams which were torrential during the monsoons but dried up into sandy wastes in summer. Under these circumstances, travelling was slow and tedious. It was generally performed in short stages of about 10 to 20 miles a day, undertaken at nights, or in the cool hours of the morning and evening. A journey as far as Trichinopoly, for instance, involved three or four stages. It was broken at Rengammal chatram, Ammáchatram, Nallúr and Mattur where hospitality and shelter were given to the wayfarer.

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* *Vide* page 13.

But the inconveniences resulting from overturned carts and broken axles were not half so serious as the perils arising from robbing gangs who infested the principal highways. There were recognised spots like *Othaiyal* (on the Tanjore Road) and *Thàli Aruppa Puli* (on the Trichinopoly Road, so called from the large number of *thàlis* or wedding necklaces wrenched from female travellers) where highway robbery was frequently committed. As a defensive measure, the carts in which the travellers journeyed were driven together, the drivers arming themselves with lathies, and whiling away the still hours of the night by singing ballads which rang far and wide in the nocturnal air.

Under these circumstances, even a journey to Trichinopoly or Madura was considered a brave enterprise to be undertaken only under unavoidable circumstances. This accounts, in a large measure for the fact that the inhabitants of the State are, with the exception of the educated and commercial classes more or less parochial in their habits.

As the State rivers are torrential streams which are dry for most part of the year, there is no water-borne traffic of any kind. Goods are generally conveyed in country carts, on pack-bullocks, and as headloads. A large portion of the commodities brought to the fairs for disposal comes as headload, and all along the roadside one may see resting-stones called *sumaithàngi kallu*, on which the headload is shifted for a while to ease the carrier of his or her burden.

Present facilities.—The conditions of passenger traffic are very much better to-day than they were a few decades ago. The first improvement came in the direction of metalling, widening and properly maintaining the principal roads, especially those leading to Trichinopoly, Tanjore, and Madura, opening Police stations, and organising road patrols to ensure safety. Meanwhile, a system of "Stage coaches" sprang up by private enterprise, in consequence of which light spring vehicles known as '*tapàl vandi*' or jutka built so as to carry 4 or 5 passengers at a time began to run regularly along the highways, completing a journey to principal outlying towns in a few hours by maintaining suitable relays at convenient stages. This arrangement continues to

the present day in respect of Trichinopoly and Tanjore. In addition, jutkas run regularly and daily carrying mail and passengers to interior stations like Alangudi, Ponnamarávati and Arantángi. As Tirumayyam forms the gateway of Chettynad, a number of jutkas are always kept in readiness at the capital so as to be available for journey at all hours. Tho poor people have always found a cheap conveyance in the carts carrying goods traffic on these roads, in which for the payment of a few annas they are provided with a berth and carried as far as the carts themselves go. It was about the year 1910 that arrangements were first made to run a motor car between Trichinopoly and Pudukkóttai. This was followed by other cars running to Tanjore and Arantángi and back. The following cars run at present to and from Pudukkóttai:—

1. Pudukkóttai motor service (Madras Stables company) between Trichinopoly and Tirumayyam *via* Pudukkóttai.
2. Selvam motor service between Trichinopoly and Pudukkóttai.
3. Sarasvativilas motor service between Trichinopoly and Pudukkóttai.
4. South Indian motor company between Tanjore and Pudukkóttai.

The Trichinopoly road, on which the heaviest traffic prevails has been recently widened and bifurcated, with a half reserved for motor vehicles, so that it is now possible to reach Trichinopoly in an hour and a half on emergent occasions.

Roads and their extension.—In the Olugu survey of 1813 reference is given to some 19 roads including those connecting the town with Kudumiámalai, Virálimalai, Tanjore, Kiranúr, Tiruppattur, and Madura. In 1854, they seem to have fallen into decay, but to have been repaired by 1856 when Mr. R. D. Parker, the Political Agent at Madura wrote "An improvement in the roads of this Territory is very marked. That from the Boundary of Madura to Pudukottah is in excellent order, as is also its continuation to the Tanjore Frontier". But in subsequent years, the communications were neglected so that Mr. Pennington,

writing in 1875, while drawing attention to the then existing broad roads, substantial bridges, and 'fine avenues', except where they cut through rice fields, in which case encroachment was inevitable, also deplored that the bridges in question were "only monuments of departed glory no longer of any use to the traveller". But "owing to the critical state of the finances" of this period, nothing was done for some years to arrest the decay.

The two closing decades of the last century, however, saw a great expansion in roadlaying and maintenance. The three Trunk roads leading to Trichinopoly, Tanjore, and Madura were the first to receive attention. They were provided with bridges and culverts, and otherwise made thoroughly "traversable in all seasons". An agreement was entered into to have the British section of the Trichinopoly Road (about 9 miles beyond Mattur at the Frontier) maintained by the State, the Trichinopoly District authorities defraying the expenses. This arrangement ceased in 1901–02, when heavy traffic prevailed in consequence of the location of a Boer Camp at the British terminus, and of the resulting difficulty of maintaining the road under the old conditions. 'Mile' coolies were stationed along the roads to give immediate attention to patch repairs as they arose, on the well-known principle, 'A stitch in time saves nine'. In 1895, a beginning was made to sink roadside wells to furnish water for repairs; and a systematic attempt was made to plant fruit-bearing avenue trees, the produce of which, it was hoped, would go some way towards the upkeep of roads. Though, by no means, enough to provide the expected revenue, they have afforded grateful shade, and kept on the road a number of hands interested in watching them.

Still a large work lay before the authorities in the matter of opening up the interior, and suitably connecting the taluks with the capital. New roads came to be laid on the basis of existing old tracks, and a scheme of circular roads was also carried out as will be explained below.

The General Scheme of Roads.—The general scheme of roads is worth attention. The State is, as the reader already knows, purely inland with the nearest point on the seashore lying at a

distance of about 12 miles.* It is surrounded on all sides by British Territory. Three Districts are contiguous with it, and three District headquarters, *viz.*, Trichinopoly, Tanjore, and Madura lie at distances ranging from 30 to 50 miles. The South Indian Railway runs on two sides, the main line on the north, and the Arantángi Branch on the east. Including the three District towns already referred to, there are nine Railway stations lying within easy reach, and as the State has no railway yet of its own the scheme is to link the capital with these stations by means of radial roads. There are in addition two other radial roads which, without leading up to any Railway station, connect important places like Ponnamarávati at the south-west and Embal at the south-east corner. The following is a descriptive list of these roads, and the reader will note that except in the case of items 7 and 9 they are named after the Railway stations at which they terminate or towards which they run.

1. Trichinopoly Road (25 miles 4 furlongs upto State limits; completely gravelled and bifurcated down the middle for the use of motor cars).
2. Budalur Road (16 miles 3 furlongs formed; gravelled except over 3 miles; not yet completed).
3. Tanjore Road (19 miles upto State limits; all gravelled).
4. Pattukkottai Road (26 miles from Ichiyadi at 5 miles 3 furlongs on the Tanjore Road where it branches off; gravelled except 2 miles. A small portion of the road is British in the middle. The road passes through Karambakkudi, an important taluk village).
5. Peraoorani Road (21 miles 4 furlongs commencing from the 3rd mile on the Arantángi Road where it branches off; about 14 miles gravelled. The road passes through Alangudi, headquarters station of Alangudi taluk).
6. Arantángi Road (12 miles 4 furlongs; all gravelled).
7. Embal Road (19 miles; gravelled except about a mile. The road passes through two important Chetty villages Arimalam and Puduppatti).

* *Vide* page 1.

8. Madura Road (21 miles within State limits; 10 miles 5 furlongs metalled, and the rest gravelled. The road passes through Tirumayyam town).
9. Ponnamarávati Road (22 miles 5 furlongs; all gravelled).
10. Manappárai Road (branches off at the 6th mile from the Ponnamarávati Road and runs 32 miles of which about a mile in the middle is British; gravelled nearly the whole distance. The road passes through Kudumiámalai and Kodumbálúr. It is not yet quite completed).
11. Kulattúr South Road (30 miles 7 furlongs of which about 10 miles are British) branches off from the Ponnamarávati Road at 2 miles 4 furlongs. The road passes through Annavásal, Iluppúr (British) and Virálimalai.

Circular Roads.—A glance at the State map would show that to illustrate the road system obtaining in the State a spider's web would be no unsuitable comparison. It has already been pointed out how the capital which lies almost at the centre of the Territory sends out roads in all directions like the radial threads of a spider's web. In addition, there are transverse roads constituting a more or less circular way running concentrically at a distance from the capital, and connecting interior villages with one another. The reader can easily trace it on the map by running his finger clockwise, starting near Kiranúr (Trichinopoly Road) and continuing through Kunnandárkovil (Budalur Road), Adanakkóttai (Tanjore Road), Malaiyúr (Pattukkottai Road), Alangudi (Peraoorani Road), Kulaváippa*tti* (Arantángi Road), Arimalam (Embal Road), and Tirumayyam or Pilivayal (Madura Road); as also from Annavásal (Kulattúr South Road) to Ammáchatram (Trichinopoly Road). There is besides part of the British Trunk Road from Madras cutting through the north-west corner of the State, and touching Virálimalai on its way. There are also a large number of feeders and branches which run much more into the interior, but they are too numerous to mention.

Bridges, etc.—The Agniar which takes its rise in the Kulattur tank crosses four of the radial roads running northerly from the

capital, *viz.*, the Trichinopoly, Budalur, Tanjore and Pattukkottai Roads. The Trichinopoly Road which it intersects at its very source is spanned by a bridge work which has also a calingulah attached to its tail end. The Budalur Road is not bridged, but the Tanjore Road has a strong bridge of good size built over it at Perungulúr. The Pattukkottai Road was recently provided with one at a cost of about Rs. 15,000.

There is a substantial causeway on the Vellár where it cuts the Madura Road at the 4th mile. There are also about 200 culverts and 20 Irish dams.

On the whole, there are at present 362 miles and 5 furlongs of maintained road, of which 10 miles 5 furlongs belonging to the Madura Road are metalled and the rest gravelled. Owing to its importance, the Trichinopoly Road receives the greatest attention but almost equal care is taken of the Tanjore and Madura Roads. The following figures give details of expenditure for the years 1914-1917.

Fasli.	Total Expenditure on all roads.	Expenditure on the Trichinopoly Road.	Expenditure on the Tanjore Road.	Expenditure on the Madura Road.
1914–15	Rs. 1,27,034	Rs. 50,454–14–7	Rs. 10,795–12–0	Rs. 8,985–8–9
1915–16	,, 97,286	,, 69,806—0–0	,, 14,024—0–0	,, 16,093–0–0
1916–17	,, 80,554	,, 12,573—0–0	,, 7,372—0–0	,, 8,405–0–0

N. B.—The figures quoted for Fasli 1916–17 may be taken as lying about the normal.

Upkeep of Roads.—The State contains the necessary facilities for road work. The soil is generally hard and firm. Gravel is found all over in sufficient quantities. In some cases, the outcrop is on the road itself so that road repair is limited to spreading the material and ramming it down. In most other places it lies within easy reach, and the required quantity is stored up in the dry season in recesses formed on the roads themselves for this purpose. Here and there are found some wells known as the 'Furlong wells' excavated, as already mentioned to facilitate road repairs; and where they are not available, extensive repairs are undertaken only in the rainy

weather and executed before the dry season sets in. The road *ooliem* referred to *supra* has no doubt been dispensed with, but it has been replaced by a paid mile cooly system under which gangs of labourers of strength varying with the importance of the roads are permanently employed. Pudukkóttai may be justly proud of its roads of which, considering its size and resources, it has enough, though it would not be true to say, however, as some one said that, "there is, if anything, a plethora of them". The quality of the State roads has always elicited the admiration of observers. One Political Agent went so far as to say that they were "the best" he had "seen in India", and a G. O. remarked with satisfaction, "The improvement in communications is certainly remarkable".

The Railway.—The question of building a railway in Pudukkóttai has been before the public for nearly half a century. Except in the case of a few who think that it would level down distinctions, and deprive Pudukkóttai of the charms of isolation, in the midst of which it has developed all these years into a fine little State, not wanting in a beauty and individuality of its own, the majority of opinion has inclined to the belief that the Railway would open up the country as nothing else would and bring it on the highway of the world, accelerating, thereby, its progress in civic and social directions.

Nor is the introduction of a Railway line fraught with insuperable difficulties. For one thing, the State is, as already mentioned, very near the South Indian Railway and its branches, and consequently * a branch for instance from Trichinopoly to the capital would not be very expensive. Such a line would be short and the surface of the country in which it would lie would be even with only an occasional outcrop of gneiss as at Tirugókarnam (near the capital) and Ammáchatram (10 miles beyond). The soil, consisting as it does of moorum and gravel, overlying gneiss or laterite would render earth-work easy. Building and other materials, such as granite, brickearth, and lime kunkur would be procurable at either end and along the

* The rest of the paragraph is based on reports made by the S. I. Ry. authorities.

road within a lead of 3½ miles. Owing to the absence of big rivers no expensive engineering works need be undertaken. Judged from a commercial point of view, the line must be paying as the existing traffic into Pudukkóttai is by no means inconsiderable, and the Railway line would abut on Chettynad, and serve its opulent inhabitants.

The idea of a Railway for Pudukkóttai was entertained from 1875 when His late Highness thought that, as the country afforded "the best route to Rámésvaram from the north a line from Trichinopoly to Rámésvaram would be very popular". A decade later, *i.e.*, in 1886, the question was revived, and a preliminary survey was conducted with a view to build a feeder line from Trichinopoly at State cost. Another ten years, and another administrator, feeling that the Railway must be carried even beyond Pudukkóttai as far as Kanadukathan resuscitated the idea and ordered a fresh survey. Next year the scheme became more ambitious still, and a line was proposed as far as Thondi right "up to the outlet on the eastern coast". The Agent and the Chief Engineer of the South Indian Railway inspected the proposed route, an assistant Traffic Manager reported favourably on traffic prospects, and arrangements were made to issue a prospectus. For the next three years, that is, till 1901, the question was shelved and nothing was done except opening a Traffic Return Station at Tirumayyam, contemplating a light or road Railway as far as Pudukkóttai town and hoping to 'encourage private enterprise if no other course be open'.

By this year the Madura-Pamban line had been opened. But it was felt to be too long a route for through traffic from Ceylon to Madras and Calcutta. A proposal was consequently made to shorten it by connecting some station on the Pamban section with Tanjore through Pudukkóttai. The State proposed to pay for the portion of the line running within its territory, and arranged to form a syndicate as its surplus funds were "hardly sufficient". But a deadlock soon ensued as the Tanjore District Board thought that the proposed line passed mainly through Pudukkóttai and Madura-Ramnad territory without developing any of its own taluks, and brought forward a counter

proposal to connect Arantángi with Ramnad by a line which would for a short distance run through the south-east and rather unimportant corner of the State across the existing road to Embal. It may be mentioned in passing that this line has since been sanctioned and awaits construction after the War. On top of all these came the Government of India's proposal to construct at their own cost a broad gauge line for strategic purposes from Tanjore or Trichinopoly *via* Pudukkóttai; and the whole matter came once again to a standstill awaiting the pronouncement of the Railway commission which sat in Madras in February 1903.

The deliberations of the Railway commission were in favour of a line through Pudukkóttai. It said "from a consideration of the evidence in regard to the needs of the Districts lying south of Trichinopoly", it had "no hesitation in recommending as the southernmost section of the required line an alignment from Ramesvaram *via* Ramnad, more or less to Trichinopoly", and Government were willing to consider proposals for a line on "much the same alignment as the existing metalled road from Trichinopoly to Pudukkottai".

A spell of another ten years; and in 1914 the question was once again opened. After protracted negotiations with Government, the Railway Board, and the South Indian Railway authorities, a settlement was arrived at to construct a metre gauge line on rebate branch line terms from Trichinopoly to Pudukkóttai. The Railway was estimated to cost about Rs. 61,649 per mile or 20 lakhs on the whole, and to yield a profit rising in a few years from Rs. 100 per mile week to Rs. 150 and working out a profit of about 4 *per cent.* The State and the Government were to provide necessary land in their respective areas free of cost. The State was to build the line, out of its surpluses, and the South Indian Railway was to use its rolling stock and work the concern, for half receipts. The total length of the line was to be 31·93 miles of which only a few miles ran outside the State. Starting from the Trichinopoly Junction Station the line was to run parallel to the Madura line for a short distance, and thence curve south in order to avoid the "danger zone of the regimental rifle butts" of the Trichinopoly Cantonment. A similar

deviation from the straight course was also proposed at the other end to prevent the line from interfering with the town water-supply or coming too near the congested parts and the New Palace under construction.

The following intermediate stations were determined upon :—

1. Sanjapatti.
2. Rasipuram.

} outside the State.

3. Nallúr.
4. Kiranúr.
5. Tiruvengavasal.

} inside the State.

It only remained to begin the work and get through with it rapidly, when the following communication was received from the Home Board of the South Indian Railway Company :—

"The Board hope that the Madras Government will not press for the construction of the line to be begun until there is some clear evidence that we shall be able to get the rails and bridgework within a reasonable time. In the present state of the market it is practically impossible to get orders undertaken for permanent way material and bridgework, and when material can be obtained it is becoming increasingly difficult to obtain shipment of it to India".

The construction of the line has been under the circumstances "deferred until conditions become normal".

Tolls and Toll-Gates.—The following is a list of the town and frontier gates of the State, at which the usual tolls are collected by contractors to whom the right is leased out annually by the State authorities, the Darbar in the case of those lying on the Municipal limits, and the Dewan Peishkar for those on the frontier. The Revenue under this head was Rs. 46,989, Rs. 44,470 and Rs. 42,109 respectively for the three fasli years 1914-1917.

TOWN GATES.

1. Tanjore Gate (at Sangili kundu).
2. Trichinopoly Gate (at Karuppar kovil).
3. Madura Road Gate (on the Kundar).
4. Annavasal Road Gate (at Tiruvappúr).
5. & 6. Alangudi Road Gates.
7. Kadayakkudi Road Gate.

FRONTIER GATES.

1. Mattur (on the Trichinopoly Road).
2. Valavampatti (on the Tanjore Road).
3. Tittanviduthi (on the Karambakkudi Road).
4. Moonukudipatti (on the Arantángi Road).
5. Aramanaipatti (on the Kanadukathan Road).
6. Madura Road, 8th mile, and Alagapuri Gate.
7. Sengampatti (on the Virálimalai Road).
8. Virálimalai.

Accommodation for Travellers, Travellers' Bungalows.—The fine airy Pichathanpatti Bungalow at the southern end of the town is reserved as a kind of Residency for the use of the Political Agent when he visits the State. Near the Public Offices are two guest-houses and a Travellers' Bungalow where furnished rooms and board can be had under Darbar's orders.

The following Taluk centres contain Travellers' quarters where accommodation alone is available.

Kulattúr.
Kudumiámalai.
Virálimalai.
Adanakkóttai.
Nárttámalai.

There are, in addition, several Vattam cutcherries, where indifferent accommodation can be procured when not used by camping officers.

Choultries.—There are 21 choultries distributed over all the important roads. Of these 11 are State owned and 10 are under private management. In about six of them arrangements exist for feeding Brahmin travellers, and distributing *swayam-pákam* or doles of rice and other articles of food to *bona fide* pilgrims of other castes. The largest of them is the Sirkar choultry at the capital. It has a spacious tinshed attached to its main building in which hundreds of Brahmins are fed free during Dussara. In addition to the wayside inns there are also opened in the hot weather a large number of water *pandáls* at which the wayfarer can halt, and refresh himself.

CHAPTER VIII.

RAINFALL AND SEASONS.

The earliest recorded rainfall is for November, 1880. About 1890, twelve raingauge stations were opened. Except the station at Tiruvarankulam, the rest are working now. In September 1905, a second class Observatory was opened at the capital. It is under a special officer. In it the thermometer and the barometer (cistern 317·53 ft. above the sea-level) are read thrice a day; and wind, rain and weather are regularly observed and registered.

Seasons.—The following averages of rainfall have been prepared from figures available for 11 years from 1906 to 1917.

Station.		January to March.	April and May.	June to September.	October to December.	Total.
Pudukkóttai	...	1·34	3·99	15·44	14·56	35·33
Alangudi	...	1·83	3·29	16·72	14·36	36·20
Karambakkudi	...	1·77	2·70	9·67	11·57	25·71
Tirumayyam	...	1·94	4·53	19·38	12·89	38·74
Kílanilai	...	1·30	2·76	13·92	13·21	31·19
Kulattúr	...	1·44	3·40	13·55	14·12	32·51
Virálimalai	...	2·00	4·75	11·26	14·44	32·45
Odayalippatti	...	1·53	3·30	12·85	13·60	31·28
Annavásal	...	1·47	4·39	14·37	13·94	34·17
Ponnamarávati	...	1·84	3·91	15·78	13·58	35·11
Adanakkóttai	...	1·57	2·85	13·86	14·82	33·10
State Average	...	1·63	3·62	14·25	13·73	33·23

The table divides the year into the four usually recognised seasons of Southern India. Of these, the first two make up the earlier half of the year, which beginning with dry months soon passes into the sultry and rainless days of April and May. The second half of the year comprises the two monsoons, the south-west and the north-east, of which, as the reader is already aware,* the State has more of the latter than of the former.

* See Chapter IV.

* "The month of March is marked by the lowest humidity and the lowest percentage of cloud, the amount of the latter for half the month being generally less than 30 *per cent.* The situation continues nearly the same all through April; and it is in May that a change comes on and dense lower clouds begin to appear and relieve the intensity of the heat with a few light showers. June presents analogous features, while July, August and September witness copious precipitations at times, and August has often been the month of the heaviest rainfall in the year. Then if September should show a decrease in the precipitation, October and November generally make up the average. December and January are marked by poor precipitations, unless sudden effects intervene of a spasmodic character.

"The average humidity in the air during 1906–10 was never less than 47 *per cent.* and reached as high a percentage as 63. Generally following the course of the monsoons, the humidity attains an average maximum of 63 *per cent.* in November, while it is in the hot months of March, April and May that the quantity reaches the minimum mentioned above".

The total average rainfall is 33·23 inches, corresponding figures for Trichinopoly and Madura being 32·60 and 33·38.

Taluks.—As the above table will show, the fall is not evenly distributed. Tirumayyam, Ponnamarávati and Pudukkóttai stations record the heaviest rainfall. Of these, the first has recorded below 30 inches only once, and the other two only twice. Karambakkudi and Kulattúr are the driest zones. Karambakkudi, for instance, has recorded a fall exceeding 30 inches only once, prior to 1912.

Variations.—The highest average on record is 45·59 inches for the year 1898–9 and the lowest 24 inches for 1891–2. Other high averages are 43·6 inches for 1903–4, and 42·12 inches for 1894–5. Other low averages are 25·98 inches for 1894–5 and 26 inches for 1889–90.

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* Mr. R. Chakrapani Iyengar, late State Meteorological Superintendent, *Vide* History p. 31.

The highest annual fall for any single station is 66·92 inches recorded for Ponnamarávati for 1898–9; other high figures being 56·78 and 55·6 in 1893–4 and 1898–9 respectively at Pudukkóttai; 50·60 and 50·42 in 1898–9 and 1908–9 respectively at Alangudi; and 50·43 and 49·12 in 1898–9 and 1906–7 respectively at Tirumayyam. The reader will note that several of these figures belong to 1898–9.

The lowest fall at any station in any year is 10·02 for Kulattúr in 1892–3. Some other scanty precipitations are 13·63 (1909–10), 17·64 (1911–2) and 18·35 (1910–11), all for Karambakkudi, and 17·54 (1915–6) for Adanakkóttai.

The subjoined table * gives figures of rainy days for 1906–1910.

Months.	Mean rainfall in inches.	Mean of rainy days.	Days of one inch rain and more.
January	1·03	1·6	1
February	0·66	1·2	1
March	0·44	1·4	0
April	1·60	2·4	2
May	2·26	3·4	2
June	1·16	2·8	1
July	3·99	6·2	7
August	6·77	9·6	12
September	3·83	6·8	6
October	5·44	8·4	5
November	5·41	8·0	8
December	1·23	2·2	1
Average ...	2·82	4·5	4

As judged from this table the annual average of wet days for 5 years is 54, of which 46 are characterised by pretty good showers. This gives a monthly average of 4·5 rainy days, and a daily average of ·56 inch for a rainy day. 76 rainy days were recorded in 11 months in 1888–9. 13 inches fell in November 1880, and 12 inches in October 1890. Very heavy rains have been recorded for 2 days—7·61 inches for 12 hours in 1890, and 7 inches for a single day in 1884.

* *Vide* History p. 30.

Regarding the variations of rainfall the Meteorological Superintendent observes,* "It may be noted as an important fact that after 1906,............the number of days in the year, in which the total quantity of rain collected exceeds one inch, has shown a steady increase. This may be taken to indicate that the annual distribution is tending in a way to become more and more uniform in character and less and less freakish".

Liability to Famine.—Of the various causes contributing to widespread distress, drought and flood, anarchy, war and misrule, the first two alone, thanks to the protecting hand of Britain, and the enlightened rule of modern times, are now operative. Though, as shown above, the rainfall of the State does not differ materially from that of the adjacent areas, the risks of scarcity and famine are greater owing to the absence of rivers capable of a steady and continuous supply. The cultivation of the soil which is the occupation of the majority being dependent on *good*, *seasonal*, and *frequent* showers without which the shallow tanks of the State cannot fill, a state of things amounting to scarcity arises as often as drought prevails, or as the falls become untimely and infrequent. When such distress spreads over a large area or continues for a succession of seasons, famine is the result. Of these causes, however, drought is the most deadly, as it leads to a double famine of food and water from which both man and beast suffer. Cholera, small-pox, and fevers are the usual accompaniments owing, no doubt, to the paucity of pure drinking water, and the prostration resulting from starvation.

The liability of the State to famine has been considerably minimised in modern times by the wise provision of a net work of good roads, along which the necessary provisions are speedily imported from the adjoining delta. In normal times, these roads help to bring down the price of necessaries, and during famine, they contribute to relief by having large supplies transported from the well-stocked granaries of Tanjore and Trichinopoly.

The poor have also emigration as a last resort. As Mr. Pennington once observed, 'Kandi is well-known in all the villages

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* *Vide* History p. 31.

as a city of refuge'; yet the traditional love of the Indian for his fireside has bound them largely to their homes and combated with the temptation to wander about in quest of fields and pastures new.

Famines and Scarcities.—Though history sheds but little light on the past, there is no doubt that famines occurred more frequently and more disastrously then than now. * Heavy and vexatious taxation sometimes led in early times to the abandonment of whole villages, as was the case of Madiáni in 1512. Again, the authority of the central government did not often pulsate at the extremities, and the outlying country was exposed to plunder and bloodshed. The "inroads of the musalmans in the fourteenth century" led to desertion of villages like Rángyam and Ádanúr. The depredatory excursions of the Kallars into neighbouring territory called forth reprisals, which, when the injured party was powerful, descended heavily. In the 17th and 18th centuries, Pudukkóttai had its full share of troubles arising out of the mælstrom of the Carnatic wars till England emerged triumphant and supreme. Situated between quarrelsome neighbours, and forced to be on the war-path either for safety or prestige, or the plighted word, Pudukkóttai has had to be up in arms at one time or another against the Tanjooreans, the Madooreans, the Mysoreans, and the Maravars.

The earliest known reference on record is an inscription in the Perumal temple at Ponnamarávati dated 1453 A. D. (Saha 1375) which relates how some dancing girls came to the place and accepted temple service, having suffered from the famines (*Kshámam*) of 1436 A. D. (year, *Nala* of Saha 1358), 1450 (year, *Pramoduta*) and 1451 (year, *Prajotpatti*).

Another inscription at Mélúr dated 1465 refers to a famine arising from drought owing to which the inhabitants of the village raised a sum of money for their support by selling their *padikaval* rights to their neighbours at Rajasingamangalam (Rángyam), that is, by relinquishing lands owned for keeping watch and ward.

* See p. 27 above and History pp. 110 & 111.

Reference is made to "an extraordinary drought that occurred in 1655", in the letters of the Madura Mission, as having been availed of for the persecution of the Christians at Kandelur. This was accompanied by a Mohammedan invasion of the same year under an Abyssinian leader, Kanakhan who entering the "woods of the Tondaiman Territory directed the soldiery to kill every male they met leaving the women alive but outraged and outstripped", the victims generally being the helpless refugees who had fled away from the open country around.

The famine of 1708-9.—* The next and, in all probability, the severest famine of the State was that of 1708. The inscription at Irumbánádu which tells of wasted lands and abandoned villages refers probably to this great famine. Only one-thirtieth of the population is reported to have survived the affliction, the country taking nearly 20 years to recover from its effects. The following graphic account † is extracted from the annual letter of the Madura Mission for 1709.

"The famine was caused in 1708 by a simultaneous flood of the Káveri and torrents of rain, which destroyed all the existing crops and did much damage in other ways. This was followed by an extraordinary drought.

"The events of this year, 1709, supply plenty of sorrowful material to write upon concerning this Mission. Incredible is, from want of rain, the dearth of food-stuffs and hence are found, as was to be expected, prevalence of sickness of all sorts, dire squalor, deaths innumerable and all the accompanying evils of extreme penury. But not to dilate too long over such a famine, the like of which the oldest among the living have never witnessed, suffice it to say, it has lasted at this incredible height for two years already. The poor inhabitants being reduced to the last extremity, we see parents selling their children for a paltry price, and likewise husbands bargaining away their wives. Many villages are fully deserted, without even one inhabitant left in them; everywhere along the roads and in the fields heaped-up corpses or rather bleached bones are left unburied, amidst a people

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* See page 39.

† Also quoted in History p. 148.

amongst whom funeral ceremonies could never, it would seem, be considered dispensable. From the two examples here subjoined one may realise to what pitch the famine has developed.

"A Hindu mother, to satisfy her hunger with sacrilegious food, put aside the natural feelings of a mother, and ate her own daughter, one foot of whose dead body betrayed the horrible crime. While crossing a river, the float that carried her became quite immovable and could by no means be dragged in the water. Astonished at such an extraordinary event, the other natives, who were journeying with that woman, inspected her little basket, and discovering the crime, brought the impious mother to the Judge of the place.

"The other example is that of a married couple, husband and wife, who, driven away by famine, were migrating to the neighbouring kingdom of Mysore. They stopped fatigued and lay down to rest under the shade of a tree. While the woman was sleeping, the husband sold her away to a passing wayfarer for a little rice, and having received the bargained rice, stealthily left her and went away. On awaking the wife who was informed of the infamous bargain that had taken place, was so shocked with indignation and shame that she expired on the spot".

The same authority informs us, in its annual letters for 1733, 1735, and 1736 of another famine which "caused many of the Christians to emigrate". It was due, in the first instance, to a great failure of rain in 1733, which continued well into the next year and "became severer still in 1735 all over the south", "on account of devastation and plundering that followed the trials of war". The war referred to in the quotation is the Civil war described in pages 44–47 above, to which the reader is now referred for further particulars of the famine itself.

The historic siege of Trichinopoly in the 18th century was the cause of much distress. Infuriated by the help the Tondaimáns gave to the English during the siege, the French and the Mysoreans invaded the country in 1754 and set fire to the villages on the way. An onlooker has sadly remarked, "I see nothing but smoke and flames of fire everywhere during these four days"

"In 1756, there was yet another famine followed by pestilence and a bloody war waged by the King of Tanjore against the King of Pudukkóttai. After one of the principal fortresses of the latter had been captured by the Tanjoreans, the war ceased. Meanwhile the war had brought in its train its usual attendants of night attacks by the robbers, rapine, and such an intolerable misery that the people migrated in number from the province" (Annual for 1759).

The first two famines recorded for the 19th century occurred in the reign of Rajah Raghunátha. They were caused by severe drought; and in regard to both the Rajah took prompt steps towards relief—an act of wisdom for which he was congratulated by the Suzerain Power. The first famine entailed a loss of Rs. 40,000 of State Revenue. Officers were granted advances of pay to stave off the disaster, and a chatram was built, at which meals and *conjee* were distributed free. During the second famine the State purchased and stored paddy for the use of its people.

The third quarter of the century was characterised by a state of things resembling chronic famine. In 1858 there was no rain in time of need and the 'unseasonably heavy fall in April' caused damage. This was accompanied by a "great loss of men and cattle in consequence of cholera and other diseases". In 1866-8 there prevailed a drought "that was never experienced before". In the first of these years, tanks and wells dried up, and in the second, the rains held off 'entirely', and both *kálam* and *kódai* suffered. Many abandoned their homes, notably ryots, traders, and weavers, the last of whom, in particular, could not pursue their avocations for want of stock. In these two years, the State allowed a remission of Rs. 4,338-8-11, which, in those times of low revenue, represented a high figure.

In 1870-1, north-east winds failed and the wet crops never came to maturity. In the succeeding hot months drinking water became scarce. Rains were 'untimely' in 1873 and 'failed' in 1875.

The famine of 1876-8.—It would appear as if all these years were silently preparing the way for the severe outbreak of

1876–7, when the rains having completely held off, both *nunja* and *punja* crops failed. In December of the latter year heavy rains descended breaching a number of tanks. Subscriptions were collected and aid was sought from the English Charity Fund through the Madras General Committee. Famine works were started, and *conjee thotties* (Relief houses or gruel depots) were opened at principal stations. The reader may glance back at page 109 for further details.

In 1879–80, a 'great' drought prevailed all over the country, drinking water failing in most of the villages. Between the years 1889 and 1895 elapsed a period marked by intervals of scarcity brought on as usual by the failure of the north-east showers. In 1890 and 1893, prices 'touched famine point'. In the latter of these years, the scarcity of water rendered it difficult to keep the cattle alive; and but for supplies from Tanjore and Trichinopoly, famine could not have been averted. In 1895, drinking water failed again; Kulattúr suffered in particular; and relief works were ordered 'on an extensive scale'.

In 1898, the cry for rain arose everywhere, and relief works, such as the 'trimming' of the Agniar, the excavation of a pond at Nárttamalai, and the repairs to the Kulattúr tank afforded help to the able-bodied poor.

The first four years of the present century proved years of continued prosperity, unhappily terminated however by the drought of 1904–5 due as usual to the failure of the north-east monsoon. In most places no attempt was ever made to sow paddy, and where it was sown, the seedlings died even before transplantation. The Tirumayyam poor found some relief work in the Chetty villages; Alangudi people carried on some cultivation under wells; but as usual Kulattúr "fared the worst of all, even good drinking water having failed in most parts".

In 1907–8, public works were ordered for relief, as seasonal conditions approached famine point, and in 1909–10 again, "the easternmost firkas of Kulattúr and Alangudi and the south-east corner of Tirumayyam" suffered, and irrigation works were started to give relief.

Since the European war began in 1914, prices have been ruling high, with abnormal inflation in respect of imported articles like piece goods, kerosene and glass.

Floods.—When cyclones prevail and thunderstorms burst, even Pudukkóttai with its small streams and shallow tanks becomes exposed to the dangers of inundation.

The earliest flood of which we have any knowledge is that of 1709 which, along with drought contributed to the great famine of the year. * "On the 18th of December 1709, there began to pour such deluges of rain that rivers were flooded and the bunds of nearly all the tanks, by which rice plantations are irrigated, and which are most numerous, burst and the water spread in all directions like a deluge. Hence arose incalculable material losses and great loss of life also. In the Marava over 100 corpses were whirled by the rush of the water at a single spot. As for houses which are generally built with mud walls, the destruction of them was immense. The sprouting crops were either drowned or washed away, and hence still greater became the dearness of food, and greater also the general misery".

Exactly a century later, that is, in 1809, excessive rains † fell. "The banks of the tanks and large lakes gave way, and a considerable portion of the most promising rice crop was entirely destroyed by the inundations. The fields were also greatly injured by the beds of sand which were left upon them".

In 1827, occurred the "terrific" hurricane described on page 97 above, and in 1877, December rains breached a very large number of tanks imperilling wet cultivation. To mitigate the distress of the latter year non-Brahmins were fed in choultries in addition to Brahmins, for about six months.

In the middle of December 1884, there came down a torrent, with a record fall of 7 inches in a single day. Traffic was suspended as the principal roads were breached. Several bridges were irretrievably damaged. The Perungulúr Bridge, the biggest in the State was 'entirely washed away'; the Kundar Bridge on

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* Annual letter of the Madura Mission for 1709.

† See History p. 354.

the Madura Road was 'undermined'; and the Pambar Bridge, further south on the same road was 'swept away'. No less than 239 State tanks, in addition to numerous other private tanks were either destroyed or weakened. The losses amounted to Rs. 36,163 in respect of bridges, and Rs. 33,360 in respect of tanks. Repairs were urgently needed to restore communications, and resume cultivation. The Dewan Peishkar and a Civil Judge were specially deputed to go about the country, report on the damages and see to the repairs.

The 14th and 15th of December 1888 were cyclonic, and October 1890 saw an "unprecedented downpour of 7·61 inches which breached tanks and sent a flood across the country".

In November 22 of 1893, fell a rain varying from 12 to 27 inches according to locality. "It appeared", to use the language of the Administration Report "as if the flood-gates of Heaven were suddenly opened. They were not shut till a flood of unprecedented dimensions came down in torrents and swept over the whole State, breaching nearly all the tanks and cutting up every road and rendering them impassable for passenger and traffic. For full two days all communications in every direction were cut off. Great damage was also caused to the crops, rendering the actual outturn indifferent and disappointing".

Earthquake.—A slight tremor was felt for a few minutes on the night of February 8, 1900; but no damage was done.

CHAPTER IX.

PUBLIC HEALTH.

Temperature.—As observed in the last chapter the Observatory at Pudukkóttai is the only place where temperature is regularly recorded. The following table exhibits averages of temperature for 1906–1910.

Months.	Mean temperature.
January	81·9
February	85·7
March	89·4
April	92·7
May	94·1
June	93·5
July	90·3
August	88·7
September	89·0
October	85·5
November	82·4
December	81·4
Average	87·9

The average annual mean is 87·9 against 83·9 and 84, at Madura and Trichinopoly respectively. The monthly mean ranges from 81·4 to 94·1, reaching its highest value in May, and the lowest in December.

*"The sun in May and June is unbearably hot and the day temperature rises more than 6° or 7° F. above that of blood heat, especially during the dog-star days; unless the sky should then be overcast, which is generally not the rule.

"The effect of the intense heat on the general system and the working capacity of man is anything but salutary.

*Mr. R. Chakrapani Iyengar, late Meteorological Superintendent. See History, pages 29 and 30.

"In the cold and dewy months of January and February, the dry minimum readings range from a little over 60° F. to 70° F.; and though there is a clear range of variation of from 30° to 45° between the lowest and the highest reading in the year's course, yet such extreme cases pertain only to the second half of January and the first half of February. For the major portion of the year, the mean daily temperature is generally about its mean annual temperature.

"The range of temperature during the course of a day varies very greatly during the different seasons of the year. The careful observations that have been made in the Pudukkottai Observatory show that the maximum temperature is reached between 2 p.m. and 3 p.m. in certain seasons, and between 3 p.m. and 4 p.m. in other seasons, depending on the percentage of unclouded sky. It is shifted even beyond sunset should the sky be overcast in the afternoon and continue to remain cloudly after sunset. The range of daily variations is greatest in April or May and least in November or December.".

The dry hot months of April to June are slowly succeeded by the south-west monsoon, the wind and showers of which tend to mitigate the heat to a certain extent. Still August is hot,—so hot that the cooling showers of the north-east monsoon which arrive about October are then awaited with expectant joy. When December is reached all is wet and cool.

Climate.—The climate is healthy and not disagreeable. As the State lies in latitude 10° the heat is no doubt equatorial. The granite and laterite of which the soil is composed bake in the tropical sun and radiate heat relentlessly for a good part of the year. Where prominent rocks occur as at Tirumayyam, Virálimalai and Kudumiámalai, the phenomena of radiation and reflection enhance the temperature. Again as all the hills in the country are of low elevation, besides being sparsely covered with vegetation, their value as mitigators of heat is inappreciable. On the other hand the jungles of the State may have some salutary influence in places like Pudukkóttai, which are surrounded by dense growths. Moreover, from being open to and near the sea

especially on the Alangudi side, the State may also derive to some extent the cooling benefits of a distant sea breeze.

There are no particular tracts in the State marked off as unhealthy. All things considered, Pudukkóttai town is the most healthy locality, being the best conserved, and the most open, and salubrious. There are no health resorts, but places like Perunjinai and Adanakkóttai blessed with groves, and sheets of water are sometimes resorted to by the seekers after health.

Cholera.—Among the scourges causing widespread mortality, cholera is a frequent, if not, an almost annual visitant. Though it breaks out in the hottest as well as the coldest months, it is generally associated with the cold weather and with the rains which wash down human excreta and other filth into the feeder channels (*varis*) of drinking-water ponds. Though its visitations are regular, the disease is believed to be epidemic. In many an official report, its origin is in consequence, ascribed to imported cases from Trichinopoly, *etc.*, and the fact, that the Kulattúr taluk is the most frequent sufferer lends colour to the view. Sometimes the infection is traced back to pilgrims returning home from crowded festivals like the *Swargadwára Ekádasi* at Srirangam, and the *Laksha Dîpam* at Tiruvannámalai, where the disease is easily propagated by the contamination of the water sources. For similar reasons, the local Mariamman festival at Nárttámalai is believed to be a fruitful cause. If the backward classes contribute a larger number of victims than others, it is, no doubt due, to their insanitary homes, and unclean ways, which, by allowing the accumulation of the filth of man and beast close to their habitations, turn their living quarters into a nest of deadly bacilli. There is also a common belief that diarrhœa brought on by the consumption of indigestible, raw, or half-boiled food, and abdominal exposure to chills and cold may develop into cholera, if neglected in the early stages. To these remote causes, should be added the culpable indifference and folly of the victims who do not seek timely aid from proper quarters during an attack, and even try to conceal the fact of it owing to fear of official interference.

How much the country suffered in the past from cholera cannot be ascertained with certainty, but what particulars are available for the last 60 years are given below. Mr. Clarke, reporting on the State in 1859 referred to a 'great loss' from cholera in that year. In 1866–7 cholera and small-pox carried on their ravages to a 'great extent'. In March 1871, the outbreak was severe. 1883–4 saw an unusal recrudescence. When it entered the State Jail perfect panic prevailed, and the convicts had to be removed to a temporary building to the south of the town. Both the capital and the interior were affected in 1887–8, when out of 636 reported attacks, 402 died.

There were years when particular localities were severely handled. Kulattúr, as already observed has often suffered in this way. Tiruvappúr was decimated in 1889–90, and Annavásal and Nedungudi in 1895 owing to neglected sanitation.

In 1891–2 it raged all over the State, taking 889 victims in all. The attacks of December 1897 necessitated the opening of cholera camps, the observation and quarantining of pilgrims returning from the *mahámaham* festival at Kumbakonam and the passing of an Epidemic Diseases Regulation to arm the Sirkar with greater powers of combating the disease.

It is unnecessary to continue further this woeful tale of a fell disease which is unrelenting in taking its toll of human lives from year to year. Suffice it to say, that in 1899 the attack lasted from November to June next, and the damage was considerable. 951, and 964 deaths occurred in 1907, and 1908 respectively, and 1154 deaths in 1914–5.

In recent years, the epidemic has shown signs of abatement owing probably to the improved sanitation of the country.

The State has always taken the most expeditious steps to stamp out the disease at its first appearance. When an outbreak is reported, the tanks are better conserved, and medical stores are hurried up to the infected locality in charge of duly qualified medical men. In former times, a usual method of disinfection was to burn large quantities of tarred wood at the street corners.

Small-pox.—Small-pox is as regular a visitant as cholera though its death-roll is not so heavy. It is the dreaded Moloch, 'besmeared with blood of human sacrifice and parents' tears', whose victims are generally numbered among the unprotected children who readily catch the infection and succumb as easily. It is a hot-weather disease, though it has been known to extend at times to the rainy months. The traditional practice of the country of fixing up a bunch of the margosa leaves over the door post does much to prevent its propagation. It is the sign of the Passover, which lays an interdict upon all social intercourse between friends, relatives and neighbours, so that nothing that can possibly carry the disease is borrowed or taken from the infected dwelling.

Severe outbreaks of small-pox are reported for 1866-7, 1867-8, 1874-5, 1876-7, 1884-5, 1889-90 and 1891-2. The number of fatal cases in 1905-6 and 1907-8 were 420 and 559.

Vaccination.—Vaccination was introduced in 1812 at the suggestion of Sir William Blackburne. Rajah Vijaya Raghunátha Tondaimán and his brother were the first subjects, and to their example and wisdom, the inhabitants are now indebted for a "blessing which will preserve them and their children from a loathsome and fatal disease". In March 1867, a vaccinating staff was trained and organised by the British Deputy Superintendent of Vaccination at Tanjore. By 1875, the movement had come to stay and make considerable progress. In that year three Vaccinators were at work; people had "no serious objection to the operation"; and a proposal, though premature, was set on foot to make it compulsory for 'infants'. The persistent recurrence of small-pox in the succeeding years drew attention to the value of vaccination as a preventive measure, and the State went, in 1880, the length of offering a special batta or bonus to operated subjects.

It would appear that till 1892 the inoculation was from arm to arm, when, this being objected to, lanoline lymph was imported from Bangalore. Three years later, it was resolved to introduce animal vaccination by opening a calf-depot, and an officer was deputed to Bangalore to learn the work. In 1910, a vaccine depot was built "on the model of the Guindy Institute". Here

all the lanoline paste required for the State is now prepared with some seed-vaccine occasionally got down from Madras or Bangalore.

The progress of vaccination has been slow but steady. The usual obstacles have been fear of innovation, general ignorance and backwardness, the indifference and apathy, and in some instances, the hostility, open or covert of the masses. In 1898 for instance the calf-depot remained closed for some months as people mistook it for an attempt at plague inoculation. But no compulsion was introduced for a long time as it was feared that it might frighten away people, and prejudices once developed in the conservative east would die hard. On the other hand, it was held that the beneficent results attendant upon a series of successful operations would have their educative value, and open the eyes of the people to the efficacy of the treatment. Year after year, the Revenue officers were enjoined to give special attention to vaccination as part of their duties. They were called upon to preach and educate, besides checking the work of the Vaccinators and reporting on unprotected subjects and areas. But official life, especially of the Revenue officer, who is, when all is said and done, the real rural potentate, moves in well-defined grooves, out of which he rarely emerges to take much interest in anything beyond his kist; and in spite, therefore, of all the good intentions of the State, the progress of the work was found to be incommensurate with the expenditure and anxiety involved. It was, consequently made compulsory in the town in 1898-9. Ten years after, the compulsion was extended to 67 villages in the neighbourhood of Magistrate's courts; and in October, 1911, it was applied to the whole State.

The vaccinating staff which consisted of three men in 1875 was increased to nine Vaccinators, two Probationers and one Inspector in 1883. The department now consists of an Inspector, a Deputy Inspector and 11 Vaccinators working directly under the orders of the Chief Medical officer.

Guinea worm.—Till some years ago, Pudukkóttai town enjoyed unenvied notoriety as the home, of all places in Southern India, of the guinea worm (நரம்புச்சிலந்தி).

It is a disgusting and nasty disease that makes its appearance in the hot months. The premonitary symptom is a wild itching sensation all over the body followed by the appearance of a small blister generally in the lower limb, though sometimes in the arm, and even in the abdomen. In a few days the blister distends and bursts, revealing a good sized worm projecting out of a clearly visible orifice in a succulent part of the tissue.

The indigenous treatment is to fasten it to a rag on which it is daily coiled till the full length is thus drawn out, the affected part being cleansed and dressed every day with castor oil. The worm is enticed to leave the body by dipping the ailing limb in cold water to which it evinces considerable partiality, but these efforts are often frustrated by the rapidity with which it shrinks back when taken out of the water.

Woe to the ill-fated sufferer who, in his attempts to extract the worm happens to break it. The vent in the tissue soon closes and all looks suspiciously well for a few days when another swelling forms in an adjacent part, accompanied by symptomatic fever. The dead worm acts as an irritating foreign matter and sets up an abscess around it; and serious inflammation sometimes extending to the whole of the sinuous track results. Excision becomes difficult as the worm often lies very deep in the tissue. The usual method is to poultice with boiled cow-dung or *eruk-kalai* leaf till the abscess opens of its own accord or under the surgeon's knife.

Where the worm is intact the disease runs its course from a fortnight to a month, but in cases of breakage, may extend to six months. Attacks confined to fleshy regions rarely result in injury but where bony parts or joints are concerned, repeated annual attacks on the same limb may lower its vitality and even maim it.

Sir A. Sáshiah Sástriar once described the guinea worm as a disease which "spares neither age, nor sex, nor caste, nor profession, and which continues to baffle the efforts of medical men". But the disease, it would appear, is not so mysterious. According to medical opinion it is due to a highly developed filaria called

Dracunculus medinensis. The adult female—the male is rarely known to cause the disease—is about 40 inches long with a well developed mouth, æsophagus, intestine, and ovary. The fondness of the worm for water is due to the instinct of the propagation of species which prompts the female to discharge its embryos into water which is their habitat in the larval state. On entering the water the larvæ grow for a few weeks in the bodies of intermediate hosts called cyclops—tiny animalcules of the crustacean order. When this water is used for drinking purposes, the cyclops enter the stomach where they immediately perish in the acid of the gastric juice liberating the guinea worm larvæ which passing through the intestines lodge in the tissues. In about a year the females become adult get fertilised, and inject an irritating fluid in the sub-cutaneous tissue which causes the itching sensation and blister referred to above. When the blister opens the parent gets an opportunity of discharging the contents of its ovary into water.

The etiology of the disease would therefore appear to be that water is infected whenever a guinea worm sufferer happens to bathe or wash in tanks, that when the same water is drunk the larvæ enter the body with the help of the cyclops. The prevention of the disease therefore lies either in not using the same tank for ablution and drink or in extirpating the cyclops by a thorough cleansing of the tank itself.

There are three periods on record, *viz.*, 1869–71, 1881–3 and 1890–1 when the guinea worm was vexatiously prevalent. In 1882 hardly a household escaped; in 1883 it was 'severer' still and in 1891 there were 110 cases, that is, twice as many as for the previous year. If the town is now free from the disease it is no doubt due to the thorough measures taken to improve its sanitation in the eighties of the last century. The attacks of 1869–71 had proved so vexatious that the Government of Madras felt bound, in their Order dated 29th April 1872, to advise the thorough cleansing of the tanks and wells used for drinking purposes. This programme was carried out ten years hence under the rigorous administration of Sir A. Sáshiah Sástriar. The old silt of tanks was removed, and fresh water supplied. The continual and incessant care since taken over tank conservancy has

MARAIMALAI ADIGAL LIBRARY MADRAS-1

practically stamped out the disease so that it is generally unknown to the younger generation of the present day.

Fever.—In all returns relating to health and vital statistics, prepared by the village officials, fever figures largely among the causes of death. This is due, as the Madras Census Report of 1911 observes, to the 'adaptation' to European terminology of the traditional classification of all maladies as "hot" and "cold", and to the fact that the *vaidyan* under whose 'expert' advice, the returns are prepared brings a number of ailments under "the all-embracing classification of fever", which, it must be admitted, is a "fairly regular concomitant; if not immediate cause of death in the east". The State has no predilection to fever of any kind. There are no malarious places. Enteric or Typhoid fever is rare, and when it comes, the attack is generally mild. There are numerous cases of rheumatism but they are generally of the subacute type. Enlarged spleen is also rare. Influenza of a more or less severe type has visited the country once or twice. Its first appearance was in 1890, when, to use the language of the Administration Report 'making the circuit of the world including India', it 'extended to Pudukkottai also'. Though it visited every family then, there was no mortality. In 1892 the attack came again in a milder form, though with the chances of recurrence and relapse. The third year of its visitation was in the summer of 1918, when it was called Bombay or Basra fever, as it was believed to have been imported from Mesopotamia through Bombay.

Other diseases.—Among the diseases of the digestive system other than cholera, dysentery prevails largely in chronic and acute forms. Medical opinion inclines to the belief that several cases of anæmia might be traced to dysentery as the original cause. The cause of this widespread misery is also conjectured to be the use of the surface water of tanks for drinking purposes. The next disease of importance is diarrhœa. There are some cases of tuberculosis of the lungs but the figures are far below the normal. The skin which is the cause of several tropical complaints is responsible for numerous cases of itch and ring-worm

Infirmities.—There are no infirmities of any pronounced character as the following figures of the Census of 1911 will show.

Insane	...	81
Deaf mutes	...	390
Blind	...	339
Lepers	...	181

It is a sad fact that the sensory organs do not receive the care they deserve. Granular opthalmia is reported to be numerous among school-going children. It is traced in several instances to the use of irritating powders (*surma*), and oil pastes (*mai*) with which the eyelids are painted, but the disease awaits closer investigation. Children are generally afflicted in the hot season with country sore eyes infected through flies. Among the adults, cataract is a common cause of partial or total blindness.

Medical Relief.—Prior to the opening of institutions on the European system, the health of the population remained committed to the care of '*vaidyans*' more or less skilled in the indigenous healing art. In the villages, the practice was in the hands of the barber, who administered relief with pill, powder, and knife, and of his wife who assisted at delivery and helped the generations-to-be to see the light of day. In the hands of the present practitioners, the treatment is extremely empirical and unsafe. They roughly classify diseases into '*vàyu*', '*pittham*', *etc.*, though popular belief ascribes to them superior and almost occult powers of diagnosis based on an examination of the pulse. They certainly know the medical value of food stuffs, and the need for regulating the diet; but the regimen is sometimes too cruel to bear, and too poor to prevent depression. They also enjoy a reputation for giving speedy relief in chronic and acute cases by the use of compounds of mercury, *etc.*, but the poisons so administered are sometimes so impure that they blister and ulcerate the inner membranes.

The State has always employed a number of these *vaidyans* whose usefulness to the public has been assured. There is even now one such practitioner at Adanakkóttai whose pay is passed after a scrutiny of his diary by the Chief Medical officer.

Medical relief is, at present, given in 11 institutions, of which two; *viz.*, H. H. The Raja's Hospital, and H. H. The Rani's Hospital (Dispensary) for women and children are in the town, and the rest—Dispensaries—are in rural areas.

H. H. The Raja's Hospital.—This was opened on the 14th October, 1851, under the name 'Raja's Free Hospital', and an inscription on the site of the old Hospital building tells how it was built in loving memory of John Blackburne by "his affectionate nephew Rajah Ramachandra Tondaiman Bahadur". At the commencement, it was financed from a charity fund called the Benares Chatram Fund, housed in a small building close to its present site, and staffed with native physicians and surgeons. Not only was the treatment free, but arrangements were also made to feed a limited number of in-patients. The 'dressers', as the subordinate staff was then called, were occasionally sent to the villages to administer relief. That the institution met a real want may be inferred from the popularity it has enjoyed from the beginning. In 1865–6, *i. e.*, in its 14th year, 4,050 patients 'not confined to the town only' were treated. The daily attendance varied from 70 to 80 in the next year. Ten years later, that is, in the year of Mr. Pennington's Report 7,894 were treated.

About the year 1871, Dr. Brooking of Tanjore trained a staff for the Hospital, and had the institution placed under the supervision of the Surgeon-general of the India Medical Department.

In 1883 it was removed to its present spacious buildings, to which an operation room was added and fitted up in 1906 at the suggestion of Dr. Von Allen of the Albert Victoria Hospital, Madura, who was officially connected with it from 1905 to 1907. The improvements of recent years are the erection in 1913–4 of a ward of 12 beds for the exclusive use of the Panchamas, the appointment in 1914–5 of a resident House Surgeon of high professional qualifications, and of duly qualified nurses to be in charge of the in-patients.

The staff of the Hospital consists at present of a Chief Medical officer, a House Surgeon, five Sub-Assistants, two Nurses, and nine Compounders. The number of patients treated in 1916–7 is given in the table under 'Dispensaries'.

H. H. The Rani's women and children's Hospital.—This institution was opened as a Dispensary in the Old College buildings in 1900–1 and placed in charge of a duly qualified Lady Apothecary. After a few years, it was resolved to convert it into a Hospital for women, and a set of buildings were erected in the heart of the town to accommodate the enlarged institution. The Dispensary was run as a Hospital for some months in 1917 and 1918 when the services of a Lady Surgeon of required qualifications were available.

Dispensaries.—There are nine rural Dispensaries, which, considering the area of the State, may be said to be a fair number. The following table gives in one view, their names and dates of opening, together with the patients and expenditure for the official year 1916–7.

	Institution.	Date of opening.	Patients.	Expenditure in round figures.	Daily average.
				Rs.	
1	H. H. The Raja's Hospital, Town.	1851	37,515 *	33,592	† 351·45
2	Dispensary for women and children, Town.	1900	22,723	6,037	122·12
3	" Karambakkudi ...	1893	9,013	1,382	34·52
4	" Alangudi ...	1896	7,156	2,179	31·93
5	" Kilanilai ...	1893	3,555	1,839	15·25
6	" Tirumayyam ...	1895	8,595	1,967	49·67
7	" Ponnamarávati ...	1894	9,244	1,280	36·89
8	" Kulattúr ...	1896	9,140	1,606	29·27
9	" Virálimalai ...	1893	5,392	1,125	19·09
10	" Annavásal ...	1907	7,201	1,131	32·32
11	" Perungulúr ...	1909	5,736	1,257	23·75
	Total ...	...	1,25,260	53,395	746·26

Vital statistics.—No vital statistics were collected till 1876. The system was first introduced into the town, and subsequently extended to the whole State. Though the registration of births and deaths is now compulsory, the figures, are, except in the case of the Municipality, more or less unreliable, and the chief reason of this unsatisfactory state of things is the indifference of the village officer who, ‡ 'amid the toils of keeping accounts and

* 1,138 patients in-door.

† 59·71 in-door average.

‡ Madras Census Report of 1911. Part I.

collecting *mamuls*, pays scant heed to what he and his friends consider the idle curiosity of an eccentric Sircar'. The following table gives the vital statistics for the decade 1907–1917.

		Births.	Deaths.
1907–08	...	9721	8968
1908–09	...	8579	8098
1909–10	...	8390	7376
1910–11	...	7402	6322
1911–12	...	7127	6290
1912–13	...	7065	5887
1913–14	...	6044	5875
1914–15	...	6021	7294
1915–16	...	5732	7682
1916–17	...	7551	7022
Average	...	7363·2	7081·4

Sanitation.—For details of Municipal and rural Sanitation the reader is referred to Chapter XIV *infra*. It will suffice to state here that, though situated in a rain-fed zone without the advantage of river or lake supplies, the capital enjoys ample stores of wholesome water, besides being one of the cleanest towns in Southern India, and that village sanitation, though only passable, is not inferior to what obtains in the surrounding Madras villages.

CHAPTER X.

EDUCATION.

Indigenous schools.—What kind of education was imparted in prehistoric days cannot be ascertained with certainty, but we know that from the earliest times colonies of learned Brahmins were invited to settle in the country by free grant of lands. It is also known that in later days, men like Namana Tondaimán, Sivagnánapuram Durai and Raghunátha Tondaimán founded, either from piety or love of learning, settlements of Pandits at Namanasamudram, Vijayaraghunáthapuram, Tirumala-ráyasamudram, Kadayakkudi and Kánappéttai, some of which reveal in their names the patrons to whom they owe their origin. Thus arose the so-called *sarvamànyam* villages, *shrótriem* villages, *bhattavritti* and *védavritti* lands maintaining oriental teachers engaged in teaching Sanskrit and Vedic lore. Moreover, the court and the principal Devastanams supported Pandits for the benefit of the Brahmin public. These men, besides being spiritual and legal advisers, set up small schools, called *gurukulas*, in their homes, at which young men received higher education in Sanskrit literature and grammar, Hindu theology and Philosophy comprising a curriculum answering more or less to the Trivium and Quadrivium of the Middle ages in Europe.

Pial schools.—Side by side, there also existed a system of mass education as part of the village economy. The village '*Váthiar*' was as ubiquitous as the village priest. Each village maintained a teacher who lived precariously on a vanishing fee income supplemented by a share in the village produce. The school-house was sometimes the *pial* or the outer platform of the teacher's house, sometimes the open air under the largest tree, or a thatched roof surmounting four mud walls. This noisy mansion was kept open the whole day as a place to which recalcitrant children were sent by mothers more to be mewed up for the day than to be instructed, and from which their fathers often fetched them out to help them in the field. But as the intellectual needs of the village lad were few, and the teacher himself was not guilty of much learning the curriculum was unpretentious, and short enough to be gone through in a year or two. The younger pupils

were taught to read and write the mother tongue and memorise a number of mathematical tables, while the older scholars worked through some classics like the *Kural* and the *Naidatham*, besides getting by heart a Tamil thesaurus called *Nihandu*. The modern side was completely neglected, as in fact neither the teacher nor the taught were aware of its existence. Still it would be hardly fair to run down these little seminaries which in the dark ages of public indifference fulfilled a want and equipped the village lad with a degree of literacy sufficient to enable him to get on in his own occupation or trade.

Elementary Education.—The first State attempt was the charity school which Rajah Vijaya Raghunátha opened in the town in 1813, and at which children were taught free and supplied with books and writing materials. The Indian Missionary Society, Madras, which came to the State in the second quarter of the last century opened some schools to which His Excellency Rajah Raghunátha gave lands in maintenance. In the year 1848, there were 13 schools of the Mission at work. In 1857 a free English school was started in the capital. In 1875 and 1876, four similar but smaller schools were opened in Tirugókarnam (a suburb of the town) and the taluk cusbas. But as their strength was mainly due to the children of the officers, they collapsed in 1879 and 1880, so that in the latter year there was nothing left except the English school in the town, and a few Mission and *pial* schools in the interior. And no wonder. As Pennington wrote in 1875 there was at that time no general system of education, and whilst no clearly defined line of policy had been laid out in British India itself it was not to be wondered at if Pudukkóttai was behindhand. Even Sir A. Sáshiah Sástriar, who was Dewan in 1880, was at first loath to interfere with the *pial* schools which appeared to him "to be doing very well in their own way and did not seem to want State support and State supervision". He also saw great difficulties in any State attempt at spreading Elementary Education on modern lines. He wrote:—

"In the first place there is no well-to-do middle class among the resident agricultural population of the State. All are more or less only a few degrees removed from poverty and want their children to be at the plough and with their cattle instead of

learning lessons in Geography and History in the new fashion schools. To such as care for a knowledge of reading, writing and arithmetic to the small extent they want, the indigenous pial schools are at hand and furnish at a very cheap rate and at home the necessary training in a couple of years or so. Thus it is very difficult to persuade the ryot parents to take their boys from the plough or the sheep-fold to put them into school, there to be taught such unknown and unintelligible things as Geography, History, or Hygiene. It requires therefore a great deal of coaxing and takes a long time for a change to come over them in the matter. If the progress is slow, it is therefore simply inevitable. It should be allowed to take its own time".

Grants-in-Aid.—But by 1884 he revised his views and cautiously framed a few rules offering grants of money in aid of those old schools which conformed to the new dispensation. The revenue subordinates were ordered to carry the good news into the villages, but after much ado for a couple of years, only 13 schools, including some Mission schools were found willing to embrace the aid; so alien did the new curriculum and discipline appear. A full-timed Inspector was consequently appointed who went about converting schools to the new type. A book-depôt was opened in 1887-8 in which the 'new fashion' books were sold at cost price. Blackboards and other appliances which the old schools did without, and which the new order of things required were supplied gratis. School sites and subsidies for erection of school houses were also given. In 1895-6, model schools provided with a trained staff and revised curricula were opened in important centres to serve as object-lessons to adjoining private schools. In 1902, further financial aid was given to the aided schools in the shape of results grants awarded in addition to capitation grants. Still as the spread of Primary Education was slow a conference of experts was held in 1907, the deliberations of which resulted in opening a large number of State schools, furnishing teachers with suitable living quarters, and improving their pay and prospects.

Free Primary Education.—It only remained for the State to take the entire burden of popular instruction on itself. With this object in view, it was announced to be free on 1st March 1908

in selected areas, and the boon was further extended and completed by His Highness in 1912 when, at a local Darbar, he was pleased to declare it free over the whole State outside the municipal area.

The improvements of recent years have been the revision and compilation of the Educational, Inspection, and Grants-in-Aid Rules, the construction of substantial buildings for rural schools, the organisation of a children's guild, the celebration of a children's Day, and the medical inspection of school boys.

Normal instruction.—The work of training the village teacher has always formed part of the scheme of general education. When the Inspectors were first appointed one of their primary duties was to train the aided school staff. In 1889, an attempt was made to bring some of them together for instruction. In 1895, they were again gathered in selected centres for mutual improvement. A licensing-board was formed in 1901–2 to look into the proficiency of the teaching staff, and some teachers were sent with stipends to Training schools in British India. Teachers were also required to pass Government Primary and other examinations, and when they were abolished, similar examinations conducted by the State. A sessional training class worked for a year (1906–7) at Alangudi and Ráyapuram. In 1908, a regular Training school was opened at the capital with a model section affiliated for practice. Since then, there have been special schools at work to train certain classes of teachers who could not be admitted into the Training school. Thus there was a special Panchama Training school in 1909, and a Training class for mistresses in 1910. A number of Teachers' Associations have also been formed of late. There are 17 such organisations working at present, in regard to which attendance and membership are enforced on teachers living in the neighbourhood.

Education of the Backward Classes.—As far back as 1886, a school was opened in the town in the interests of the Mohamadan community. It is now a flourishing institution, teaching Arabic and Koran in addition to the usual subjects. The policy of opening Night schools for the use of the artisan classes was inaugurated in 1894, and special schools were started for Paraiyans,

Pallans and other low castes, who were also supplied with books and slates. Some promising Panchama lads were trained to the teaching work, and deputed to open schools for the benefit of their own community. For the uplift of the Kallars who are the most intractable classes of the State, a number of State schools have been opened in their midst and to this class, most of the schools in the Kulattúr taluk belong. There are at present 11 schools for the exclusive use of the Mohamadans, and 19 for the Panchama boys.

Female Education.—A girls' school was opened in the town in 1883, with 13 pupils. In a year the strength grew to 62. The school was removed in 1891 to a fine new building which was constructed for the purpose in the centre of the town. It is now one of the best schools of its kind in the State. In it stipends are offered for attendance and proficiency, and provision obtains for teaching calisthenics, music, and tailoring. It was recently raised to a Lower Secondary school, under the name H. H. The Rani's Free Secondary school, and staffed with mistresses qualified to teach English up to the third Form.

Almost all the boys' schools in the town and the villages are mixed schools. There are besides 19 schools reserved for girls, of which 8 are koran schools, and 15 State owned.

For the home-education of the women, arrangements are being made to open a Vernacular circulating Library with a liberal State subvention.

Results.—Census statistics relating to literacy by caste, creed and sex are given in Chapter III under 'Literacy'. According to the latest official figures * there were in June 1917, 15,780 children receiving instruction, of whom 14,029, constituting 47·58 *per cent.* of the male population of school-going age were boys. Of these all, except 1,731, received instruction in State or aided schools, which, added to some 67 private and unaided schools, amounted to 400 in all. There was thus "a school to every 2·9 square miles of the area and to every 1,012 persons of the population of

* *Vide* Administration Report 1916-7.

the State". Of these schools 181 belonged to the State; and only 17 were housed in rented buildings. The teaching staff numbered 469, with 217 of them trained, and 145 licensed. The expenditure, under all items, amounted to a lakh roughly.

When there were only a few taluk schools to look after, the Headmaster of the English school at the capital was entrusted with their supervision. When grants were offered in aid, they were distributed through the Revenue subordinates. An Inspector was appointed in 1886, and he was given two assistants in 1889. These worked under a Director of Instruction from 1895 to 1897, when the place being abolished, the department was placed under the Public Secretary for two years. It was then transferred to the Principal of the College, under whose supervision it remained till October 1909. The head of the department has since been styled the Superintendent of Schools. The Inspecting staff is now double its original strength and consists of two Inspectors and four Deputies.

Educational Institutions.—The chief educational institutions are a second grade college, five Secondary schools, a Pátasála, a Training school, a Weaving school, an Industrial school and an Agricultural school. Of these all except two are State owned.

H. H. The Raja's College.—The premier educational institution in the State is H. H. The Raja's College at the capital, which owes its origin to an Anglo-Vernacular school, started as already mentioned, in 1857 under the title 'Maharaja's Free school', and maintained out of charity funds. In 1866 a nominal fee was collected to ensure regularity among the scholars, but the amount thus realised was returned in the shape of books, *etc.*, supplied to the pupils. In 1868 its strength was only 68, and as even these were ill-classified, and ill-taught, British inspection was invoked. Mr. Caldwell inspected it in 1875 and under his advice presumably, a graduate Headmaster was appointed in 1878. This was the turning-point in the history of the Institution. The school which hitherto taught only up to the fifth Form was remodelled and re-classified, and the curriculum revised to suit the Matriculation standard. The strength soon rising to 300, a new building was erected at a cost of Rs. 14,000

which was occupied in March 1879 "in the presence of His Excellency the Raja, Mr. Sewell, Political Agent" and others, "when His Excellency was pleased to enter his own grandson as a student". In 1880, the school sent up candidates to the Matriculation examination, for the first time, and the College department was opened and affiliated to the Madras University. The school having again outgrown its accommodation, surrounding houses and sites were occupied, an additional floor was erected over the main building, and the lowest classes were disbanded or handed over to private agencies. Moreover, the growth and efficiency of the Institution having become assured, outside inspection was dispensed with from 1885. When in 1880, the accommodation proved insufficient again, it was resolved to build a fine edifice in an airy locality outside the town. This building was commenced in August 1888 and completed and occupied in 1891. It is a stately rectangular pile ornamented with cut-stone work on the eastern face and front, and provided with an extensive compound, and spacious play-grounds. It has a well-built Theatre Hall surmounted by a decorated ceiling, large auditorium, and gothic windows set with stained glass in mosaic pattern. In point of accommodation, sanitation and surroundings it is one of the best school-houses in Southern India. It has a large library containing over 6,000 volumes, a Reading Room stocked with Indian and English periodicals, and a Laboratory intended to prepare students for a special course of High school chemistry.

The High school gives instruction in History, Chemistry, Mathematics, Commercial subjects and languages under Group C of the school leaving certificate course. The College department is affiliated in Branch III of the Intermediate course and teaches Histories, Languages, and Logic. The College has always striven to maintain a high standard of efficiency and stood the test of years. Several of its *alumni* occupy positions of trust and responsibility in and outside the State.

The College was visited by the University Commission in 1906, 1910, and 1918, and its reports are believed to have been uniformly favourable.

The Institution is at present located in two buildings, the new College house where the University and Upper Secondary classes are held, and the old school house accommodating the Lower Secondary Forms. The strength varies between 650 and 700 with about three sections in every Form. The teaching staff is about 30 strong, of whom nearly a half are graduates. Liberal provision exists for scholarships, tournaments and annual prizes. Private munificence has made a few endowments for the award of medals to proficients in particular subjects.

Its first two Principals were Mr. S. Narayanaswami Aiyar, B.A., pioneer and father of higher English education in Pudukkóttai, and the late S. Radhakrishna Aiyar, the reputed scholar and mathematician.

Secondary schools.—The High school department attached to the College is the only complete Secondary school at present. There are besides two incomplete Upper Secondary schools—namely the Swedish Mission school in the town and the Srî Bhumisvaran Free High school at Ramachandrapuram (Kadiapa*tt*i).

The Swedish Mission school which teaches up to the fourth Form has a flourishing Primary and Lower Secondary department, and is one of the best conducted schools in the State. The Srî Bhumisvaran school which is situated in Chettynad owes its existence to the munificence of Mr. Nagappa Chettiar of Kadiapa*tt*i. It is a free school, with arrangements made for boarding poor scholars at half rates. It was opened in 1916. The highest class now taught is the fifth Form.

Of the three remaining Secondary schools, H. H. The Rani's Free school for girls which has been already mentioned is one. The second is the thinly attended school at Alangudi, maintained by the State for the benefit of the children of that taluk, while the third is a private school at Tirumayyam precariously maintained out of public subscriptions.

The special schools will now be noticed.

The Veda Sastra Patasala.—With the help of a fund called the Manovirthi Jágîr surplus chatram Fund a Sanskrit school was opened in 1894 under the resonant title Vani Vilasa Veda Sastra

Patasala with a view to revive and foster oriental studies. To this was affiliated the Palace oriental library or Saraswati mahál containing rare works in cadjan. A Devanagari Press was also attached to publish works old and new, and a system of annual examinations and prizes were arranged to be conducted in the Dussara holidays. *Swayampákams* or stipends in kind were offered to poor students. The school is at present located at Tirugókarnam with 16 stipendiaries boarded and lodged at State cost and taught rudiments of English in addition to oriental subjects.

The Sri Marthanda Industrial school.—A beginning was made in Technical education in 1891-2 when two State scholars were sent out to be trained in the School of Arts and the Engineering College at Madras. The Srî Marthanda school was opened in February 1896 with classes for wood-carving and carpentry, rattanwork, smithy, jewellery, painting, electroplating, watch and clock repairing, drawing, tailoring, and letter press printing. Several of the classes have now been closed, and the Institution, in its reduced scope, is held in the D. P. W. Workshop under the supervision of the State Engineer. At the end of June 1917, there were 17 apprentices on the rolls in receipt of stipends.

The State Weaving school.—It was opened in 1910 at Tirugókarnam for the benefit of weavers' boys at Tiruvappúr which is close by. Students were admitted on stipends to learn to make carpets, bed sheets and towels on the flyshuttle-looms. The school has since been transferred to Karambakkudi to train the children of the Panchama cotton weavers who inhabit the neighbourhood.

The State Agricultural school.—An Agricultural Demonstration Farm and Training Institute was opened in March 1896, to teach Surveying, Levelling, Mensuration, Agriculture and Hygiene among other subjects. In the same year a Demonstration Dairy Farm was also added to it with a view to improve the local cattle and supply good milk to the town. As these Institutions were found to work at a dead loss, they were all closed in 1899. The Agricultural Farm was however revived in 1911 to which

has now been attached an Agricultural school which has begun to work with a small class of youths drawn from agricultural families.

The Training school which was opened in the year 1908 is now a flourishing little school at Tirugókarnam. In the official year 1916-7, 34 teachers were under instruction.

Passing mention may be made in this place of some short-lived Institutions which are now defunct. They are the Srî Ramachandra Sangitha Sálá which was opened in 1896 and closed in 1898, a Tamil Public Library started about 1888, the remnants of which were subsequently incorporated with the College Library, and a Tamil Patasala or academy which, organised in 1908, collapsed soon after.

We shall close the chapter with a brief review of some minor Institutions possessing some educational value.

The State Museum.—Though the idea of forming a Museum in the Town gardens known as the Ananda Bhag was entertained as early as 1896, it hung fire till 1909. In this year the Museum was started on a small scale in a palace building at Tirugókarnam. Since then it has been steadily growing in size and popularity. It contains at present 706 exhibits distributed among the following sections:—Natural History, Economic, Archæology, Ethnology and Numismatics. Recently some excavations were made by the Department and illustrated bulletins were published in connection with the finds.

The Archæological department.—An Archæological department was instituted in 1910 to take inked estampages of inscriptions available in the State. Facsimiles have been taken from all the important temples and chatrams, deciphered and transcribed. An abstract of contents is under preparation for the Press.

The Sri Marthanda Exhibition—With a view to encourage the artistic and manual activities of school children, an educational Exhibition called the 'Srî Saraswati Exhibition' was first organised in 1907, and held for some years in succession. In 1911-2 it was enlarged by the inclusion of agriculture, industries

and fine arts, was given a new name, 'Srî Marthanda Exhibition' and was thrown open to all, so that exhibits were received from far away places like Poona and Benares outside the Presidency. During the period of the show, demonstrations were conducted, lectures were delivered and competitions were held in several arts and industries. This enlarged Exhibition was held continuously for four years till 1915, when it was closed on account of the war. While it lasted it was largely attended by people both in and outside the town.

The Kalasalas.—A new feature of the times is the springing up of kalasálas or improved Tamil seminaries all over the Chetty country. The best ones are to be found at Konagar (Kónapat) and Melasivalpatti. They teach Vernacular literature and grammar, the Indian system of Arithmetic and Hindu or rather Dravidian theology and Ethics. The school at Kónapat has a fine spacious school house, with provision for playground and chapel. One of the annual activities of these schools is to hold conferences of learned men from all over the country at which a variety of useful subjects, of literary, religious and social importance are discoursed upon for the benefit of the public.

CHAPTER XI.

LAND REVENUE ADMINISTRATION.

Early Features.—Prehistoric Pudukkóttai was mostly jungle land. To reclaim arable slices from nature, and sow and reap in the clearings must have engaged all the efforts of the early dwellers. As the task was neither easy nor pleasant nor safe cultivating tribes were invited to settle; hence the early settlements of the Vellalas, and of the 16 artisan tribes answering to Barlow's list of colonists in the *Evenings at Home.*

A casual reference to the State inscriptions reveals that the *Kudimakkal* or cultivators received kind treatment. An inscription at Haritirteswara temple at Tiruvarankulam dated the 40th year of Tribhuvana Chakravartin Tribhuvana Víradeva records the determination of Kurappattalvudevi mangalam to afford every protection to the *Kudimakkal*, and to confiscate the lands of any who offended. There is another inscription in the Uthamanadhasvamin temple at Kíranúr, which is of the nature of a covenant among the inhabitants not to cause damage to wells and tanks. A third inscription may also be noticed, namely the one at Nirpalani which fixes a *má* of land as the penalty for such transgressions.

The cultivating village was then a commonwealth, the temporal concerns of which formed the care of an assembly variously called *Sabai, Nâdâr*, and *Urar.* This body collected, if it did not assess also, the tax on land, and remitted the dues to the temple and the State. That such powers were exercised by the Assemblies may be inferred from inscriptions like those at Nárttámalai dated the 37th year of Ko Parakesarivarman, which laid down in connection with a sale of land that the taxes relating thereto were payable to the city. It is also likely that lands were at this time held and cultivated in common, the produce being divided after meeting State and other common demands.

For administrative purposes the country was divided into *nadus* (districts), *kùrrams* (taluks), *vuttums* (circles), and *urs* (villages). An inscription at Tirumalai Kadambar temple at

Nárttámalai refers to a *nila alappu* or measurement of land, and there is evidence to show that in these surveys even small fractions of land like $\frac{1}{320}$ of a *má* were recognised and measured. That the tax was assessed on certain broad and equitable principles would appear from the inscription in the Vagisvara temple at Malayadipatti, which alludes to the levying of taxes according to crop and irrigation facilities in the village of Kalkka [di] in Kilsengili Nádu.

In the later centuries of general insecurity, the village communities found it expedient to seek the protection of local chieftains called *araiyars* to whom they sold the *pàdikàval* or watchmanship of their villages, with promise to pay a share in the produce of the land. When the *araiyars* developed into potentates, the grain fees which they originally received for their police duties became an *arasu svatantaram* or tax The following inscription dated the 47th year of Komarapadma Tribhuvana Chakravarti Srî Vira Pandya Deva is quoted as showing the share that villages were prepared to give to the *araiyars* from whom they sought protection :

* " On account of the disturbances of the mussulmans, as our village has become ruined and we have ourselves become reduced to very straitened circumstances, and as we find no other course open to us, and are without seed-grain—we agreeing to sell the village watchmanship have fixed the price of the same at 300 Kulasippanam of Válál Vali Tirantán and, receiving this amount, we, the inhabitants of the village, have sold the village watchmanship to Vijayalaya Tevan on oath. We will give him

(1)-(evidently stands for paddy) for one *tadi* (a measure) of land, a head-load of sheaves ;

(2) For lands growing *thinai* (on wet land) for one *tadi* of land, two *marakkâls*, measured by the *marakkâl* of Ádanúr ;

(3) For lands growing sesamum, for one *tadi* four nális of Ádanúr ;

(4) For lands growing sugar-cane, for one *tadi*, 20 palams of sugar ;

(5) For lands growing turmeric, ginger, karanai (*dracontium*) and betels also, he is to receive his share—the usual share it may be supposed ;

* See History pp. 79 and 80.

(6) Of cocoanuts, jack, plantain, mango growing in the village, he is to receive his due;

(7) For the grains *varagu* and *sámai* growing on dry lands, for one punjah land one head-load of sheaves;

(8) For sesamum growing on dry land, for one punjah land four nális (or measures of the gingelly seed);

(9) For horse-gram growing on dry land for one punjah land one *marakkál* of grain by the Ádanúr measure;

(10) For cotton growing on dry land for one punjah land ten pods;

(11) For the money paid he is to receive the pieces.........and treat this as the sale deed (*ólai*);

(12) For other lands, he is to receive his share as shown above".

Clause 11 probably relates to some private purchase by the chieftain. It may be presumed that it was in relation to a home farm which, we have reason to believe, every chieftain possessed in former times, and derived his chief revenue from. Meicondon of Nandavanampa*tti*, for instance, who is often referred to in the letters of the Madura Mission as a wise and powerful chieftain, is described as owning a 'personal estate' 'distinct from any sort of public revenue if any such existed at all'. The practice of holding private lands by the ruling princes continued down to the middle of the last century as is evidenced by the Indigo factory owned by Rájá Vijaya Raghunátha, and by the existence of a privy purse account called the Rájmahál, the funds of which were derived from the revenues of certain villages regarded more or less as the Rajah's private property.

The inscriptions also bear out that the taxation on land was so heavy and the methods employed in the collection so cruel that wholesale desertions resulted as at Sevalúr, Madiáni, and Gúdalúr.

It would also appear that, owing to the necessities of those times, extensive alienations of tax-free land were frequent. Free occupancy rights were often assured to agriculturists to settle in the *kadaiambam* or sylvan tracts. In the centuries of incessant warfare, a body of feudal fighters was called into existence by offers of land to be enjoyed under free tenures. The desire for peace and harmony in the royal household led to the creation of

Jágírs. The spiritual yearnings of the rulers and the masses led to numerous benefactions to temples and alms-houses; and the demands of culture and learning resulted in gifts to Brahmin communities who then represented what was valuable in the civilisation of the land. Of these, the endowments to temples date from the earliest times. Every ruler from the Chola or Pandya down to the petty *araiyar* felt himself bound either from piety or love of fame to endow some place of worship or other. Every village Assembly set apart a portion of its communal property to its *Devadanam*. An inscription at Tiruvengaivasal records for instance a gift of land by its Assembly to a *Devadana* at Peruvayal-nadu. Private individuals, traders, and servants contributed their share by providing in land for offerings to the Gods, for everburning lamps, *etc., etc.* On these lands the usual taxes were collected by the State but the ownership was vested in the temple.

As the country settled down to peace and ordered Government, the attention of the rulers was naturally drawn to the expansion and settlement of land revenue. One of the earliest steps taken in this direction would appear to have been a *pymash* which led to the detection of *Vengams* or areas held in excess of original grants by the militia and other inam holders, and to a permanent leasing out of such portions in some traditional proportion called *mamul ijara*. A second step seems to have been the resumption and transference to *amani* of service inams on the death of the original grantees when the services of their descendants became unnecessary. Attention was also, it would appear, directed to large areas of land, held under a light assessment called *mamul kadamai* fixed by village Sibbandies who in former times had full power in the disposal of lands. The assessment was not only low but complete exemption from taxation had been granted in respect of *podukkal* or occasionally cultivated wastes. The title deed known locally as *tulli cheettu*, while it stated the extent of land held, defined neither the boundaries nor the tenure; and frauds and encroachments were in consequence rampant under the system. An early reform in this direction was the transference of the right to grant *tulli cheettu* from the lower to the higher Revenue officers and the resort to *petapetti* (auction) in the disposal of land.

These are a few stray facts of the past of which we have any knowledge; a few glimpses it is possible to take into prehistoric conditions. More certain ground is reached only as we approach the 19th century; but before making a regular study of these recent times, it may be useful to cry halt and review the different classes of tenures which had sprung up in the land, introducing thereby complex conditions and difficult problems for later statesmanship to face and solve.

The Tenures.—To begin with, * land was either waste or arable. The waste, while excluding hilly and sylvan tracts, included *anadhi tarisu* (immemorial wastes) and *samudàyam poramboke* (communal land). The occupied area was *inam* (alienated), and *ain* (State owned). Inam lands were capable of a two-fold classification according as they were alienated in the name of religion and charity or service. Under the first came lands set apart for Devastanams (temples) and chattrams (alms-houses) as well as the Brahmádáyams, Vedavritti and other grants made to the Brahmins.

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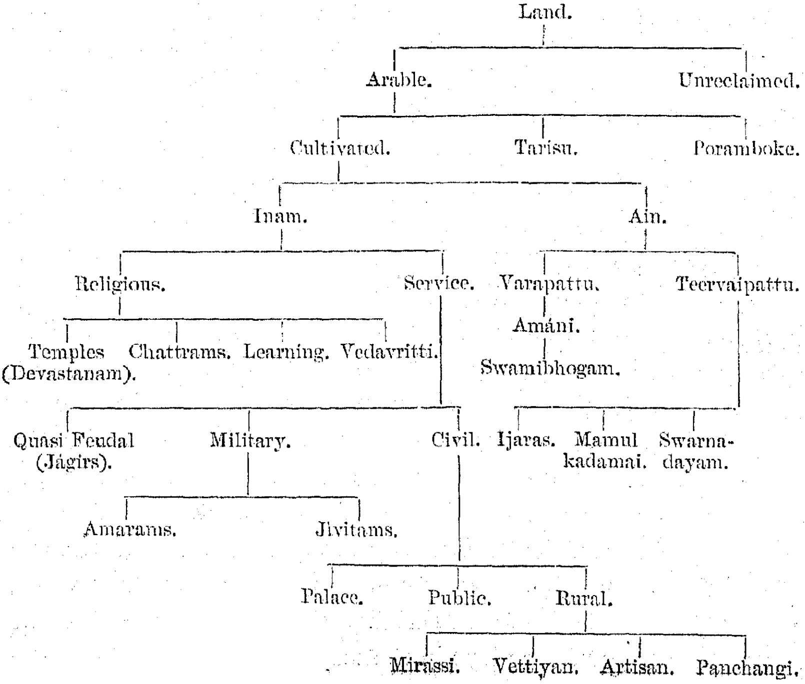
* The following table may perhaps help the reader to understand the relation between the different tenures.



Under Devastanams may be included the endowments made to mosques (*Pallivàsal mânyam*), monastic establishments (*Madapura mânyams*), temple-gardens (*Nandavana mànyam*) and foreign temples (*Pararashtra*). Three of these grants require special mention as they were for a long time treated separately in the public accounts. They were (1) a tract of 24 villages in Valnád, the revenues of which were transferred to the royal chapel of Srî Dakshinamoorthy Swami in the Old Palace, (2) a couple of villages known as *Nerúr Adhishtanam* granted in support of the sepulchre at Nerúr of Sri Sadásiva Brahmam, the royal preceptor, and (3) *Málai Idu* in which Rájá Vijaya Raghunátha's wife performed sati.

Chattram lands were those given in respect of feeding and alms houses; but mention may also be made in this connection of *Oorani mànyams* and *thaneer pandal mànyams* granted for the upkeep of drinking water-ponds and 'water-sheds' on the roadside.

Brahmádáyams were variously known as *sarvamànyams* (rent-free lands) *ardhamànyams* (half-free tenures), *srotriems* (lands given for Vedic scholarship), *vèdavritti* and *puranapattavritti* (lands given for the recitation of the vedas and the puranas).

Of these gifts, the Devastanams are the oldest. The chattrams and the Brahmádáyams belong mostly to the days of Rájá Raghunátha (Sivagnánapuram Durai) and Rájá Vijaya Raghunátha (Bhója Rájá). All these inams, especially the *sarvamányams*, were considered unconditional and therefore irresumable. The temple and chattram lands, as distinguished from the mányams were held and managed by the State in trust.

Jàgìrs.—Of the other inams, the jágírs were the most important. They must have originated, as the term implies, under muhammadan influences at a time when territorial grants were made to near relatives or dangerous rivals within the State with a view to propitiate or mollify them by gifts of land over which they could exercise sovereign rights in some limited and subordinate way. In the case of the Western Palace jágír, for instance, the defence of the frontier would appear to have been a reason for its creation, in as much as the jágír lands lay along the frontier and included villages like Tirukkalambúr, Idaiyárrúr and Várpattu recently annexed. But Chinnaranmanai and Manovarti, the

other two jágírs of the State, partook of the nature of subsistence inams without military obligations. In fact, the latter constituted a kind of pin-money for the Ránis.

These jágírs were mere revenue assignments, inalienable by sale, gift or mortgage; resumable for misconduct and other reasons; liable, at ordinary times, to cesses like *pillu vari* (grass tax), and to 'extraordinary assessment' under State exigencies. They were taxed exactly like 'ain' lands; the difference being that the jágírdar was entitled to collect and enjoy the revenue.

Of a more purely military and feudal origin were the *ámarams* granted to the amarakárs (retainers), sérvaikárs (captains), *vaguppu* sérvaikárs (captains of squadrons) and Sardárs (colonels) of the State militia. Each officer held in feudal fief "a certain extent of land calculated according to his importance and the number of followers he brought into the field. Each *amarakár* was given land sufficient to maintain himself and his family, an *al jîvitam* as it was called, the extent of which was usually 1000 kulis of irrigated wet land ($3\frac{1}{3}$ acres) or 1500 kulis of rainfed wet land (5 acres) or 3000 kulis of dry land (10 acres)".

The extent of land under the enjoyment of the sardars was as follows:—

Vijaya Raghunátha Pallavaráyar ...	$699\frac{1}{2}$	*al jîvitams.*
Pórum Pallavaráyar	$171\frac{1}{8}$	„
Rámaswámi Rángia Tévar	$490\frac{1}{2}$	„
Andappa Rángiar	27	„
Subrahmania Rángiar	32	„
Odayappa Rángiar	$55\frac{3}{8}$	„
Nalla Picchai Rángiar	$110\frac{1}{4}$	„
Andappa Tennatiraiyar	$47\frac{9}{16}$	„
Arunachalam Tennatiraiyar	$87\frac{13}{16}$	„
Kannanúr Andiappan	$533\frac{1}{16}$	„
Muthia Pannikondar	41	„
Sinnadaikkan Pannikondar	$267\frac{5}{32}$	„
Odayappan Manna Vélár	$143\frac{7}{8}$	„
Ilandári Muthuvíran Ambalakárar ...	180	„
Ilandári Rámaswámi Ambalakárar ...	28	„
Total ...	$2914\frac{7}{32}$	„

Inams granted in respect of *ooliams* or services of a peaceful nature were called *oombalams* and *rokkakuthagais*. Sometimes the service was attached to the palace, and consisted in doing sundry domestic duties such as lighting lamps and washing clothes, or it was mere attendance on ceremonial occasions connected with birth, death, and marriage in the royal house. Village services such as those rendered, under the 'amani' system, by the mirasdár, the vettiyán, and the artisan were also remunerated by gifts of land, which were consequently known as *mirasi oombalam, vettiyàn oombalam, etc.* Over and above these there were a number of petty *oombalams* held for the performance of sundry little duties to the temples, the Rájá, and the officers, some of which may now seem ludicrous, though they were necessary in the days in which they were called into existence. They were in connection with furnishing leather for temple drums, rags and bearers for the temple torches, men to carry *vahanams* (the vehicles of the Gods) or drag the temple cars, beaters to assist at a royal hunt, supplies of necessary articles for touring officers, *etc.*, *etc.* It was not that all these services had separate *oombalams* attached to them, but some of them, such as dragging the huge temple cars, were obligatory on every pattadar in the State, although he held no *oombalam* for it in particular.

The inam lands brought hardly any income to the State except in the shape of *swarnadayams* composed of quit-rents and cesses. The bulk of the Revenue was derived on the other hand from the *ain* areas which fell into two great divisions—the *varapattu* and the *teervaipattu*.

Amani was the name given to the *varapattu* settlement under which no definite *rent* was fixed, but a share of the actual produce was taken at prescribed *rates*. This was, till recent times, the most outstanding feature of Land Revenue in the State. It included the largest and richest lands and contributed mainly to the State Revenue.

The system must have had its origin in crude methods natural to times when the State had to realise its revenue by sharing with the ryot on the threshing floor the actual produce of the field. When, after the collapse of communal assemblies, the State came into direct touch with the village, it developed

into a kind of ryotwari. Yet the 'amani' was not a ryotwari tenure altogether. The State was in theory and practice the owner of the land, and the cultivator had no right in the soil to own, transfer, or transmit. It is also curious that in those times the *pannai* lands cultivated directly by the State were classed as *varapattu* as if the *pannaiyáls* (serfs attached to the home-farms) and *amani* ryots occupied a similar position. But a closer scrutiny shows that the lot of the latter was not so precarious as that of the *pannaiyáls* who were entitled hardly to anything except the bare expenses of cultivation.

As alluded to already the *amani* rates varied, from time to time. Manu's Settlement of one-sixth in peace, and a little more in war was probably never put into practice. A certain local tradition fixed the *melváram* at one-third for wet, and at about a half for dry lands. But, by the time we stand on sure historical ground, we find the lands heavily and ruinously assessed. In 1808, the prevailing settlement was, according to Major Blackburne, 25 to 40 *per cent. kudiváram* (cultivator's share) in the case of wet and 40 to 50 *per cent.* in the case of dry lands; which means that the Government share had risen, at least in the case of wet lands, from $33\frac{1}{3}$ *per cent.* to about 60 *per cent.*

Whatever was the rate, the division between the State and the ryot was carried out after meeting the following *svatantarams* or emoluments in kind amounting to 10 *per cent.* of the yield.

	Kalams.	Marakkàls
*1. Threshing charges	7	2
2. Temple Brahmin	0	8
3. Karnam	1	3
4. Pound keeper	0	4
5. Kavalkár	1	0
6. Smith and carpenter ...	0	8
7. Dhobie and barber	0	2
8. Vettiyán	0	9
9. Potter	0	2
10. Tandakkáran	0	4
	12	6

*Settlement Scheme Report of 1909.

An occasional and later feature of the *amani* tenure was *swamibhogam* or the letting of land for hire to the highest bidder—to anyone who offered a *swamibhogam* or extra share in addition to the prescribed rates of *melváram*. Under this system, cultivators attached to the soil for generations were evicted when higher bidders appeared. The origin of this mischievous innovation probably lay in a desire to increase the productiveness of the soil, and the State Revenue in consequence, by transferring the land to more capable and energetic hands.

The actual working of the *amani* system may now be given. The cultivator was, under this tenure, sometimes assisted with seed-grain by the Sirkar, but more often he incurred and risked all the expenses of cultivation. He ploughed, and sowed, transplanted and irrigated at his own cost; but when the crops matured an estimate was made of the harvest by the local mirasdár, and checked by the higher revenue authorities after personal inspection. The crops, were, in the meanwhile, watched by the kanganies told off from the ranks of the militia; and under their watchful eye, and in the presence of the Taluk officers, the crop was cut and threshed and divided. The State's share was sometimes left with the ryot at his own house either in trust or under the lock and key of the village officers, or—and this was the more usual practice—was removed to *ambárams* (State granaries) where they were stored under the charge of the mirasdár and the vettiyán till such time as the market price rose favourably to the State, and contractors were found with tenders for purchase; nor did the responsibility of safeguarding the State paddy cease till the said contractors found a sale and removed it in slow and leisurely instalments from the granaries; and it was not till the contractors paid their dues into the Treasury that the collection was entered as Land Revenue in the public accounts.

The advantages of the system, at least in theory, were its equality of incidence and its productiveness to the State. It was equitable to the ryot since the Sirkar shared with him the "vicissitudes of season and market". It rendered both remission and suspension of revenue unnecessary, as it provided an automatic relief in bad seasons. It was also productive to the State as revenue was bound to increase *pari passu* with every improvement in the land.

Teervaipattu.—The other item of Land Revenue consisted of money rents known as *teervai kadamai* and *ijara*. It had its beginnings, as already observed, in the *ijaras* or leases of *vengams* (excess lands) enjoyed by the inamdars. Where the lease was more or less permanent, it was *mamul ijara*; and where it was terminable, it was *gedu ijara*. There was also the *mamul kadamai*, a permanent assessment in lump on blocks of land consisting of both wet and dry, not specified in any *cowle* or deed of contract, but fixed according to some immemorial custom (*mamul*). A later development of the tenure was known as *kararnamah* (application) or *nilacha* (permanent) *kadamai*. But it partook more of the nature of a permanent tenure than settlement. It was generally adopted in the case of jungle and waste lands difficult of reclamation and granted on a *kararnamah* from the ryot, after ascertaining through an *istyar* (notice) if there was any competition for the land. The *cowle* that conferred the right of possession levied a fixed rate but forewarned "a progressive enhancement of rent" at the time of the conversion of the land into *achukkattu* and *nunjah*, as also at every future *taramfysal* or settlement.

Another feature of later times was the lease granted in respect of revenue collection. It was a kind of revenue farming under which whole villages and groups of villages were leased out from 5 to 10 years, excluding *inam* and waste lands within the area, but including *amani* and other tracts hitherto under the direct management of the State. The renters were authorised to collect *melvâram* and *kadamai*, (that is, State dues in kind and cash), quit-rents from inams, and cesses of various kinds; with additional provision made for enhancement of rent if crops were raised on Poramboke. It need hardly be added that the lease was not calculated with any regard to the prosperity of the ryot, but "at the highest revenue on record", so that the system eventually led to rack-renting of the most oppressive type.

The *teervai* rates, having thus been fixed under various systems and on no definite principle, were bewilderingly numerous. There were, as Mr. Pennington noted and wrote in 1875, "218 nunjah rates varying from Rs. 1–14–0 a veli to Rs. 132, 16 nunjah garden rates ranging from Rs. 31–4–0 to Rs. 475, 202 punjah rates from fifteen annas to Rs. 62–8–0, and 17 punjah garden rates from Rs. 10–2–2 to Rs. 1,125 a veli".

There were also special rates * for special crops. For sugar-cane, vegetables, yams, and roots the rates varied from Rs. 5 to Rs. 16. The *kodikals* or betel-vine yards were charged at Rs. 30 to Rs. 120, once in three years, or, to be more accurate, only in the second year of their cultivation (see under agriculture), and the cultivating ryot was also granted the temporary enjoyment of a piece of rent-free wet land, equal in extent to his betel yard, for being used as a nursery.

From researches † made into old *chittas* it would appear that the largest proportion of lands under *mamul ijara* prevailed in the Tirumayyam Taluk, and those under *mamul kadamai* in the Alangudi Taluk, that the highest *mamul kadamai* rates for wet, achukkattu, and dry were Rs. 12-8-0, Rs. 6-2-0, and Rs. 2-8-0 an acre respectively; and that the assessment was sometimes in respect of a *kuli*, and sometimes of a *má*, or 5 *más* (¼ veli) or 100 *vallan kulis*.

Swarnadayam.—A third but inferior kind of land revenue was the *swarnadayam* which included a host—nearly 40—of quit-rents and cesses levied "on villàges and lands which were not *ain*, that is, not liable to full assessment, and of taxes on trees, fisheries, and stone-quarries". Foremost among them were the quit-rents on various inams excluding the Devastanams, chattrams, and jágírs. The Chinnaranmanai jágír however was subject to a *pillu vari* (grass tax) in lieu of an original obligation to supply the palace stables with fodder. The quit-rent on *srotriem* lands was invariably fixed. *Poruppuvari* was a kind of universal cess charged on all kinds of religious inams ranging from small *manyams* to big *Devadayams*. There were numerous cesses, such as *kulavettu* or *marahmutt vari* levied for carrying out repairs to 'inam' tanks, *kanakku vari* and *nóta varthanai* (karnam and notagar fees), *pâdikâval* (militia fee) and *neeranikam* (water-cess.) The cesses in respect of trees, quarries and earth-salts also came under this class. Fruit, timber, and toddy-yielding trees like the cocoanut, the mango, the tamarind, the jack and the palm were taxed. Cesses were also levied in respect of quarrying or collecting

* *Vide* Administration Report 1881-2.

† Settlement Scheme Report of 1909.

savuttuman (fuller's earth), salt-petre, red-ochre, and lime-stone. There were special taxes on cattle like *sangaren vari* for pack-bulls and *kida-vari* for the right of grazing cattle in the jungles. Over and above these again were a number of petty and unclassifiable charges, such as *kudi oombala Bhet* levied in lieu of customary presents to the ruler; and *cháyá bhâgam* for trees that happened to cast shadows on Sirkar lands to the detriment of cultivation.

These were the tenures of land, and the sources of land revenue that prevailed at the close of the 18th century. The period marked the close of the era of war and the establishment of British sovereignty in Southern India. For Pudukkòttai, it coincided with the rule of one of the most benevolent and wisest of native Princes—Rájá Vijaya Raghunátha, known not only for numerous charitable endowments as already remarked but also for the first systematic attempt at an equitable assessment of land revenue. Another lucky circumstance was that, at this time, the country and its ruler came under the direct influence of an Englishman of rare sympathy and talents—Major Blackburne. Moreover, the adjoining British Districts were at that time coming under a Revenue Settlement which must have rendered the performance of a similar task for Pudukkóttai easy.

And Revenue matters did stand in need of attention then. The Revenue system was saturated with all the evils characteristic of "Tanjour and the Carnatic under Native Governments". Owing to the absence of an "equitable and liberal system of Revenue and the consciousness of protection" to person and property, the Revenue was not half as much as it might have been. The economic condition of the ryot under the *amani* was bad as the division of the produce under the system was unjust to him, and uncertain and variable from year to year. "All idea of a fixed Rate appeared to be lost".

The first Revenue Settlement.—Out of a genuine desire to ameliorate the condition of his subjects Rájá Vijaya Raghunátha introduced certain reforms. The *amani* tenure was still preserved, but the sharing rates were raised in favour of the ryot and immutably fixed to prevent duping by dishonest officials. The Revenue officials also came in for a share of correction, for they had

oppressed the poor when their palm was not greased, and embezzled public money by colluding with the village folk; but the remedy that the Rájá administered was more vindictive than effective. He ordered the Revenue places to be put up to a kind of auction, and any one who proposed to expose the frauds of the old incumbent or collect more revenue was appointed instead, with the result that the oppressor became in turn the oppressed. This arrangement, while it certainly punished dishonest officials, left no man of understanding and respectability in the service for more than a year, and practically delivered the country into the hands of high-bidding place-hunters and rack-renters.

Though these reforms went a long way in their own time, they touched but the fringe of the evil. Other defects existed. To quote the words of Blackburne (1808), "with the exception of informers no checks existed in the Revenue Department. No double set of accounts, as in Tanjour and the Carnatic; no kurnams; no regular cutcherrie in the District, with the officers appointed by the Government; no regular Dufter in the capital; no office anywhere in which the accounts of the country were recorded. Tondaimán himself or a person temporarily and verbally authorised by him usually received the money which was transmitted from the Districts by the Revenue officers; sometimes this person gave a receipt for it, sometimes the Sarkil, and not unfrequently no receipt was given. The Revenue Divisions of the country seldom continued the same two years together. As caprice or interest dictated portions of land separated from one Division were added to another. From all these circumstances the public accounts which existed were......... contradictory and involved in.........inextricable perplexity". Another obnoxious feature of the time might also be mentioned. It was the practice of handing over whole villages to State creditors, investing them with the authority of the Government to collect revenue and adjust it to their dues.

Blackburne's reforms.—To remedy these evils, a few reforms were carried out during the minority (1807–1817) of Rájá Vijaya Raghunátha Raya under the advice of Blackburne. Annual grain rents were substituted for the old *amani*. The country was divided into five districts. Revenue officers

were instructed to conduct business in *cutcherries* (offices) karnams were required to submit weekly reports and accounts to an office of records at the capital under the direct charge of the Sarkîl, and revenue payments were declared valid only when receipted by the Sarkîl himself. Other measures of the time were the introduction of maratti systems of account-keeping, the abolition of a small and vexatious tax called *catcha wasool* which demoralised the administration, and the remission of all uncollected arrears up to 1806–7.

About 1813, a survey of the State was in progress under the advice of the Madras Government. In 1854 some petty taxes on *picotahs*, bangle-earth, and lime were abolished.

Taramfysal.—A ryotwari settlement locally known as *Taramfysal* was conducted in 'Fasli 1278' 'at the time of Mr. John Blackburne' in 48 villages of the Viralimalai firka, comprising 2,018 acres of nunjah, and 17,161 acres of punjah including 368 acres of garden land. It was conducted roughly on the lines of modern settlements, with a preliminary *pymash*, and a classification of soil and irrigation. Two peculiar features of the settlement were (1) the grant of annual remission when cultivation was totally suspended over entire areas owing to failure of season and (2) the levying of a second crop charge at half rates on wet lands.

The Taramfysal rates were as follows :—

Wet.*

Soil.	Tank irrigating over 4 months. Rate per veli.			Tank irrigating under 4 months. Rate per veli.		
	I sort.	II sort.	III sort.	I sort.	II sort.	III sort.
Padugai (alluvial) ...	42	37	32	37	32	28
Karisal (regar) ...	37	32	28	32	28	24
Savval (red) ...	32	28	24	28	24	20
Manal (sandy) ...	28	24	20	24	20	16
Saralai (gravelly) ...	24	20	16	20	16	12
Kalar (saline) ...	20	16	12	16	12	8

* Settlement Scheme Report of 1909.

Dry.

Soil.	Ordinary dry lands. Rate per veli.			Dry lands on which garden crops are raised. Rate per veli.		
	I sort.	II sort.	III sort.	I sort.	II sort.	III sort.
Karisal (regar) ...	14	13	12	31	4	...
Padugai.(alluvial) ...	12	11	10			
Sevval (red) ...	11	10	8			
Manal (sandy) ...	10	8	7			
Saralai (gravelly) ...	8	7	6			
Kalar (saline) ...	...	...	...			

The subjoined table* compares these rates with those of *várapattu* and *teervaipattu* in the adjoining villages.

Land.	Varapattu.	Teervaipattu.	Taramfysal.
Wet	Rs. 2-9-10	Rs. 2-1-3	Rs. 2-1-8
Dry (including garden land).	„ 0-5—4	„ 1-5-4	„ 1-2-0

The Taramfysal appears to have been, in spite of its rather high 'dry' rates, a popular measure, probably owing to the principle of remission it contained.

Erpattu Teervai.—It was a settlement of minor importance introduced about 1860 in the time of Sarkíl Annaswámi Aiyar and Mr. Morris, Political Agent, under which minimum rates of assessment were fixed with a view to raise extremely low rates which prevailed over large areas. The minima so fixed were Rs. 25 per veli for wet, Rs. 22 for *achukkattu*, Rs. 10 for 'cumbu' dry and Rs. 6 for 'varagu' dry.

The evils of the amani.—In the second half of the 19th century the evils of *amani* had become pronounced. The system had become saturated with defects inherent and imposed.

* The figures are taken from Mr. Pennington's report of 1875.

In the first place it rested on a wrong and impracticable principle of State ownership and management of an extensive property. Secondly it threw an enormous amount of work on the Revenue staff which, in the midst of temptations and opportunities for illicit dealings, did not discharge its duties efficiently. Thirdly, it was advantageous neither to the State nor to the ryot. The acreage under *amani* steadily fell from year to year in spite of every attempt of the Government to the contrary. In 1875, for instance, it was but 17½ *per cent.* of the total area under cultivation, and consisted but of 22,743 acres against 31,496 acres in Fasli 1257. The State revenue declined not only from this shrinkage of land under tenure, but also from the indifference of the 'amani' ryot to cultivation and from the dishonesty of the officials in the matter of administration. The first cause led to inferior and deficient crop, and the second to embezzlement of public money.

As for the ryot, his lot was past remedy. Even the settlement of half and half introduced by Rájá Vijaya Raghunátha was felt so excessive that no ryot took to *amani* cultivation with zeal; and any enthusiasm that still lingered was finally crushed out by the *petapetti* system under which his lot became more precarious from the perils of unexpected eviction. If he cultivated and improved the land the State stepped in to share the profits equally with him, while he himself ran every risk of losing his own share through reductions and fines imposed by official rapacity and greed. In fact every possible opportunity was taken to harass and defraud the poor cultivator. Sometimes the crop was overestimated; sometimes the harvest was so long delayed that the crop became overripe, and much of it got lost during its removal to the threshing floor. His position was in fact all responsibility and no gain. He was held responsible for every shortage—shortage below the estimate, shortage in the granary, and shortage during sale; and, what was worse, was forced to take back the Government share if it did not sell at commutation rates fixed by the Government itself, and make good all shortages discovered till then.

It was indeed a wonder, as Mr. Pennington exclaimed, that serfs could be found so abject as to cultivate at all.

Here is Sir Sashia Sastriar's account of the evils, or as he put it, of the 'beauties' of the *amani* system given in language scintillating with wit and wisdom :—

"As soon as the ears of the grain make their appearance an army of watchers called Kunganis (literally eye-watchers) is let loose. As they get no pay for the duty and are for the most part the old militia of the country, on whom this kind of work is imposed since fighting times had departed, and get a grain fee on the crop they watch, their watch is at best often lax.

"When the crop arrives towards maturity it is the turn of Sirkar village officers and the village head-men (called Mirasdárs here) to go round the fields and note down the estimates of the crop. That there is considerable wooing and feeing at this stage goes without saying. As in other matters, so in this, the race is to the rich and woe to the poor.

"As soon as the village officers have done and reported the first estimate, down came special estimators from the Taluk Cutcheries to check the first estimate. Their demands have equally to be satisfied. Then comes the business of obtaining permission to cut and stack the crops. Here again another stage, when much feeing and grudge-paying take place. If permission is delayed just two days, an adverse shower of rain irreparably damages the crop on the field, or over-exposure to the sun renders the grain unmarketable.

"Then comes the threshing and division of grain on the threshing floor. What takes place then may be imagined. If the outturn is less than the estimate, the ryot is made responsible for the difference without any further ado. If it is more, woe to the estimators. The result in the latter case is often that the difference is made away with and shared half and half between the ryot and officers concerned. During all this time the unpaid army of watchers continues on duty.

"Now the Sirkar grain is removed to the granaries. Is all danger over now? By no means. A fresh series of frauds commences. The granaries have neither impregnable walls nor Chubb's patents. The half-famished vettiyán, the hereditary watchman of the village, mounts guard, and he and the village

headman are personally held responsible for any deficiency which may occur on the remeasurement of the grain out of the granary. It often happens that the poor vettiyán stung by hunger is driven to certain deeds much against his conscience. Scaling over the mud-wall, or forcing open the too easily yielding village locks, he helps himself from time to time to what his urgent wants may dictate. It is not often he is able to replace, even if he was so minded, what he has appropriated, before the day of reckoning comes. This comes sometimes soon, sometimes late, depending on the time when the paddy is required for Sirkar purpose, or for sale to purchasers. When it does come, there is crimination and recrimination without end, the vettiyán charging the mirasdárs, and mirasdárs the vettiyán. The Sirkar officials, to vindicate its robbed rights, come down heavily on both, and often both are ruined. If the misappropriation is made in very small quantities the way of replacement is very ingenious; a quantity of chaff or a quantity of loose earth or a quantity of big grained sand is put in to make up the measure.

"Time passes and the months denoting favourable markets come round. There now remains the business of disposing of the Sirkar grain from the granaries. Simple as it may appear enormous difficulty is experienced, and we have to face another series of frauds, now on the part of the Taluk or superior officers. Tenders are invited, but only a few come and they bid low. Tenders are again invited but to no better purpose. At last come upon the scene a set of unscrupulous, fraudulent tradesmen, or relatives or friends of those in authority or mere speculators professing to give security which is really worthless. These men bid higher and take up the grain in lots as they require. They remove the grain but make no payment down but enter into promises to pay value in eight instalments and profess to give due security for the fulfilment of the promise. It not unfrequently happens that the purchaser decamps, and his surety is found to have followed suit or found to be hollow. The money due on the sales to the relatives and friends of the officers outstands the longest. If, to avoid these troubles, the grain is taken to the nearest market to be there sold outright for cash, few could be induced to pay the market price, the Sirkar grain being notoriously bad crop and unscrupulously adulterated".

The evils were, in fact, foreseen with rare insight so long ago as 1808 by Major Blackburne who said that the system, 'if long continued' was 'certain to produce corruption in the public officers, fraud and embezzlement in the cultivators and finally oppression and injustice in the Government itself'. Not more than 50 or 60 years had elapsed when the prophecy was tragically fulfilled, and Pennington who visited in 1875 cried out against the system in no uncertain terms. He said that Government dues were 'levied in a style more worthy of Sivaji levying chauth than of a civilised Government' that the *amani* was a subject of 'universal complaint' and that it was 'a ryotwari worthy of the darkest ages of administration in Madras when ryots were tortured to pay their assessment'.

Mr. Pennington's proposals.—At about the time of Mr. Pennington's visit Sarkil Bhaváni Sankar Row proposed a money settlement of *amani* lands on the basis of a five years' average of actual revenue, abolishing *petapetti* (auction) and guaranteeing permanency of tenure. Other cultivable lands lying idle for want of holders were to be offered at a fixed assessment of Rs. 25 per veli.

But Mr. Pennington set his face against these proposals, and advocated a more equitable and scientific settlement similar to that then carried out in the Madras Districts. According to his scheme the total existing revenue was not to be enhanced but was to be "distributed over the land in proportion to its productions". He held that the arrangement would be highly advantageous to the Sirkar and the ryot—to the Sirkar as it would dispense with many of the innumerable *amani* sibbandies unnecessary for the collection of money rents, and to the ryot as it would grant him 'fixity of tenure' and free him for ever from the vexatious interference of officials. As a first step he recommended a preliminary survey of all lands, *amani* and *inam*, by Mr. Puckle's Party which was then completing its labours in the adjoining Ettayapuram Zamindari.

Mr. Pennington's proposals however took years to be given effect to, while the Sarkil's scheme perhaps being the simpler of the two was the first to be taken up and worked out.

Mr. Pennington's attention was not directed to the evils of the *amani* only. He also saw that the *teervai* rates were high, that the revenue leases were ruinous owing to rack-renting, that the Taramfysal rates were detrimental to dry cultivation, and that the service tenures had become obsolete, and the holders unfit for their stipulated services. Of the militia for instance he humorously wrote :—

"The Rajah being of opinion that some of them might be enrolled in the new Police and their lands resumed assembled them for inspection when Captain Gordon was in Pudukkottai, but they were found to be utterly unfit for anything except jungle fighting, being almost entirely devoid of education, and extremely rude and barbarous. Only 2,000 out of the 8,000 Inamdars answered the Rajah's summons, and many of them were very old, and many were children. They were armed with all kinds of rusty and primitive weapons down to a kind of boomerang and seemed fit for nothing but village kavalkárs. Out of the whole body only six knew how to read and write (in a fashion) on paper and six on cadjan".

The abolition of the Amani, 1878–9.—The abolition of the *amani* was the first measure of Sir A. Sashia Sastriar's administration. A two-fold reason would appear to have recommended the step—the critical state of the finance and "the universal cry of plunder and extortion everywhere". He has recorded that at his arrival the State was "ringing with the news of the plunder practised every day", for which the only remedy was 'to knock the system on the head'. He forthwith consulted the leading ryots and officers, and ordered the supersession of the sharing arrangement by money assessments.

The Amani Settlement.—The amani settlement was not a scientific settlement based on a classification of soils and the application of a scale of sliding rates. It was a rough arrangement to convert existing grain rents into money. To avoid the worry of annual settlements an average of 5 years was struck both as to yield and market-price, and the State dues so calculated were fixed immutably for the time being.

The necessary materials for such a settlement were available. The old *amani* registers furnished the market rates, and the yield of soils. There was an old pymash for most villages and where it did not exist a fresh one was ordered to be conducted by the karnams. There were also the *pattas* of somewhat later origin which supplied information about the areas under cultivation, the extent and nature of the holdings, and the outturn.

The five years chosen for striking the average were 1871–1876. The three immediately preceding years (1876–1879) were excluded as the outturn was far below normal in those years owing to failure of season, and the prices had gone up from 3 to 5 times, so that a calculation made on these figures would have been fair neither to the subject nor to the State

The absence of all remissions, was, as Sir Sashia Sastriar put it, "the key-stone" of the system. He argued:—" In a settlement based on an average of actual produce of 5 years, remissions in bad years are out of the question. If admitted, the losses of bad years would be saddled on the State while the profits of good years would go exclusively to the ryots and a small Territory like Pudukkottai could ill afford to make such sacrifice. The theory of all settlements based on averages is that what the ryot loses in a bad year he makes up in a good one and there can be no hardship at all where the settlement has proceeded on data admittedly correct, and admittedly more favourable to them, than to the interests of the State". He also feared that the introduction of the principle of remission would bring back the old evils of official cupidity, and 'the annual inspection and measurement and report' would 'lead to a general scramble for remissions, the end of which is denial of justice to the poor, enrichment of the rich, and utter demoralization of the lower classes of revenue servants to whom such occasions afford a harvest of plunder'.

Suspension was however to be granted in cases of real distress; and special relief was to be given under extraordinary circumstances. Speaking of the latter, Sir Sashia Sastriar wrote:—" A succession of bad seasons will break their back (of the peasants) by the weight of the money assessment. But I trust that no Government could be so blind to its own interests

and to the welfare of the ryots as not to grant extraordinary reliefs for extraordinary times, and thereby 'save the goose that lays the golden egg' without which the State itself must cease to exist".

The settlement was begun in 1878–9 and having been retarded for some months owing to unfavourable season was pushed through and practically completed in 1881–2. Still for a number of years afterwards the work continued as fresh lands came under *amani* by relinquishment and sale; by resumption of inam areas, especially of jàgír tracts which contained numerous *amani* lands; and by lapses consequent on the expiry of leases.

The general results* of the settlement are tabulated below.

Land.	Extent in acres.	Assessment.	Average assessment per acre.	Similar averages for adjoining districts.		
				Tanjore.	Trichinopoly.	Madura.
		Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Dry.	9,051	61,844	0 12 1			
	23,937	21,702	0 14 5			
	21,633	31,297	1 7 1			
Total† ...	66,110‡	70,646	1 1 10	1 3 9§	0 15 1§	1 5 0§
Wet.	25,270	83,233	3 4 8			
	4,391	78,733	4 4 3			
	6,384	34,695	5 6 11			
	3,247	22,492	6 14 10			
	3,212	27,263	8 7 9			
	1,370	13,474	9 13 4			
	846	9,563	11 4 10			
	347	4,446	12 13 0			
	273	3,905	14 4 10			
	127	1,996	15 11 6			
	35	610	17 6 10			
	25	467	18 10 11			
	11	207	18 13 1			
	45,537	2,21,084	4 13 8	5 4 4	5 4 4	4 7 9

The settlement was on the whole beneficial to the State and the ryot. The immediate accession to the State Revenue was half a lac, which from that time forwards continued to increase year after year till as the author of the measure proudly wrote 'the Treasury

*Figures taken from a report to Government dated 31st March 1887.

† Including other assessed areas.

‡ Including 39,669 acres already under money assessment.

§ Averages for Fasli 1292.

was literally full'. It laid the foundations of modern Pudukkóttai and provided the sinews of war for the improvement of the town, for a liberal reorganisation of the services, and for the many schemes for bettering communications and irrigation. Its moral gain to the State was immense. It purified the revenue administration once and for ever of the corruption which hitherto raged rampant and boastful in high places and low.

To the ryot it was a boon. It created, 'by a stroke of the pen' a property in land with freedom to sell, inherit and mortgage. It emancipated the ryot for ever from official thraldom. The measure of relief it brought was indicated by the willing acquiescence of most of the villages to the new arrangement except a few rich places like Annavásal, Valnád, Tánjúr, and Poongudi which still held out for the old order of things.

The measure of course was not faultless. There were detractors and grumblers even in Sir Sashia Sastriar's time, who complained that the rates had become heavy owing to the selection of prosperous years for the average, and that the indebtedness of the ryot had in consequence increased, as indicated by wholesale emigrations and litigation with the Náttukkóttai chettis. The first of the charges was of course untenable as in the absence of rivers, it is next to impossible in a place like Pudukkôttai to come upon a period of five successive years of continued prosperity, while the chances, on the other hand, are, that any five years taken would complete a cycle of every ordinary vicissitude of season. The charges of desertion and emigration were also unfounded. As long ago as 1876,* that is, long before the *amàni* settlement, the Collector of Madura had complained that Pudukkóttai stood foremost in the Emigration list, and called upon Government to arrest the evil by solving the pauper and unemployed problem in Pudukkóttai by introducing a more equitable revenue administration. The census figures of 1881 and 1891 also gave the lie direct. It was also cruel to saddle litigation upon the new settlement, for litigation has been in existence ever since barren metal began to breed, and since the chetty community lodged itself in the midst of an impecunious agricultural community.

* G. O. 243, Revenue Department, 11th December, 1876.

These frivolous and interested charges apart, the settlement did suffer from serious and real defects. The rates were bewilderingly various, and differed greatly between adjoining fields of equal fertility, as the subjoined figures* will show.

Kaniapatti village No. 22 of Alangudi Taluk.

Survey No. 59 Subdivision	1	wet assessed	Rs.	3	12	6	per acre.
"	2 & 3	"	"	9	1	3	"
"	4	"	"	3	12	6	"
"	5	"	"	4	6	2	"
"	6	"	"	3	12	6	"
"	7	"	"	7	13	10	"
"	8 & 9	"	"	9	1	3	"
Survey No. 54 Subdivision	1	"	"	4	6	2	"
"	2	"	"	3	12	6	"
"	3	"	"	9	1	3	"
"	4	"	"	3	12	6	"
"	5	"	"	8	0	3	"
"	6 & 8	"	"	4	6	2	"
Survey No. 55 Subdivision	1	"	"	9	1	3	"
"	2	"	"	8	0	3	"
"	3	"	"	9	1	3	"
"	4 & 5	"	"	3	12	6	"
Survey No. 42 Subdivision	1	"	"	2	14	0	"
"	2 *a*	"	"	9	1	3	"
"	2 *b*	"	"	5	9	7	"
"	3	"	"	9	1	3	"

This was due to the inaccuracy of the pymash and *amani* Registers which formed the basis of the settlement. The 'pymash' unit was a *kol* which varied from 14 to 16 feet, so that the same assessment fell on lands of different sizes. The *amani* accounts were falsified so that when the average came to be struck the outturn of prosperous years was suppressed when a party had to be favoured, and brought out when some one had to be harassed. Sometimes the perverse intelligence of the ryot backed by corrupt officialdom effected a reduction of assessment on superior lands by coupling them with inferior land and waste. The whole area was then assessed in lump, securing thereby a low rate for the

* Settlement Scheme Report of 1909.

superior land, the full advantage of which was subsequently derived by disposing of the inferior land by sale, relinquishment, or other fraud. But the worst case was that under which the honest and industrious *amani* cultivator was forced to pay more, because his outturn was more than that of the idle and the indifferent—a lamentable result due to the circumstances that the new rates were calculated on the old *amani* returns.

These were defects that it was impossible to correct except by another leisurely and scientific settlement, and it is in justice due to Sir Sashia to say that he knew both the evil and the remedy. He wrote in 1887:—

"The crying evils of the "*amani*" system called for urgent remedy. A new settlement founded on classification of soils and a correct survey of lands, though that was obviously the proper and orthodox course, would have been a work of years, but the case admitted of no delay. Hence the shift which was actually had recourse to...........

"From various causes, chief of which is the inaccuracy of the land measure, the *incidence* of the assessment on the lands is felt to be very unequal *inter se*, while the average burden of the total assessment is by no means heavy. This can only be remedied by a regular survey and settlement..........."

Some minor changes—Consequent on the new settlement a few minor changes became necessery. The karnam's fees which were hitherto paid in kind were commuted into cash at 6 pies per rupee of assessment. *Teervaipattu* lands that did not possess cowles were fully assessed as per *Erpattu Teervai*. All this was in 1879–80; in the next year a revision of *kistbundi* was effected along the lines of the British system, but a return was soon made to the old practice as more convenient. In 1881–2 the assessment on 'Virali' lands was reduced from Rs. 5 to Rs. 2½. The old system of keeping accounts was revised, and *kachats* or receipts were ordered to be regularly issued in token of payment of kist.

The abolition of *mahimès* in 1884 was another minor reform. These were petty cesses collected in kind in *amani* days at the threshing floor as contribution to worship at Chidambaram, Avudayarkoil, and Madyarjunam by religious mendicants called ***Pandàrams*, *Iyavàrus*** and ***Mudaliars***. They were probably of

the nature of voluntary alms in the beginning, but had acquired in time 'the character of prescriptive right'. When the *amani* was abolished the State undertook to collect it for the mendicants by taking commutation rates of the charity hitherto given in grain. A few years' experience soon showed that in addition to the trouble of maintaining separate accounts it left the door open for over-collection and cheating. It was consequently abolished in 1884, and compensation was allowed to the concerned temples out of Rs. 1,000 sanctioned from the general revenues.

The Resumption of the Western Palace Jagir, 1881.—The conditional nature of Jágír *inams* came to light at the time of the resumption of the Western Palace Jágír. The Jágírs were, as already stated, by no means free tenures. The lands belonged to the State, the holder having no other right than to an enjoyment of the Revenue. In 1881, the Western Palace family had become 'reduced to the greatest straits' by a series of alienations made against the spirit of the Jàgír tenure, and the Jágír was accordingly resumed as "an act of State rendered imperative both by the conditions of the tenure having been violated, and by the fact of the family for whose support the Jàgìr was assigned being reduced to poverty".

The *amani* and other descriptions of land within the resumed area were dealt with according to the new settlement rules then in force.

The Inam settlement, 1888.—Among the many things which Mr. Pennington drew pointed attention to, the antiquated nature of the service inams was one. In 1881-2, that is, in the year of the completion of the *amani settlement* Government advised the enfranchisement of these inams on a system of quit-rents. In spite of his considerable experience in this kind of work, Sir Sashia Sastriar proceeded slowly and cautiously as he did not want to have too many settlements at a time, and the enfranchisement of inams was a question of peculiar delicacy in Native States. Still in the very same year—1881-2, he collected information on the subject. In 1884-5 a scheme and set of rules were drawn up "pretty much on the model of the Madras Inam Settlement" Rules and brought into force in September 1888.

The main features of the settlement were as follows:—

i. *Feudal inams.*—By encroachments upon, and misappropriation of the lands of the retainers at the time of their death or dismissal, and by the annexation of the ooliam lands of the attendants whom they had the power to appoint and dismiss, the Sardàrs had come into unauthorised possession of land in excess of their *jivitams* As these lands must have naturally lapsed to the State, they were eligible for full assessment, but as the Sardârs had acquired a sort of prescriptive right by long use, the settlement was effected in these terms:—

(1) Lapsed *amarams* and *ooliams* to be charged half quit-rent as a matter of grace.

(2) Other *ooliams* to be enfranchised on $\frac{3}{8}$ quit-rent, as they were meant for the upkeep of dignity.

(3) The full assessment hitherto levied on *vengams* to be reduced by one fourth.

ii. *Other service inams.*— The reason for interference with these inams was that they were but life-tenures resumable on the death of the legatee, or whenever the service became obsolete. For the purpose of settlement they were divided into five classes.

"(1) Lands granted for subsistence without any condition of service whatever.

(2) Lands granted for performance of some light service.

(3) Lands held by persons who performed regular service in the Palace.

(4) and (5) Lands held by persons who performed regular service under Sirkar in villages, *etc.*

In the case of the inams of the first kind, the inamdar, if not amenable to settlement, was given a free title-deed with the proviso that the property was to lapse on his death; if he agreed to the enfranchisement he was conferred heritable rights on payment of a quit-rent of $\frac{1}{4}$th the full assessment if he had heirs or chances thereof and of $\frac{1}{2}$ if such chances did not exist.

The inams of the second class were disposed of similarly; only no option was allowed as to the continuance of the tenure on the old lines. The holder was compelled in all cases to have them settled on quit-rents of $\frac{3}{8}$ths and $\frac{5}{8}$ths according as he had or had not heirs.

In the case of the inams of the third class, a differential treatment was accorded according as the service was still performed by the family of the original grantee or not. In the former cases the quit-rent was fixed at ½ and ¾ of the full assessment as there were or were not heirs. Where the service had passed out of the family monthly salaries were fixed for the service and the land was confirmed to the existing incumbent and holder after full assessment, nominal attendance on certain State occasions like Dussera alone being stipulated. Where it was deemed necessary, some of these inams were also continued on their old basis.

The village service inams which form the fourth subdivision were also similarly dealt with. A reasonable area of land was fixed in lieu of salary for the respective services, and confirmed to the existing holders free of assessment, and all excesses enjoyed over the prescribed rate were confirmed after full assessment. Of course, those inams were resumed in respect of which the stipultaed service was not performed

iii. *Brahmadayams.*—In enfranchising these inams a distinction was made between those granted for subsistence and for *vritties*. Subsistence inams were simply confirmed if still in the possession of the family of the original grantee, but were charged a quit-rent of ⅛th if they had passed into other hands. In the case of the *vritti* inams, a quit-rent of one half and one fourth respectively was immediately levied in cases where the service was not performed or was performed by some one wholly unconnected with the original grantee. Where the service still continued to be attended to by a descendant of the grantee or some one who had come by it by right of succession, *etc.*, the inams were confirmed on condition that a quit-rent of a half was leviable on the land as soon as the service became unnecessary.

iv. *Minor mànyams.*—The *mànyams*, such as those granted in connection with the upkeep of water-*pandals*, *etc.*, were disposed of on similar lines. Where the specified charities continued to be performed and the buildings and other properties of the benefaction were kept in good condition the inams were confirmed on promise of similar satisfactory discharge of duties for the future. Where the charity was needed but was not satisfactorily

performed a second chance was given to the holder to mend and improve; otherwise the inams were resumed or made over to others.

The inam settlement operations lasted for six years, and came to a close in 1896. During this period, 4,817 cases were settled resulting in an addition of one lac to the State Revenue. But the advantage was not all one sided. The enfranchisement of the inams "on the payment of a moderate quit-rent in commutation of service was a Magna Charta. Lands which were worth nothing come to be valued hundreds and thousands of rupees on their enfranchisement. Several who were hopelessly involved in debt suddenly found themselves rich and solvent. They who had opposed it at first found themselves mistaken and hailed the enfranchisement of the tenures as their deliverance".

Reduction of amani rates, 1892.—As years brought him experience conviction came to Sir Sashia Sastriar that the settlement rates of 1879–80 weighed heavily on the ryots, but he took no action for nearly a decade as the programme of extensive public works inaugurated on the strength of the augmented revenue prohibited any such course. But in 1892 when the works were nearing completion and the year itself proved disastrous agriculturally, he ordered a reduction of about "half a lac or 7½ *per cent.*" of the revenue as per demand by four notifications all issued within a fortnight. Two of these (dated 27–12–92 and 30–12–92) fixed Rs. 15, Rs. 40 and Rs. 60 as maximum assessments per veli of dry, achukkattu, and wet lands respectively, and ordered the reduction of all higher rates to the level of these maxima, and the carrying out of corresponding reductions below the maxima in the case of other lands. The other two orders (dated 17–12–92 and 25–12–92) abolished special taxes on garden lands and on trees in patta areas.

In carrying out these measures of relief, the Dewan-Regent—for Sir Sashia was Dewan-Regent now—had failed to be previously advised by the Government, and Sir Henry Stokes wrote on its behalf, *"I must say that I think your proceedings in these matters savour more of the Regent than of the Dewan and that

* Quoted in Mr. B. V. Kamesvaraiyar's Life of Sir Sashia Sastriar.

in issuing orders about them without obtaining the approval of this Government you have forgotten that you are conducting the administration of the State under the supervision of the Madras Government". But still so convinced was he of the heaviness of taxation that in spite of the reproof he felt thankful that his action was upheld.

Revenue survey, 1893.—We may now note the Revenue survey operations which being commenced in 1893 were completed in 1907. The *raison d' être* for a new survey lay of course in the incorrectness of the *amani* settlement based on the old faulty survey called pymash. Though the operations were ordered in 1893, actual work was begun only in 1895 as in the first year there was delay in the arrival of a specialist from the Madras Survey department, and in the second year local hands had been sent out for training in cadastral work under a survey party working at Marungapuri. In the latter year, small schools were started in the taluk cusbas to give the revenue subordinates and others concerned some training in the work. The work lasted, for some reason or other, for 15 years and terminated on the last day of June 1907.

Amalgamation of Devastanam and Chattram lands with Ain.—Owing to the permanent reductions granted under the 1892 Notifications, the revenues of Devastanam and Charity lands fell by about Rs. 22,000 but a corresponding reduction in the expenditure could not be made for fear of incurring public odium. So the excesses were met for some years out of the Devastanam surpluses invested in securities. In 1897 it was resolved, following the example of Travancore, to incorporate these *inams* with *ain* and to make fixed allotments for worship and charities out of the general revenues. The amalgamation that was thus carried out was not without other advantages. It freed the Devastanams and chattrams from the vicissitudes of the season, and ensured regularity of worship and charity. It dispensed with a separate Devastanam staff to collect the revenue. The State on the other hand was now more inclined and more free to look after irrigation and develop cultivation in these *inam* areas. The solitary exception to this scheme of amalgamation was the village of Madukam assigned to Avadayarkovil, which was still continued

under the *amani* tenure at the request of the Tamburan of the temple. The following allotments were made in 1897, the year of the amalgamation.

		Rs.
Temples inside the State	...	71,774
" outside "	...	10,774
Chattrams	...	10,607
Dussara Festival, *etc.* ...	...	25,000
Total	...	1,18,155

Re-settlement. Sir Sashia Sastriar's Proposals.—G. O. No. 359 Political, dated 7th June 1893 may be said to be the starting point of the re-settlement which was finally carried out in the years 1908–12. It was itself the result of certain proposals of Sir Sashia Sastriar for a fresh settlement calculated to remedy the evils of the original hastily concluded *amani* settlement. The Dewan Regent considered his new scheme the closing and crowning act of his administration and wished to bequeath it as a "real magna charta to the ryots of this State for all time to come". Absence of remission and moderate assessment were to be the leading features of the new settlement. The old commutation rate of a little over a Rupee fixed in 1879 was to be retained although in the meanwhile the prices had steadily and permanently risen. The reason was:—

"It is the high price which has been the helping staff or mainstay of the ryots through all the vicissitudes of season which are nowhere so severe as in the Pudukkottai State.........and I am altogether for leaving this resource of the ryot untouched leaving to him all the benefits of high market prices to counteract the deficiencies of crop for which no remission will be allowed".

The new settlement was not to effect an increase of revenue but to secure an equitable redistribution of existing rents. The total assessment on whole villages was not to be deviated from; only an internal readjustment was to be made. In other words, the greater inequalities of tenure and assessment as between village and village were to be perpetuated but the smaller inequalities as among the different holders of a village were to be

rectified; and the reason was, "the land revenue of each village on actual occupied area determined on actual crop results of 5 years which had stood the test of over 14 years in continuous succession through good as well as through bad seasons experiencing all vicissitudes may be the safest general standard". There was to be an examination, no doubt, of the productive capacity of land, through classifiers assisted by local panchayats of headmen and mirasdars, but it was not so much with a view to introduce a scientific settlement as to remove the smaller inequalities referred to above. In fact the introduction of any *new* standard of assessment was to be feared as it might bring the whole administrative machinery to a standstill by cutting the revenue short.

But the Government in their reply and order already referred to took a different view and recommended "a fieldwar classification of soils corrected if necessary for the circumstances of the land dealt with, on a regular system and on a valuation of the half-net". In other words, the Dewan Regent's suggestions were all but rejected except in the matter of "no annual remission". The 5 years average, and the old commutation rate of a little over a rupee were to be given up; on the other hand a new average extending over a longer period than 5 years, and *immediately* preceding the *new* settlement date was to be adopted. Relinquishment was—and this was again a point opposed to the Dewan Regent's will—to be freely allowed.

Trial Settlement, 1897.—As the exact effect of a settlement on these lines on the finances of the State was not known, a trial settlement was ordered in 1897. Some 20 villages in the Alangudi Taluk already surveyed by the Revenue staff organised in 1893 were selected. Lands were classified on the lines of the Madras settlements according to fertility, population and the facilities for irrigating and manuring the fields. In fixing the rates consideration was given to the old *amani* settlement rates, to the representations of local panchayats, to crop-experiments, to public records and ryot's statements. Due allowance was also made for unprofitable areas and vicissitudes of season. The half-net principle was finally applied, the commutation rates being fixed at Rs. 1-5-0 for superior paddy and Rs. 1-2-0 for

inferior paddy calculated on an average of 20 years (1871-1895 excluding famine years). Relinquishment was permitted. The results of the settlement as compared with the *amani* settlement were :—

	Amani Settlement.			Trial Settlement.		
	RS.	A.	P.	RS.	A.	P.
'Wet' Revenue	17,935	1	5	25,718	15	8
'Achukkattu' Revenue ...	751	14	3	1,160	13	4
'Dry' Revenue	4,137	8	7	7,570	10	4
Total ...	22,824	8	3	34,350	7	4

The trial settlement worked out an increase of revenue by 34 *per cent.* for the area under investigation, and forecast an addition of a lakh and a half on the whole if applied for the whole State—a conclusion which must have come as a surprise upon those who had hitherto considered the taxation heavy.

Resumption of the Chinnaranmanai Jagir.—On the death of the incumbent in 1903, the Chinnaranmanai Jágîr was managed for some months by the State on behalf of the descendants and finally resumed under commands. The lands were amalgamated in consequence and eventually brought under survey and settlement.

The Settlement of 1908-12.—Although the trial settlement was conducted in 1897, yet nothing was done for another ten years. From 1897 to 1903-4 it was put off on the ground that the maintenance of two departments—the survey and the settlement—would prove expensive, and the hope was held that the latter work might be taken up as soon as the survey was over. But the survey work dragged on, as we saw, till 1907, so that actual operations could be begun only in 1908. A scheme report for 2 taluks was submitted in December 1909. The actual settlement was commenced in 1910 and completed in 1912.

This was the first systematic and scientific settlement for the State. It followed in the main the ryotwari settlements of the Madras districts conducted between 1885 and 1888. The work of such settlements falls into 3 natural divisions :—(i) the survey and demarcation of land into fixed fields and revenue numbers; (ii) the grouping of such fields according to (*a*) the facilities of

market and communications, in the case of dry, (*b*) the facilities of irrigation in the case of wet, and (*c*) the nature of the soil in the case of all lands; (iii) the assessment of 50 *per cent.* of the net produce involving (*a*) the fixing of the standard crop, (*b*) the determination of the gross outturn and (*c*) the calculation of its price according to current market rates and the averages of former years; and finally (*d*) the application of these rates to the land *tarams* arrived at under (ii) after making suitable reductions for cost of cultivation, vicissitudes of season, and unprofitable areas.

The essential difference between this and the old *amani* settlement was that instead of taking the average of the actual yield of a number of years, it attempted to determine what the land *was bound* to yield and might be expected to yield under average and existing conditions.

Achukkattu which was recognised in all the previous settlements was abolished and transferred, to 'wet' if paddy was regularly grown, and to 'dry' otherwise. This was done partly to simplify the system, and partly to discourage the growth of small tanks under *achukkattu* to the detriment of larger and older tanks in the neighbourhood.

As almost all the villages were similarly situated as to fairs, roads and railways, no classification was made of dry land; but where an exception had to be made, the village in question was placed in a lower *taram* than it otherwise belonged to. The irrigation sources of wet lands were classified into 5 groups according to the number of months the supply was expected to last.

Only 2 'series' of soils were recognised—Regar and ferruginous; and these were subdivided into 3 'classes' and 5 'sorts'; and grouped into 7 '*tarams*' for 'wet', and 8 *tarams* for 'dry'.

The standard crop was paddy for 'wet', and ragi and varagu in equal proportions for 'dry'. The outturn was fixed on a combined basis of crop-experiments, local enquiry and the yield of adjacent British areas. The crop experiments however were not of much practical use owing to the famine conditions that prevailed at the time of the experimentation, and so, an addition of 20 *per cent.* was made to the results so arrived at.

There was considerable difficulty in fixing the commutation rates as recorded statistics for 20 years required for striking the average were not available, and if available, were not reliable. The averages of the Faslis 1288–1318 were finally taken, and a deduction of 15 *per cent.* was made on them for merchant's profits and carting expenses. The following were the rates finally fixed as compared with those of Tanjore.

Crop.	Pudukkóttai.	Tanjore.
Paddy ...	Rs. 160 per garce.	Rs. 121 per garce.
Ragi ...	„ 175 „	„ 134 „
Varagu ...	„ 100 „	„ 76 „

The reader will note that though the local rates appear higher than those of Tanjore the difference is not so great as it looks. For one thing the Tanjore Settlement took place much earlier when the market value of the crops was comparatively much less.

A liberal deduction of 25 *per cent.* was made in respect of seasonal vicissitudes and unprofitable areas as it was considered that the failure of season was always more disastrous to the Pudukkóttai ryot than in other similarly situated areas, and a more than technical error had been committed in the recent Revenue survey by including channels and waste lands in the holdings. Another consideration was the absence of a provision for annual remissions. In the case of superior lands under the first two classes of irrigation sources, a deduction of only 20 *per cent.* was made as their prosperity was assured.

Below are given the rates per acre of the cultivation expenses finally fixed as compared with those of the adjoining districts.

	Wet.	*Dry.*
	RS. A. P.	RS. A. P.
Pudukkóttai	16–0–0	7–0–0
Tanjore	11–0–0	5–8–0
Trichinopoly	11–0–0	5–8–0
Madura	13–3–5	3–6–4

The inflation of the local rates was principally due to the cost of manure which occupied nearly 50 *per cent.* of the expenses, and which might have been higher still but for cheap leaf manure available in jungles and extensive areas under *vrali*.

The money rates were fixed in 11 *tarams* for wet and 8 *tarams* for dry lands. In either case, three different rates were levied. In the case of *nunjah* fields ordinary lands were distinguished from superior lands under abundant irrigation on the one hand, and from *achukkattu* areas depending upon *yendals* and underground springs on the other. In the case of *punjah* fields different rates were fixed for cumbu (Rs. 1-8-2 an acre), varagu (Re. 0-14-6), and *vrali* (Re. 0-6-0).

A uniform water-rate of Rs. 3 and Rs. 2 an acre for wet and dry lands respectively was introduced. No remission for baling or lifting was allowed, as there were very few lands coming under that description; but where such peculiarities did exist the lands were ordered to be transferred to a lower irrigation source for the purpose of reducing the assessment.

Finally, it was decided that the Settlement was to last for 30 years.

Simultaneously with the Settlement, some reforms of a minor character were effected in respect of (i) the tree-tax (ii) *Swatantarams* and (iii) *Ooliams*; and these will now be noticed.

(i) *Revision of Tree-Tax.*—In the old order of things, much room existed for fraud and oppression in the matter of the tree-tax. The old rates were numerous and uncertain, besides being charged even upon unproductive trees like the *vilvam* and the *vela.* The assessable trees were now limited to a smaller number, and the rates fixed as given below :—

Mango, tamarind and jack ...	4 annas.
Cocoanut, iluppai, bamboo, and cotton	2 annas.
Palmyra	3 pies.

Where the same land was mixedly held by two pattadars, one for trees, and the other for cultivation, arrangements were made to bring both under one owner.

(ii) *Abolition of Swatantarams.*—Another relief to the ryot lay in the abolition of the *swatantarams* of 1 *per cent.* and ¾ *per cent.* payable to the mirasdar and the *vettiyàn* in consideration of their services to the State and the ryot. Now that the *amani* days

were over they had hardly any work to do, except by way of safeguarding collections till the day of remittance, and assisting at distraints. It was contended, and rightly, that if the Sirkar still required their services it was its look-out to remunerate them; as for the mirasdar's services to them, such as supervising repairs to tanks, and mediating at water-disputes they were as good as not performed; at any rate they did not want the help. Test cases taken to the Chief court had also been decided in favour of the ryots. So they refused to pay the *swatantaram* to the mirasdar, except in a few villages where his personal influence was high. As for the *vettiyán*, he somehow eked out his dues by ingratiating himself into people's favour as every body's messenger and miscellaneous servant.

The settlement under review abolished all *swatantarams*, and proposed for the village sibbandies an increased scale of pay. To cover the cost of the new scale, a village service cess of one anna in the rupee of assessment was recommended in place of the old *kanakkuvari* of 6 pies.

(iii) *Abolition of ooliams.*—The abolition of minor *ooliams*, and the introduction of a small cess in lieu thereof was another favour which the new settlement conferred. The reader is referred to page 349 for an account of these *ooliams*. It will suffice in this place to point out that the obligation to such services lay on every pattadar, whether he held any special lands for it or not. It was mostly an obligation of service to temples which in the old days when it was instituted was willingly rendered by a population wholly Hindu. But owing to the efflux of time, and the social changes that had come in, the services had become either obsolete or unjust. One or two illustrations would elucidate the point. In a village where originally four chucklers provided hides for the temple drum at one hide each, four hides continued to be exacted even when only one chuckler was left in it. When a person held lands near two temples, his services were required at both the Devastanams, and, worse still, it was insisted on, although he belonged to an alien creed. In the matter of exacting the services, much injustice was perpetrated by the unholy alliance of the Maniam, the Mirasdar, and the Revenue Inspector. The Settlement Officer wrote, " The discretion in the matter of collecting

the required men is left to the vattam Manian and the village Mirasdar. Those that are in the good graces of these two officials escape doing any *ooliam* for years together. The rich and the influential are not even approached by them. The poor are harassed. They have to do *ooliam* every time".

The state of things therefore called for a remedy and the new settlement found one. Obsolete services such as those under which the helpless cobbler suffered were simply abolished; as also the *savári ooliams* done to the officers on circuit. As personal service to the ruler was always performed with pride and pleasure, *kàttu ooliam* was retained. The temple services were divided into two classes—major and minor and commuted into a small cess wherever it was feasible and convenient. Where the service could not be secured for hire, as in the case of dragging the big temple cars of Tirugókarnam and Nárttámalai, the *ooliam* was continued, with permission to the non-Hindu pattadar to compound it for a cess.

For the first time the right of relinquishment was conferred on the ryot, and the commencement of the fasli was fixed as the proper time for permitting such relinquishment. As under the new settlement, some land-holders of the old *mamul ijara* and *kadamai* tenures had their rents increased by above a hundred *per cent.* incremental settlement was sanctioned in their cases under which the maximum of the new scale was to be reached in a dozen annual instalments.

Results and Review of the Settlement.—The total result of the settlement was a 20 *per cent.* increase in 'dry' assessment, a 2 *per cent.* increase in 'wet', and a total increase of 7 *per cent.* on all lands.

The leading features of the settlement were, to use the language of the Darbar Order R. C. 532/C of 1910, dated 11th July 1910, 'continuity of policy and simplicity'. It was a natural and inevitable sequel to Sir Sashia Sastriar's settlement of 1879. It did not aim at increasing the revenue but only attempted to set right the inequalities and injustices of an older day. In the *amani* settlement the wet rates were too high, and the dry rates too low. The incidence was also arbitrary without reference to

the capacity of the land. In the present system, the wet rates were lowered; the dry rates enhanced; and the burden on land was adjusted to its fertility by a careful examination and classification of the soil. The *amani* settlement had no doubt done very much to curb the rapacious instincts of the revenue official; but the present reform carried the emancipation from official tyranny still further by abolishing *ooliams* and *swatantarams*. Again, the old settlement, while it commuted grain rents into their money value perpetuated a multitude of rates; the re-settlement reduced them to a few well-known *tarams*.

In introducing these changes the chief aim kept in view was simplicity, lest a complexity in the system should give rise to confusion and fraud. It was for this reason that special considerations, such as remissions for baling, *etc.*, were ruled out. This probably led to some hardship in a few cases but as the Darbar frankly admitted, "if the Revenue system of Pudukkottai is inelastic it at least possesses the advantage of simplicity".

The next feature of the settlement was the absence of a second crop charge—a concession which the ryots enjoyed as a set-off against what might otherwise appear a heavy assessment, especially of wet land. This relief amounted to a reduction of "$\frac{1}{4}$ the assessment of the first three *tarams*, $\frac{1}{8}$ the assessment of *tarams* iv and v, and $\frac{1}{16}$ the assessment of *tarams* vi and vii".

The absence of remission was another characteristic; but will not appear singular to the reader who has closely followed the story of Land Revenue so far. It was in Sir Sashia Sastriar's *amani* settlement; it was in his proposals for a re-settlement; it was in G. O. 359 dated 1893. So it was introduced into the present settlement after instituting all necessary safeguards against hardship such as a 25 *per cent.* reduction for vicissitudes of season and freedom from additional taxation for a second harvest. Remission is in fact not essential to settlements; it is something peculiar to the Madras districts which the State of course was not bound to follow. It is true that in the old *taramfysal* the principle had been recognised; but that was a solitary instance. The Revenue department was also not trained to fieldwar azimash which a system of annual remissions would

inaugurate. Above all, Land Revenue was the mainstay of the State; and to leave it to the fluctuation of annual remissions was to bid good-bye to every scheme of reform and progress necessary to a modern administration.

Though annual remission was denied, provision was made for extraordinary remission 'when wet crops proved a total failure over widespread and well-defined areas', and for suspension 'in exceptional years of severe calamity'; with a further concession that the revenue so suspended was to be written off unless collected within 4 years.

Old Arrears.—The grant of suspension during distress had led, since the days of the *amani* settlement, to arrears, which, whenever sufficient care was not taken during collection time, accumulated heavily against the ryot. In the years that immediately succeeded the said settlement the accumulation was prevented by a rather unpleasant recourse to coercive process, and by annual writing-off of irrecoverable dues, so that, 'freed from the weight of old arrears which in former years was kept like the sword of Damocles ever hanging over their heads', they learnt 'the lesson that to pay up and have done with it was the surest way to keep out of the incessant demand and worry of the tax-gatherer'.

Under subsequent administrations, however, the arrears increased, and whatever reason there was for outstandings in the case of indigent ryotwari ryots, there was none for the holding off of small quit-rents on the part of the well-to-do and privileged inamdars. So, in 1903, the Government felt constrained to remark how useless and inadvisable it was to keep arrears pending when they had clearly become irrecoverable and how such a course directly encouraged blackmailing and oppression by subordinates.

In 1906–7, permission was generously granted to compound old arrears prior to 1904 at 50 *per cent.*, which was however not availed of to the expected extent. At about this time, the arrears ran up to 8 lakhs or nearly a year's revenue and the Government again pointed out:—

'Leniency which results in saddling the ryots of the State with a load of debt which they cannot be expected to clear off for

many years appears to the Government impolitic........... The accumulation of the arrears of assessment on land impedes transfers and mortgages, injures credit, interferes with the making of improvements, discourages the ryot and places him at the mercy of subordinate revenue officials'. (G. O. No. 102 dated 6th March 1907).

As a safeguard against similar accumulations in the future, it was therefore provided in the Settlement of 1908–12 that arrears were to be written off after 4 years presumably in accordance with the following recommendation conveyed in the G. O. already quoted:—

"In any case the Government consider a term should be fixed for the collection of old arrears. In British India a limit of 3 years has been recently fixed by the order of the Governor-General in Council for the collection of revenue suspended owing to wide-spread calamities".

Still the old arrears had to be collected and the task seemed almost Herculean; but the Augean stables were finally cleansed by holding a series of special jamabandies between 1909 and 1912 in which, after personally ascertaining the position of each ryot so indebted to the State, remissions 'from 5 to 95 *per cent.*' were freely granted in proportion to poverty and unexcused balances were immediately collected. In this manner, arrears which stood at Rs. 5,10,138 excluding Rs. 1,09,030 of quit-rents were wiped off in a few years, and 95 *per cent.* of the landholders were finally freed from this burden by 1912 when the work was practically brought to a close.

Some minor changes since the re-settlement.—The Manovarti or Ranis' Jágír which still remained intact, and the revenues of which were being enjoyed by His Highness the Rájá was, under commands, brought under the new settlement, and amalgamated with *ain* lands from 1911–2. A sum of Rs. 18,000 per annum was set apart in consequence from the general funds for the maintenance in future of a Rani or Ranis.

The special jamabandi alluded to in the last para revealed that much of the delay in revenue collection was due in part to

confusion in the revenue registers and accounts so that it was not clear from whom, and how much revenue was due. A department to look after land records and patta transfer was therefore organised out of an old department of Land Records Maintenance working since 1907, and charged with the preparation of field measurement books, *etc.*

The disposal of unoccupied but arable lands which had engaged the attention of the State since 1901–2 was now taken up in greater earnest. In that year (1901-2) a special officer and staff had been appointed to investigate the problem and the State had declared its intention to lower assessments and improve irrigation by way of inducements for occupation. Now the settlement of 1908–12 gave the movement a fresh impetus and much land has been occupied since then in consequence.

Other revenue matters belonging to recent years are (1) the settlement of Chinnaranmanai Inams, (2) the survey and settlement of *nathams* or Chetti settlements where encroachments were common, (3) the preparation of a correct list of Devastanams and Chattrams with which the State was concerned, (4) the disposal of irrecoverable Devastanam arrears known as *vasakkattu*, (5) the getting up of a list of landholders bound to temple service under the new settlement and (6) the adoption of measures calculated to expedite revenue correspondence and disposal.

The Revenue agency.—Mr. Blackburne's report quoted on page 355 is evidence of the utter confusion that prevailed a hundred years ago in Revenue administration. There were revenue officials, it is true, with the Sirkíl and the Karbar at their head; but there was no cutcherry (office), no regular discharge of business, no issue of receipts, no permanent division of the country into taluks and worse than all, no supervision. Now and then came down departmental anger, as from the heavens above, resulting in sudden dismissal and suspension.

The appendices to Mr. Bayley's report to Government dated 1841 give an idea of the revenue divisions that came into existence since Blackburne's time. There were 4,229 villages

grouped into 75 vattams or circles, and comprised under 5 taluks named and located as below :—

1. *Covenaud or southern taluk including Cavenattu Pannay.
2. Perumaunaud or western taluk.
3. Colatoor or northern taluk.
4. Aulangoody or eastern taluk including Karambacoody.
5. Keelanilai taluk.

In Mr. Morris' time the taluks were reduced to three with a firka or revenue subdivision for each.

The revenue divisions and the officers in charge were as follows at about the time of the *Amani* Settlement (1879-80) :—

Taluk.	Officer.	Vattams.	Villages.
Alangudi ...	Tahsildar ...	21	209
	Deputy ...	8	61
Tirumayyam..	Tahsildar ...	19	384
	Deputy ...	9	156
Kulattúr ...	Tahsildar ...	23	522
	Deputy ...	6	248
		86	1,580

These officers were also Magistrates invested with second and third class powers and had in revenue matters the Karbar and Deputy Karbar above, and the vattam and village sibbandies below. The Sirkíl now ceased to be directly connected with the details of revenue; the days had certainly gone by when he was expected to sign receipts in token of payment of kist. Even in Mr. Morris' time the Sirkíl and the Karbar's offices were identical. In 1880 the Karbar had become the District Collector and Chief Magistrate assisted by a Deputy Karbar in charge of Devastanams and Chattrams. In subsequent years the latter officer came to be called the Treasury Officer because he was placed in charge of the Treasury besides.

The vattam sibbandies were (1) the monigar, (2) sumprathi, (3) the kanakkan, (4) the mirásdárs, (5) the nótakáran, (6) the kangáni, (7) the vettiyán; with a vicharanakaran or supervising officer for big vattams.

* The names of taluks are spelt as in the original.

The Administration Report of 1881–2 gives the following particulars relating to their duties and to the remuneration in grain fees and fixed salaries they received:—

"The first two and the last are paid officers of the State. The third is also a paid officer sometimes, *i.e.*, when he is appointed by the State, but generally the kanakkans are hereditary office-holders. The mirasdars are hereditary, and are allowed *oombalams* or Inam lands from the State, and they also are entitled to *swatantarams* or grain fees from the cultivators. The Nótakáran is generally a paid officer of the State, but oftentimes he is also hereditary and appointed by Mirasdars. He collects the kist money and keeps it till remittance. Many incumbents are of the Paraiya caste, being most trustworthy. The kangani is the peon of the vattam under the monigar. He is always a paid officer of the State. The vettiyán's chief duty in his relation to Sirkar is to handle the rod and to tell the tale at the measurement of lands. He sometimes does duty as peon or Nótakár. Amaram or militia peons who formerly used to watch the crops as kanganies, now sometimes assist the village officers in collecting the kists".

There were in addition separate departments, with their numerous subordinate staffs, for Devastanams, Chattrams and Jágírs.

After the abolition of the *amani* the village staff was considerably reduced but its pay and prospects were improved. Similar reforms were carried out in the Devastanam department, in which the supervision was thereafter restricted to two Superintendents, one for local temples and the other for *Pararashtrams*. There was a further reduction of staff at the time of the resumption of the Jágírs and of the amalgamation of Devastanam and Chattram revenues.

In 1895, the Tahsildars were relieved of their magisterial responsibilities that they might give full time to revenue work. Of the three firkas, Karambakkudi and Kílanilai were abolished in 1899 and Virálimalai in 1902. Concurrently with the settlement of 1908–12, the pay of the lower staff was revised and improved. Subsequently a course of training in chain-survey was given to them. A scheme of examinations was also drawn up to select proper men for the vacancies.

At present the State is divided for revenue purposes into the three taluks of Alangudi, Tirumayyam and Kulattūr, with four firkas in each under properly qualified Revenue Inspectors. These work under the immediate orders of the Tahsildars. The Dewan Peishkar is at the head of the department assisted in his labours by a Personal Assistant mainly in charge of Devastanam, and by a Sheristadar in charge of the office. The present village establishment consists of a monigar, a karnam, a mirasdar, a vichárippu and a vettiyán, and sometimes of more than one of the three last named.

Review and conclusion.—The revenue history of the State falls, as we have seen, into two natural divisions—an earlier period of alienations, and a later period marked by the slow and steady building up of a revenue which was to furnish the sinews of war for all that modern Pudukkóttai is or may be made into. The dividing line may be drawn at 1800 when the country came under direct British influence, or more appropriately at 1880 when through Sir Sashia Sastriar the first bold and forward step was taken. Before this turning point (1880) was reached, the revenue policy of the State, if there was any such policy at all, was *laisser-faire* under which land was enjoyed by anyone on any terms. Hence the benefactions and alienations of every kind which exceeded by far the lands bearing any revenue. Thus in 1838-9 *, out of an available 92,821 velis, '¼' was jungle and rock: 'about 18 *per cent.*' of the balance was waste; and the rest was distributed as follows:—

Description.	Extent (in velis)	Estimated Beriz.	Tax			
			in Grain.		in Money.	Total.
		RS.	Kalam.	Cummuted value whole Rs.	RS.	RS.
1. Pagodas: Foreign ...	1,077	11,230	...	...	...	...
2. ,, Home ...	8,517	75,928	...	...	...	...
3. Agraharams, Sarvamanyams and Srotriems.	7,763	60,329	...	...	† 5,982	5,982
4. Chattrams ...	1,641	13,812	...	...	...	...
5. Jàgirs ...	6,264	78,864	...	...	...	...
6. Amarams and ooliams...	8,935	78,552	} ...	...	14,880	14,880
7. Miras and life oombalams.	2,800	23,560				
8. 'Ain' lands ...	17,958	1,55,482	1,01,064	‡ 48,310	1,07,172	1,55,482
Total of cultivated land ...	54,960	5,18,714	1,01,064	48,310	1,28,034	1,76,344

* See Mr. Bayley's Report, 1841.

† Chiefly srotriems.

‡ @ Re. 0-7-8 per kalam.

Thus out of a cultivated area of 54,960 velis calculated to yield a revenue of over 5 lakhs the State received only about 1¾ lakhs of which nearly half a lakh had to be realised by selling paddy.

Just before the *amani* settlement the revenue went up to 2·93 lakhs while its capacity was 9 lakhs; the jágírs and other privileged classes occupied 100 villages deriving an income of 5·24 lakhs of which they paid only Rs. 35,000 to the State as cess; and the Devastanams and Chattrams possessed 200 villages from which the State derived nothing but spiritual benefit.

In 1879–80 came the *amani* settlement; and the subjoined table shows how since then the inam areas, and the State Revenue have fluctuated.

Date.	Particulars.	Alienated area. (in acres).	Revenue. Rs.
1878–9.	On the eve of the *amani* settlement.	312116	2,42,341
1888–9.	Before inam settlement	282156	3,83,797
1896–7.	Before Devastanam amalgamation.	270719	4,01,684
1897–8.	After completion of Brahmàdàyam settlement and amalgamation of Devastanam	169955	5,68,492
1903–4.	Before Chinnaranmanai resumption.	152871	6,43,560
1904–5.	After Do. ...	115759	7,38,322
1908–9.	Before re-settlement	93604	7,74,748
1912–3.	After re-settlement, survey, *etc.* ...	152267·67	8,38,654
1913–4.	....	150711	8,40,372
1916–7.	....	134963	8,61,251

The increase of revenue has been steady. It has been due chiefly to four causes:—settlement, enfranchisement, resumption, and survey. Between 1880 and 1888 the chief accession to revenue was through the *amani* settlement and the resumption of the Western Palace Jágír; between 1888 and 1893 through enfranchisement of service inams; about 1897 through the amalgamation of Devastanams; about 1903 it was due to the resumption of the Chinnaranmanai Jágír; from 1903 to 1907 to the survey; and since 1912, to the re-settlement, resumption of the Manovarti Jágír, natham surveys and the disposal of lands hitherto unbroken or unoccupied.

All this progress has been achieved in less than 40 years; just a little before 1880, the finances had fallen so low that there was hardly any money in the Treasury, and the State was subjected to the unedifying spectacle of creditors dinning at the Palace gates. Thanks to superior statesmanship and the enlightened policy of the present ruler who has had the courage and enlightenment to 'sweep away', to use the language of G.O. No. 102 dated 6th March 1907, 'one by one old anomalies and old abuses', the State which once struggled to realise a revenue of two lakhs is now assured of nearly nine lakhs of Land Revenue, as a result of which it has built a strong reserve out of surpluses; and can now calmly face a season of famine and failure, if need be, confident in its power to ameliorate. And all this progress has been maintained side by side with an increase of population, and of the areas brought under cultivation—sure signs it would seem, of the equitable tenures under which the peasantry now live and labour.

CHAPTER XII.

SALT, ABKARI AND MISCELLANEOUS REVENUE.

There is evidence in the inscriptions to show that, besides the land-tax a large and varied number of imposts * existed in the past and contributed to imperial and local needs. They were variously called *kadamai*, *vari* and *peru*, and levied on different trades, occupations, and commodities; but they are now mostly unidentifiable. A Tiruvarankulam inscription dated 1297 A. D. refers to a tax of 3 *kâsus* on smitheries, and another at Kottaiyûr to a tax of half a *palan kâsu* on looms. In an inscription in Kshamanâl Kodagu in the Melamalai hill, dated the 12th year of Maravarman, directions are set forth for the collection of a wedding tax of 200 *kâsus* from the bride and 180 *kâsus* from the bridegroom to meet the cost of temple repairs—a custom which exists even now as a social factor in various places in some altered form or other.

Mr. Bayley's report to Government shows that about the year 1841, the revenue, besides the land-tax, was derived from salt, abkari, sayer † mohturpha, iron-smelting works and jungle; as also from fines, nazzars, and confiscations.

By 1875 sayer had ceased to be a source of income, mohturpha had come into greater prominence, and registration fees had

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* The following items occur in the inscriptions:—

Antaráyan, parai kadamai, narpasu kadamai, ponvari, inavari, nâdenra vari, achchuvari, panjupili, sandivigrahappéru, vidaiyappèru, kanakkappéru, paraiyarpèru, tirumukachchaladam, tiruvàbaranam, vettimuttàvál, échchóru, kûrrarisi, àditévai, attêvai, madittêvai, tachchutévai, arasu kánàtévai, kôntévai, kudiraippanditêvai, Arrangaritévai, andeluttutévai, ulaintanatévai, tiruvásaltévai, upàti, vattam, terralakkai, vásal viniyôgam, ólai eluttu viniyógam, ilachchinai viniyógam, nàttu viniyògam, anaichchalai, tattoli, tattárpàttam, pasipáttam, kariya váràtchi, vendukól mattipachchai, álmanji, vélikàlachchu, vàramarakkalam, manittar, palavarisai, ukavi, élavai, thalaikkàsu, mâkkàsu, màtakkàsu, dasabandam, nallerudu, karavai kàni, eri mín virpanam, átma pillaiyar nònbu, nìráni, pullichchòru. Some of these *e. g.*, níràni (water tax), pàsippattam (fishery tax), nallerudu (cattle fee), *etc.*, may more appropriately appear under the land-tax.

† *Vide* page 100.

been introduced. Two other sources were added in 1879—Court fees and a negligible collection from Post offices.

The extra revenue to-day is derived not only from salt and abkari, registration and forest as of old but also from market and cart-stand fees (recognised as a separate item of revenue from 1895-6); tolls (town-tolls introduced in 1889-90 and frontier tolls in 1901); stamps (introduced in 1908); rents; educational and medical fees; income from the Press, Jail industries, the State Farm, and the Workshop; and *undial* and other collections from Devastanams.

The following table shows the items and the expansion of revenue other than from land for over 75 years:—

Heads of revenue.	1841. Rs.	1881-2. Rs.	1917-8. Rs.
Sayer	15,790	...	...
Smelting works ...	1,300	...	...
Mohturpha ...	...	16,465	...
Salt	4,560	6,539	38,000
Abkari	3,500	12,169	2,60,100
Forest	1,300	863	79,630
Post office... ...	...	640	...
Registration ...	...	9,308	32,022
Courts	...	14,481	14,555
Jails	...	...	9,436
Education... ...	...	...	18,815
Medical	...	...	1,053
Stationery and Printing ...	...	...	2,190
Tolls	...	...	67,973
Market fees, Cart-stand fees, *etc.* ...	...	...	33,827
Total including other sundry items ...	33,000	81,631	9,84,543

Sayer.—Sayer is the muhamadan term for the old Hindu *valiáyam* (வழிஆயம்) or land customs collected at the frontier on goods of every description ranging from articles of luxury to

necessaries like rice, paddy, gram, and salt. It was collected at customs houses called *chowkies* where sometimes a portion of the commodities themselves was left behind in lieu of cash. After the coming in of the British Power, a series of negotiations were carried on from time to time which resulted in the final abolition of the tax about 1844. For details the reader is referred to page 100 above.

Mohturpha was regularly introduced in 1861 by Sirkíl Annaswami Aiyar with a view to increase the slender resources of the State. That its introduction was resented at the time is borne out by the traditional story that the Paraiya and other indigent cottagers of the town resorted to passive resistance, deserted their homes—no great sacrifice it would seem as they were mostly mud-walled and thatched hovels—and camped round the Sirkíl's house cooking and vociferating. Mohturpha was levied not only on houses but on shops, looms, and oil presses as noted below :—

		Rs.	A.	P.
1. Houses ...	Terraced	1	0	0
	Tiled	0	8	0
	Thatched	0	4	0
	Huts	0	0	6
2. Shops ...	Draper's	3	0	0
	Grocer's	2	0	0
	Butcher's	2	0	0
	Betel and flower seller's ...	0	8	0
3. Looms ...	Silk	1	0	0
	Cotton, blanket, and mat...	0	12	0
4. Oil Presses	... ...	2	0	0

Houses and looms in *sarvamanyam* areas were exempted from the payment of mohturpha.

Earth-salt: its manufacture.—The State has no sea-board; but saline deposits are found along the frontier on the north and north-east, from which a quantity of earth-salt used to be manufactured from immemorial times for local consumption.

The process of manufacture was simple. The salt-earth was scraped and lixiviated in pots provided with a discharging vent at the bottom plugged with rags, through which the solution filtered into pans prepared on the ground by levelling, smoothing and plastering. The solution evaporated in these pans, and the crystals that were formed were subsequently scraped with iron ladles and stored in pits. The professional manufacturers belonged to the Uppiliyan caste.

The article so manufactured was whiter than sea-salt, pure, and wholesome enough. The Government chemical examiner in his letter dated 1875 declared it to contain 97·6 *per cent.* of sodium chloride. It was chiefly consumed by the poorest classes who had not the means to go in for the more costly marine commodity.

The State had always claimed a monopoly in the salt manufacture and sale, and enjoyed it in former times by leasing out its rights, along with those of sayer, for a term of years—it was for 4 years in 1841. But later on when international relations with the British necessitated a closer watch over the business in order to prevent smuggling and other illicit ways, the State managed the concern departmentally. Advances were given to the Uppiliyans who were too poor to carry on the industry otherwise. When the salt was manufactured the State took it paying a *kudivaram* share calculated at eight annas per *kalam*, and in subsequent times at 12 annas and 10 annas for the first and second qualities. Wholesale disposal was forbidden to prevent a rise of prices, and the State directly sold it in retail at 17 *mundies* or depôts situated all over the country. The prices were Re. 1 per *kalam* at the capital, and about 12 annas in the interior about the year 1881-2.

But the monopoly which the State enjoyed for the benefit of its exchequer was at best partial. Private manufacture was no doubt forbidden but no punitve staff existed except the ubiquitous Tahsildar and his deputy. British salt came in freely and unchecked, 'without let or hindrance', and sold largely. Again, owing to the incompetency of the producing agency enough salt was not manufactured for local consumption, and the poor often bought

British salt from sheer necessity. The total output for 1875, for instance, was 15,000 *kalams* or about 13 lb. per head of population. The result was that the State did not realise in full the advantage of its monopoly, and found it a very unprofitable business at that. In one year it earned a magnificent net profit of Rs. 445.

Suppression of the manufacture of earth-salt *.—The settled policy of the British Government to own and control the salt business in the country, defined and acted upon from the early days of the East India Company rang the knell of earth-salt production in the State, and as years passed it became but a question of time for the pressure of the Paramount Power to become effective enough to bring about a total suppression.

The British Authority had come to look upon the manufacture of salt as its exclusive privilege. Even when the Carnatic was under the Nawab it bargained for a monopoly with him. In 1815 it entered into a convention with the French in India to buy its (French) output of salt for 4 lakhs of sicca Rupees, and 3 years later covenanted for entire suppression of the manufacture in the French settlements in consideration of an annual subsidy of Rs. 14,000. It was only natural that about the same time similar overtures were made in respect of its dependent ally at Pudukkóttai.

It all began with a complaint from the Tanjore Collector in 1813 that the State salt was being smuggled into his district to the prejudice of the Salt revenue; coupled with a suggestion for the suppression of the manufacture in the State. But it would seem there was not much ground for this charge. The smuggling of a bulky article like salt under the nose of vigilant and by no means indulgent chowkidars of two Powers (the British and the Tondaimán) was not easy. Moreover as Mr. Blackburne, the friend of Pudukkóttai, pointed out at the time, "it was notorious that in the Southern part of the province of Tanjore the people made the earth-salt for their own consumption ...... at the same

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* See page 118 above also.

expense which it cost the inhabitants of Pudukkóttai".* He also observed that the suppression of the manufacture would be injurious to the State on economic, political and moral grounds; that it would be an economic calamity to the poor ryots who already suffered from 'the poverty of the soil and the frequent failure of scanty crops', if they were prohibited from 'picking up the salt which Providence had scattered over their fields'; that such a course was a political mistake as it would undermine the faith in the British Government "which had never yet been considered by the Rájáh Bahadur and his subjects in any other light than that of a beneficent and guardian angel"; that on moral grounds the measure was open to objection; that entire suppression was by no means easy as a premium would be put upon evasion, fraud, and perjury; and that above all the game was not worth the candle, only a very limited quantity of the salt being made in the State, in quantities hardly sufficient even for the poor.

For the time being these representations carried weight, and the question was shelved. In the meanwhile necessary steps were taken to put down smuggling and illicit manufacture. It was now that the State took the manufacture into its own hands, restricted it to a few factories in the interior and sold the commodity at cost price to remove all temptation for secret manufacture.

But the question cropped up again and again throughout the last century, being often raised by the recurrent suspicions of the British Salt department, and allayed as often by successive Political Agents who knew the actual state of things. On one of these occasions, when the crimination and the re-crimination became rather unpleasantly acute, Mr. Pennington who was Political Agent at the time wrote to say:—

'Even though as much salt were made clandestinely as by Government, I cannot for my part see on what grounds the British Government could claim to interfere with the action of the Pudukkóttai Government in regard to the manufacture of

* See History, pages 362 and 363.

an article like salt, even if that Government should resolve to encourage the private manufacture as much as possible. It is certain that no better means could be adopted for developing the agricultural resources of the country'.

Mr. Pennington did not stop with mere denunciation. He considered the salt monopoly of the State a worse evil than the poll tax, and advised its abolition by throwing open the manufacture to all, the loss of revenue so arising being compensated by an *uppuvari* introduced in the shape of a slight enhancement of the mohturpha levied on the houses of the rich. Though the Government did not view these proposals with favour they decided for the time being not to interfere with the production of salt in the State 'as exportation to British territory was not suspected to prevail'.

But the suspicion rose again in 1882 when the State had just put its salt business in order and was rejoicing in a steady increase of revenue. And so to meet the wishes of the Government, the existing penal rules were codified and passed into a Regulation called Regulation I of 1882 which prescribed stringent measures for smuggling and illicit manufacture.

The beginning of the end of the controversy came up in 1886, when the British Salt department complained again, but now with a determination bent upon a final solution. As Sir Sashia Sastriar put it, there was no more holding against the onslaught of the Salt Commissioner. The Board of Revenue came forward with the proposal that as an alternative to total suppression of manufacture of the earth-salt, the State might bind itself to prohibit it within five miles of the frontier, and to bring up the price of the local salt to British rates. The first condition was impossible and the second ruinous. As all the salt-earth of the State lay near the frontier, the carrying out of the first stipulation was tantamount to an entire suppression of the manufacture. The effect of assimilating the price in the upward direction might arrest the sale of the local salt. Sea-salt was better and more wholesome; and comparatively speaking a less quantity sufficed; while the only advantage of the local salt lay in its cheapness. Equalisation of the prices

was bound to drive the earth-salt from the market, and increase the temptations for its cheap and illicit extraction.

As no other course lay open, the State agreed to a total suppression, merely 'to alleviate a state of things which had already become a source of frequent irritation between the State and the British Salt department'.

The Salt convention of 1887.—The suppression meant a threefold loss—loss of revenue to the State, loss of cheap salt to the poor and loss of an occupation to the Uppiliyan caste. The Salt convention which the Government concluded with the State granted relief in all these directions. A non-recurring sum of Rs. 5,000 was paid for dismantling the factories and helping the workers thrown-out of employment. An annual compensation of Rs. 38,000 was granted to the State, of which Rs. 15,000 was towards loss of Salt revenue, Rs. 13,000 towards relief to the poor, and Rs. 10,000 for the maintenance of a Salt Force.

The State alleviated the hardship of the poor by remitting their house tax. A Regulation called the Earth-salt Suppression Regulation (I of 1887) was passed, and a preventive staff called into existence in 1888. There was some correspondence for a while regarding the supervision of the Force by a graded officer of the British Salt department, but it was dropped after a time on strong representations that it was incompatible with the independence of the State.

The immediate effect of these measures may be given in the words of Sir Sashia Sastriar:—

*"That the measure created great unpopularity goes without saying. Unfortunately the unpopularity was enhanced by the simultaneous raising † of the excise duty on salt in British India...... The stringency with which the law has to be enforced by the Preventive Police against, as happens, the weakest and poorest descriptions of the people and the sudden and the frequent enhancement of the selling price at the fairs by the tradesmen engaged in the traffic are still matters of irritation and bitter complaint."

* Quoted from Mr. B.V. Kamesvara Aiyar's Life of Sir Sashia Sastriar.

† It was at this time raised by 25 *per cent.*

The convention that was concluded under such unpleasant circumstances was not without an aftermath of further trouble and recrimination. Immediately after the passing of the Regulation 'Salt' offences were on the increase, but after some years as experience was gathered by the 'Salt' offenders at some cost, the offences showed signs of decline, which the Government unnecessarily attributed to laxity of supervision, guided chiefly by the statistics of the British factories in respect of quantities declared for sale at Pudukkóttai.

But the fears of the Government were groundless. The factory figures were incorrect. Additional salt dribbled into the State through petty traders who, when they purchased at the factories, did not earmark it for consumption at Pudukkóttai. As for prevention and detection of salt offences, the State had always been anxious to do its duty by the convention. Every year it tested the efficiency of its Salt Force by the number of offences brought to light, so that the officers often became over-zealous at detection. Kulattúr and Karambakkudi inhabited by a class of people distinguished alike by extreme indigence, and an unwillingness to abide by the law were marked out as the chief zone of salt crime and placed under a special officer. Salt registration stations were opened at the close of 1900 on 12 roads intersecting the frontier and maintained for six months, and the statistical information so collected established that the annual consumption was not less than a lakh of maunds or more than twice the 'declared' figures. In 1903-4 the Police were instructed 'to detect salt crime in the manner in which they would have done if a separate department had not existed for the purpose'. Owing to these causes, and also owing to a reduction of salt duty in 1903, the offences in the State fell considerably, while the Government still chose to think that there was "something radically wrong with the detective agency, that offences were not reported, and that the subject seemed to call for a thorough investigation". Such an investigation was accordingly made in 1904-5 which, it would appear, finally set at rest all doubts and fears. In recent years there have been hardly any offences under the Regulation.

Mention may be made in this place of an abortive attempt made in 1901-3 to rescind the convention of 1887 on the ground

that the Government realised in duty levied on the salt consumed in the State a net income of Rs. two lakhs, which was far in excess of Rs. 38,000 paid under the convention. The matter went up as far as the Government of India, but nothing came out of it.

Sea-salt.—The State now depends entirely on British sea-salt which owing to improved communications reaches every part of the interior. The chief supplying factories are Adirampattinam, Kattumavadi, Vattanam, Theethandathaniam and Negapatam. Supplies are sometimes received even from Tuticorin by rail, *via* Manappárai. But the most important station among them is Kattumavadi from which it is conveyed in country carts. The price of salt ranged in 1917-8 between 11·32 and 22·57 Madras seers per rupee. Salt which was purchased at Kattumavadi at "the concession rate of Rs. 2-14-0 per bag of 2 maunds offered by the Board of revenue" sold at the cheaper rate, while the salt disposed of by private traders fetched the higher prices.

Abkari: Country Liquor.—The manufacture and sale of arrack and toddy had always been a State monopoly as in British India. In later times the right also embraced the selling of foreign liquor, opium, ganja and *sàkna* (a preparation of meat sold at taverns for the use of the drinkers). Of these however *Sakna* is not leased out at present.

The arrack revenue was low till recent times. In 1839-40 it amounted but to Rs. 6,964 together with the receipts from jungle and iron ore. In 1874-5, it was Rs. 9,719, or 'less than half an anna per head of population'. In 1881-2 it stood at Rs. 12,664. The fault lay in the renting system under which the revenue was realised. The rental was considerably depreciated by low assessment and official dishonesty. About 1881-2, the revenue showed the first symptoms of a steady rise owing to real competition at auction. In 1884-5 the State was parcelled into farms each of which was separately leased for a period of six years (1884-1890) on progressive rents beginning with Rs. 20,000 per annum and reaching within the first three years a maximum of Rs. 25,000.

This system, though an improvement upon the former system or no system, provided no means of ascertaining the actual output and the possibilities of a further expansion of revenue. There were under this arrangement 186 stills, and 282 arrack shops in the State in 1890.

Excise.—At the instance of the Madras Government, Regulation No. I of 1890 was passed, in pursuance of which the excise system came into force in July 1890. Under its operation all private stills were abolished, and the State arranged for the manufacture of country liquor at a central distillery of its own at the capital, and for issue on payment of cost price and a still-head duty. Licenses were granted separately for the right of vend, in respect of 33 farms or areas into which the State was divided for the purpose.

The still-head duty which was at first fixed at Rs. 1-8-0 now stands at Rs. 4-13-0 after periodical increments as shown below:—

	RS. A. P.			
1891–2	1-12-0	per gallon	30° U.P.	
1893–4	2- 4-0	,,	,,	
1900–1901	2- 8-0	,,	,,	(20° at Rs. 3 & 60° at Rs. 2-0-0).
1907–1908	3- 8-0	,,	,,	(20° at Rs. 4 & 60° at Rs. 2-0-0).
1909–1910	3-15-0	,,	,,	(20° at Rs. 4-8-0 & 60° at Rs. 2-4-0)
1911–1912	4- 6-0	,,	,,	
1917–1918	4-13-0	,,	,,	

For some years about 1906 the still had been giving constant trouble. Further the State had acquired the necessary experience about the manufacture. Owing to these reasons, and owing also "to the continued rise in the cost of manufacture under Sirkar management", the still was handed over to a contractor in 1913 and leased out for five years.

Arrack is now manufactured from palmyrah, jaggery, and *accacia* bark. The output in 1917–8 was 9,375 gallons at 30° U.P., and the sale 9,738½ gallons. The contractor's rates were Re. 1–1–0 per gallon; the number of shops 66; and the total revenue from duty and shop-rent Rs. 89,684.

Toddy is extracted from the cocoanut, the palmyrah, and the datepalm. The shanars are the professional drawers and tappers. Date toddy is considered the most intoxicating. Cocoanut and palmyrah toddies are sold separately. The largest consumption is during transplantation and harvest.

Toddy is generally preferred to arrack by the labouring classes as more suited to the climate, more wholesome, and more within their reach.

Toddy revenue showed no tendency to rise till 1890 owing to an arrangement under which its sale was prohibited in areas prejudicial to arrack contractors. In 1881-4, for instance, the revenue was only Rs. 2,324 made up of Rs. 528 from 4,227 palmyrah trees and Rs. 1,796 from 1,064 cocoanut trees. When these restrictions were removed in 1890, and liquor and toddy were allowed to compete side by side, the revenue went up with a bound, and more than doubled itself in the very first year.

In 1891-2 the separate tree-tax system was introduced to a limited and modified extent superseding the old vend area system. The farm was still retained as a unit of assessment, but the right of tapping was limited to the number of trees for which the contractor paid kist at Rs. 3 per cocoanut tree, and Re. 1 per palmyrah tree. A separate revenue was also raised from this year by licensing the toddy shops, tree-foot sales having been forbidden under the law. In the following two years the vend area system was totally abolished. Henceforth each shop became a unit by itself without reference to any area. Toddy was allowed to be drawn anywhere, and transported to any locality for sale. Under these arrangements the revenue rose from Rs. 7,000 in 1890 to Rs. 22,184 in 1893-4, and in a dozen years after, to twice the latter figure. In 1907-8, it stood at Rs. 50,000. At the suggestion of the Government made in G. O. 102, Political, 8th March 1907, the tax on palmyrah trees was raised to Rs. 2. The tax on cocoanut and date trees was also increased subsequently—to Rs. 4 in 1913-4; to Rs. 5 in 1914-15; and to Rs. 7 in 1915-16 levied half-yearly.

16,210 cocoanut trees, 1,026 palmyrah trees and 7 date palms were tapped in 1917-18. The toddy shops numbered 143 in that year, and the toddy excise amounted to Rs. 1,48,608.

Jaggery.—Some jaggery used to be made from sweet toddy but there is hardly any manufacture now. The State in its anxiety to set up the industry offered in 1905 money advances, and special concessions such as free licenses to draw the juice and collect jungle fuel. Some shanars were also sent to Tinnevelly, about this time, to learn the industry. In 1909–10 a special inspector was at work instructing, and preparing the article as a State concern. But nothing could stimulate the industry.

Foreign Liquor.—No restriction is imposed on the importation of foreign spirits. Not even a permit was necessary for its sale till 1881–2, when licenses, renewable annually, were issued. In 1892–3, the licenses were thrown open to annual auction. There is one foreign liquor and beer shop at present, which fetched Rs. 7,380 in 1917–18.

Opium and Ganja.—Ganja growing is penal. The State purchases opium from the taluk treasury at Trichinopoly, and ganja from the Government house at Santhavasal, and issues them on commission to licensed vendors. At the end of every year it receives a rebate of three-fourths of the duty paid to Government. There is now one licensed shop for the drugs, which yielded Rs. 7,902 for the State in 1917–8.

It may be remarked in conclusion that in respect of all these intoxicants—arrack, toddy, opium, and ganja, there is no room for smuggling as the excise rates and other charges are similar on either side of the frontier.

The administrative agency.—Under the early system of periodical leases, the abkari staff was limited to a low paid amin (on Rs. 8 in 1881–2) with a few menial satellites employed to collect the Sirkar dues. In the case of salt, however, which was made and sold by the State, a larger establishment was employed, consisting of a host of kanganis, manigars, and kavalkárs in charge of the *mundies*, under the supervision of inspectors and revenue officials. It would give an idea of the salaries of former times to say that in 1881–82 the salt staff was 64 strong and was paid Rs. 201 in all.

A Salt Preventive Force was organised, as we saw, in 1888 under the Suppression Regulation. The abkari department

which continued to be under the Deputy Peishkar till 1890, was transferred to and amalgamated in that year with salt.

The salt and abkari department now consists of a Superintendent, three Inspectors and six Sub-Inspectors.

Stamps.—The question of introducing stamps in judicial proceedings was mooted in 1857 but placed in abeyance for the time being under Government advice. A Stamp Regulation (No. II of 1905) was passed in 1905, but stamps were issued only from 1908. The Registrar of Assurances is ex-officio Superintendent of stamps. In 1917-8, 4,14,283 stamps valued at Rs. 1,89,839 were manufactured, and the total receipts came to Rs. 2,30,578.

Income tax.—The State levies no income tax.

CHAPTER XIII.

ADMINISTRATION OF JUSTICE.

"In the internal arrangement of his Province, he (the Rajah) is absolute. He has the power of life and death. He enacts laws, appoints Courts of Justice, Civil and Criminal". It is the aim of the present chapter to trace the administrative history of these prerogatives.

Some light on primitive judicial methods is thrown by an account, dated 1299 A. D., indited on the stone walls of the temple at Kudumiamalai. It relates to the investigation and trial of a case of theft of sacred ornaments from the inner shrine by some Siva Brahmins. A bench is impanelled of the leaders of the surrounding 'provinces', 'cities', and villages, who accordingly assemble, 'fully and without any exception', and summon the accused. One Kunran Serundi Vanapperumal deposes having stolen 60 *pons* with the help of a local mason; but all the others are obdurate. Thereupon, the Court holds a consultation with the 'great Bhattars' in the very presence of Sámantanar, the King's Governor, and under their advice, a fire ordeal is instituted, and the suspected persons are required to handle a red-hot iron rod. Accordingly Kunran Pangan, Kunranrán Purridankondán, Periyán-dévan and Puráyiram Serundi submit to the ordeal. Their hands burn. In the meanwhile Kunran Serundi probably frightened by the ordeal turns approver, and the guilt is fastened upon the Brahmins who are thereupon charged with having transgressed the 'established precepts', and proved the enemies of Siva. They are sentenced to imprisonment, their lands—tanks, and fields, trees overground, and wells underground—so says the document—are confiscated, and those who had purchased or received in mortgage the lands of the offenders are ordered to relinquish them in favour of the temple, on receipt of the sums they had originally advanced.

Dharmasanam.—Such were the democratic Courts that sat, and such the modes of trial and punishment that prevailed in communal Pudukkóttai. When the country came under a

monarchy of its own, we find the chief dispensing justice as the patriarch of his people, sometimes alone, and sometimes with the help of Pandits versed in the legal lore of the ages. The first Court of this kind was the *Dharmâsanam* or the Seat of Justice of Rajah Vijaya Raghunâtha (1789–1807). It was not exactly a Court; it was an advisory council over which the Rajah presided. It was composed of a Brahmin Pandit or jurist, of all the high officers of the State, and of a number of respectable non-official citizens. The law administered was the old Hindu Law as stated and expounded in the *Smritis* and *Dharma sastras.* With the exception of the Revenue-Police-Tahsildar-Magistrates, the *Dharmâsanam* was the only regular Court in the land, Civil and Criminal, original and appellate.

The Tahsildar's Courts.—Crude and summary justice was administered by the Tahsildars. They held no regular Courts. They were not "aided by Pandits or Shastries, kept no record of their decisions, and did not report them to Government. Their decisions were very few; being confined almost exclusively to disputes of succession amongst the villagers under their immediate authority. Injuries committed by men of influence or in power they never noticed, and received no complaints against the great Jaghirdars".

After the death of the founder of the *Dharmâsanam*, the administration of justice fell into discredit. The great chiefs—the Jágîrs and Shervaigars—took the law into their own hands, administered it in their own areas, and decided, where they had differences among themselves, by arbitrators selected from their own class. No complaint was brought when they were themselves the offenders, for, when such a complaint was made it was pretty sure to be followed by an 'aggravation of the first injury'. As for the *Dharmâsanam*, it appears to have become more or less moribund, for Major Blackburne writing in 1808 observes that the only regular Courts were those of the Tahsildars, and refers to a Court of Magnitude as an institution which he had himself set up about this time.

All these evils were no doubt due to the minority of the young Prince who was then on the *gadi*, and to the incapacity of

the managers to administer with a firm hand. At the instance of Major Blackburne, a reconstruction of the judicial machinery was carried out at this time, of which the chief feature was the establishment of the *Nyâya Sabhá* in the place of the old *Dharmásanam*.

Nyaya Sabha, about 1810—To put down the state of anarchy that prevailed, frequent proclamations were issued that the landowners however powerful and high-placed had no judicial authority, that they were as much amenable to law as any other, and that complaints against them would be received at the capital and the offenders brought to book. Arrangements were also made for the establishment of a supreme tribunal for the trial of the 'causes of Magnitude'. It was named *Nyâya Sabhâ* as in the neighbouring Tanjore Raj. It possessed what may be called an inquiring and reporting staff or Lower Court composed of five Judges who received petitions, summoned witnesses, heard, and recorded their opinions. Once a week the full Court sat composed of these five, the Managers, the Sirkîl, the Karyast, the Accountant and the Guardian and presided over by the Prince; heard the report of the Five in the presence of the parties; and either confirmed its decision or remanded the case for fresh trial and report.

The powers and jurisdiction of the Court were also defined. A general amnesty was granted to the late landed offenders, and the Court was held to have no jurisdiction over offences relating to the period of the previous administration. But it was given power to adjudicate over areas belonging to the Jágîrdars and the managers. In the case of civil suits a limitation of 10 years was prescribed, subject, under special circumstances to suspension of operation under the proceedings of the Rajah in Court. Arrangements were also made for the timely execution of the decrees by State agency—which business after a time became the regular duty of one of the Judges, subject to the supervision of the Chief Judge.

Kothawal's office, 1811.—In the year 1811, that is just when the *Nyáya Sabhá* was more or less completely organised, a

Kothawal's office was opened at the capital. It was a Police Station, a Magistrate's Court, and a Civil Court of Small Causes rolled into one.

The Danda, and Mudra Sabhas, about 1813.—The reader would have noted that under necessities probably arising from the inexperience of the youthful Prince, the *Nyáya Sabhà* developed inside its constitution the germs of a lower and a higher Court held loosely together by the anomaly of some Judges sitting in both the benches, and by the incompetency of the lower tribunal to deliver a verdict on its own account.

Almost simultaneously with the establishment of the *Nyâya Sabhâ*, or just a year or two later, and certainly by the year 1813 the *Nyâya Sabhâ* split into 3 tribunals, the *Nyàya Sabhá* proper, the *Danda Sabhâ*, and the *Mudra* or *Mudrita Sabhâ*. Here was a division, for the first time, of judicial work, into Civil and Criminal, original and appellate, and, in the case of civil suits, according to the value of the claims under contention. Of these the *Mudrita Sabhâ* was a subordinate Civil Court with jurisdiction up to '100 *pons* or Rs. 125'. The *Danda Sabhâ* was a Court of original criminal jurisdiction. The new *Nyàya Sabhá* exercised both original and appellate powers; it heard appeals from the other two Courts, and disposed of original civil suits valued at Rs. 125 and over. It was also competent to review the decisions of, and exercise appellate jurisdiction over the Kothawal's office on a reference from the Managers.

To the *Nyâya* and *Danda Sabhás* were appointed 5 Judges and a Pandit at law. Of the five one was *Pravàdikàr* (Chief Judge) and the others were *Sabhials* (Councillors). Two of these Councillors were set apart for each Court; but the *Pravàdikàr* presided, and the Pandit assisted at each Court and in every case. Decision was by majorities, the Chief Judge having two votes, and the *Sabhials* and the *Pandit* a vote each.

In spite of its appellate work, the *Nyàya Sabhá* still continued a purely advisory body. It could not deliver a judgment. As of old its decisions, original and appellate went up for royal sanction, and the Rajah continued to adjudicate weekly,

sometimes with '6 officers of State', sometimes with the 'Pandits or wise men' that happened to be with him, and sometimes with the Sirkíl or any of the Judges summoned for the purpose.

When the final decision was arrived at, the judgment was delivered in the name of the ruler, under the signature of the Chief Judge, and over the Rajah's seal as given under:—

* Sammatih Prádvivákasya Chakravarti-vipaschitah (the assent of Chakravarti † the learned first Judge).

Srí Rájá Bahadúr $\frac{\textit{Nyàya}}{\textit{Danda}}$ *Sabhá* mudrám Jayapradám Brahadamba Sadápátu Gokarnésa Kutumbini. (May Brihadamba,‡ consort of Gokarnésa,‡ always protect the victory giving seal of the $\frac{\textit{Nyàya}}{\textit{Danda}}$ *Sabhá* of the Rájá Bahadúr).

A Tamil report § dated Vijaya (1826-7) tells us that the *Nyàya Sabhá* tried cases relating to loans of money and rights of landed property, and the *Danda Sabha* cases of highway robbery, burglary, arson and murder. The usual punishments were whipping, imprisonment ranging from a month to 12 years, and driving the offender along the streets mounted on an ass and decorated with a garland of *erukku* (*calotropis gigantea*) flowers. When a Judge received bribes he was compelled to repay twice the amount and his property was confiscated. He was then mounted on a bullock and driven through the streets, his crime being proclaimed with tom-tom, and finally conducted to the frontier and expelled under pain of death if he re-entered.

The system of law and procedure was still far from modern. In 1841, for instance, a case of murder committed by a muhamadan in a fit of passion came up before the Judges. A murder case was 'quite unprecedented'. The Judges 'hardly' knew what to do. They were 'at a loss for a sentence'. The Shastras did

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* *Vide* History page 359.

† Chakravarti (Aiyyangar) was Chief Judge about 1813.

‡ Gokarnèsa and Srì Brihadamba are the God and Goddess of the temple at Tirugokarnam.

§ History, page 380.

not prescribe the death sentence, while the muhamadan who had committed the offence would not even confess to enable the Judges to show concession.

Simple as the judicial machinery was, it met the needs of the times. Mr. Bayley wrote in 1841:—"I have had no complaints against the proceedings of the law Courts any more than the petty remarks which every man thinks himself entitled to make when the decree is against him".

The further development of the Courts followed more or less the course of political events. Between 1839 and 1844 there was another minority—that of His late Highness—and the country was governed by the Dowager Rani assisted by the Sirkíl and other principal officers. As these had enough work on their hands without being Judges, the *Nyàya Sabhâ* was ordered, for the first time in its history, to pronounce judgments on its own behalf, without the previous approval of the Rajah, and an appeal was allowed at the option of the parties to a higher Court composed of the Sirkíl and other dignitaries.

The Huzur Adawlut Court, 1845.—In the transitional arrangements outlined above lay the germs of the Huzur or Rajah's Appeal Court which was regularly constituted when the prince assumed direct charge about 1844. The Court was initially made up of the ruler and his minister, but as the administration of law became more and more technical owing to the introduction about this time of the British Indian legislature, a third member, a legal expert, was added in 1863 under the name Appeal Judge. At first the Huzur Court heard appeals from the *Nyàya Sabhà* only; but from 1860 when the latter Court was deprived of all appellate jurisdiction it became the sole Court of Appeal. Still its constitution was such that it partook more of the nature of a judicial office, and council of justice than of a regular Court; and one proof lay in the circumstance that for a long time it transacted revenue business in addition to the disposal of appeals.

Town Small Cause Court (1844) and Munsiff's Courts (1860).—In 1844, the Kothawal's office was superseded by a *Sinnakadan Sabhâ* (Small Cause Court). The original arrangement in the *Mudrita Sabhà* was that its three Judges should

hear every case together and adjudicate by a majority. Owing to accumulation of business, the Judges began to sit separately in 1857, each with a file of his own, so that the tribunal became three Courts. Practical advantage was taken of this in 1860 when the Sabhá was nominally abolished, and three Munsiff's Courts were established at the Taluk Headquarters with jurisdiction up to Rs. 250 on the Original side, and up to Rs. 20 on the Small Cause side.

Civil and Sessions Court, 1866.—The old *Nyâya Sabhâ* which was shorn of its appellate glory since 1860, and continued solely as an Original Civil Court, and the *Danda Sabhâ* which ran an uninterrupted career from the date of its origin were amalgamated and formed into a Civil and Sessions Court in 1866, after the model of the British Indian District Courts, with power to try suits both of a Civil and Criminal nature, but confined to original jurisdiction only.

Thus by the year 1866, the old Courts with their old world names of *Nyàyam* (justice), *dandam* (punishment) and *sabhá* (council) had gone out of existence, and new Courts had sprung up under new British Indian names, and with a better defined work and status; and these were the Huzur Adawlut or Appeal Court at the top, the Civil and Sessions Court which stood half-way between and did the bulk of the higher judicial work, and the four Subordinate Civil Courts, namely, the Small Cause Court in the town, and the three Munsiff's Courts in the interior. The magisterial branch of the judicature was also re-organised about this time. The Indian Penal Code, and the Criminal Procedure Code were adopted in 1867-8, and under their operation the Karbar became the Chief Magistrate, the Deputy Karbar a Joint Magistrate, and the Tahsildars and their deputies Subordinate Magistrates.

Judicial administration at this time was in a state of flux owing to the introduction of the new wine of British-made laws into the old bottles of the Pudukkóttai judiciary. Though the Courts had taken on new names by 1866, and administered the new laws the personnel and the spirit of the Courts

remained much the same as before, and resulted, along with the weakness of the administration that then prevailed, in dilatory and unsatisfactory work calculated to defeat the ends of justice. Mr. Clarke wrote in 1859:—

"I rather question the expediency and desirableness of continuing our elaborate judicial system in Pudukkóttai. It is a system too essentially English; it has little or nothing Indian in it, and does not accord either with the original institutions of the country or with the habits and opinions of its inhabitants. Its forms are cumbrous and its delays great".

"The constitution of all the Courts", wrote Mr. Levinge in 1864, "Civil, Criminal, and Magisterial in Pudukkóttai is cumbrous, and antiquated; the Judges are too numerous—there is not work for so many of them".

The anomalies of the Huzur Court.—During its 42 years of existence from 1845 to 1887, the Huzur Court reflected faithfully the anomalies pointed out by these observers. And no wonder. The time had gone by when the Rajah might deal justice in simple patriarchal fashion. The advice of lay officers and elderly folk was no longer sufficient. The day of the Shastries was gone. Law had become more technical and professional than ever, owing to the numerous Codes, Procedures, interpretations, rulings, and decisions. It was an anachronism for the Court of highest judicature in the land to contain a majority of two laymen, the Rájá and the Sirkíl, set over against a solitary professional Judge. As decision went by majorities there occurred cases in which the ruler's will was overruled or the correct legal interpretation of the judicial expert was set aside, and yet every one of these decisions was promulgated, not as a mere judicial pronouncement, but as an Act of State under the seal of the State.

The Chief Court, 1887.—The time had therefore come, as Sir Sashia Sastriar put it, for the Rájá and his minister to retire gracefully to their natural and dignified position of Law Givers. In 1879 its appellate jurisdiction over the Munsiff's Courts was transferred to the Civil and Sessions Court, and on the first day of 1887 it was formally abolished, and the Civil and

Sessions Court was constituted into a mixed Original and Appellate Court renamed the Pudukkóttai Chief Court. It was composed of three Judges one of whom attended to Civil and Sessions work by turns. The other two sat as Appellate Judges, a full Bench being convened whenever the two disagreed. Decisions awarding sentences of life-imprisonment (equivalent to capital punishment under State Law) or of forfeiture of property were submitted to the Rájá for confirmation. Provision was also made for second appeals, though effect was not given to it till 1910.

The abolition of the Munsiff's Courts, 1879–1889.—As remarked by Mr. Levinge, the Courts and the Judges were too many. So the Munsiff's Courts were abolished one after another within 10 years from 1879 to 1889. The Kulattúr Court was amalgamated with the Town Court in 1879, and the Tirumayyam Court with Álangudi in 1880. The remaining two Courts were abolished in 1889.

At the time of its formation the Civil jurisdiction of the Chief Court was limited to suits above Rs. 300 on the Original side, and above Rs. 30 on the Small Cause side. When the Munsiff's Courts were abolished these restrictions were withdrawn. In 1896–7, the Small Cause jurisdiction was reduced to Rs. 50 to give suits of higher value the benefit of an appeal—a concession which was however partly withdrawn in 1912 when it was once again raised to Rs. 100.

Rural Small Cause Courts (1890–1893).—Owing to the general illiteracy and backwardness of the rural population, it was not found possible to organise village Munsiff's Courts as in British India. To supply this want, the rural Sub-Registrars were between 1890 and 1893 invested one after another with Small Cause powers with jurisdiction up to Rs. 20. It was a great relief to the villagers who had otherwise to travel all the way to the capital for the settlement of petty claims. At first the Chief Court exercised concurrent jurisdiction with the Sub-Registrars but in 1896 it transferred the power to its Registrar. In 1912, the jurisdiction of the Chief Court Registrar was raised to Rs. 30.

The Second Appeal Court, 1910.—The *raison d' ètre* for a Second Appeal Court was more than the patent circumstance that two appeals are better than one. Provision existed, it may be remembered, for such an institution in the arrangements under which the Chief Court came into existence. Under the constitution of the Chief Court each Judge sat in original and appeal cases, and was alternately judge and judged—a state of things which brought the judicial machinery to a standstill once or twice. Moreover the first appeal was practically of no use when the two Judges disagreed for in that case the original finding was upheld. For these reasons an independent Court of Second Appeals was felt necessary and one was constituted in 1910.

Minor Reforms and changes.—Some reforms and changes of minor importance and scattered over many years may perhaps be chronicled here. In 1879 Court fees were introduced, which had the effect of putting down frivolous suits besides enabling the courts to pay their way and contribute to the State coffers. In 1880, the Head clerk of the Civil and Sessions Court—he is the Registrar of the Chief Court now—was authorised to receive and file papers, grant copies, issue notices and call for records, and this facilitated Court routine and quickened disposal. Other measures relating to Civil justice are the introduction (1894-5) of the practice of writing judgments in English, their collocation and publication (1895-6) for public information, the institution (1895-6) of an examination for the enrolment of local pleaders called Muktyars, the appointment of a Law Reporter, the employment (1904) of assessors in Sessions trials and the appointment (1915) of an Official Receiver under Section 5 of the Insolvency Regulation.

Events of some importance on the side of criminal justice are the appointment (1894-5) of Stationary Magistrates in taluk stations, the conferment (1895-6) of third class powers on rural Sub-Registrars, and the formation (1913-4) of a Bench Court for the town with the Sub-Magistrate as ex-officio President, and five non-officials as members.

Present Courts—Civil justice.—The Courts that now dispense Civil justice are the Chief Court, the Court of Second

Appeals, and 12 Small Cause Courts of which 11 are presided over by moffussil Sub-Registrars and one by the Registrar of the Chief Court, exercising jurisdiction respectively up to Rs. 20 and Rs. 30.

The Chief Court has both original and appellate jurisdiction, and happens to be the only tribunal for the trial of regular suits on the original side. It has three Judges of whom, as at present constituted, each one has his file of Small Causes—value up to Rs. 100—in which his decision is final, and of regular suits on the original side. An appeal in the first instance is referred to a Bench of two, the Judge who tried it on the original side being left out, and to a full Bench when a difference of opinion arises. A second appeal is allowed on points of law to a Special Court of two independent Judges sitting annually towards the close of the fasli.

Litigation.—The number of Civil cases in the different Courts was as follows in 1917-8:—

Tribunal.	Original Jurisdiction.		Appellate Jurisdiction.	
	Regular Suits.	Small Cause Suits.	Regular Appeals.	Second Appeals.
1. Chief Court	2,850	2,144	361	......
2. Court of Second Appeals ...	......	......	......	147
3. Chief Court Registrar ...	......	1,324	......	......
4. Rural Small Cause Courts ...	......	3,670	......	......

Among the original suits of the Chief Court 226 related to landed property, and 2002 to money transactions. There were 319 suits up to Rs. 100, 1800 suits between Rs. 100 and Rs. 1,000, 140 suits between Rs. 1,000 and 5,000, and 26 above Rs. 5,000.

The chief litigant classes are the Náttukkóttai and Vallanádu Chettis. They are the sowcars of the agricultural population. Of the two, the Náttukkóttai Chettis are particularly in the habit of investing their earnings in landed securities, the effect of which seems to be the slow and steady diminution, if not extinction of small holdings in the State. Their general method is to advance money freely to indigent ryots, without pressing for an early return of either principal or interest, and to make the transaction, in the fulness of time, a matter fit for litigation. In the ensuing struggle between poverty and riches the ryot goes to the wall, and either loses his all or becomes

reduced to the status of a tenant-at-will. The Chettis whose activities were originally confined to the villages near their homes have now crossed the Vellár bent on land acquisition.

The Vallanádu Chettis are usurious; but it is some satisfaction that the rates of interest which they charge have gone down of late; and the following indictment of their ways taken from the Administration Report of 1881–2 illustrates a state of things which was unfortunately much too prevalent in the past.

"One of this class advanced about one hundred and fifty Rupees in April 1878, for which he took a bond with extortionate clauses and conditions as usual. There was a payment of Rs. 93½ immediately and another bond was taken in June 1878 for the balance. This bond was for Rs. 64 and odd. There was a settlement of accounts about the bond in 1879, when Rs. 201 and odd was made up. Then was a bond executed. Subsequently the same bond was superseded by another for Rs. 234 in November 1879. Finally a suit was brought in the present year upon the last bond. At the date of institution of the suit in 1882, the amount of the bond, calculated according to its numerous penal provisions, amounted to more than a hundred Rupees and odd over twice the principal sum of Rs. 234. Thus Rs. 64¼ in 1878 June have in the course of 3 years grown into the incredible sum of Rs. 500 and odd. Twice the principal or Rs. 468 and odd is claimed, and the excess abandoned in accordance with the practice.

"The inevitable consequence of this runious practice is to demoralise the cultivators, who are surely impoverished and turned out of their possessions by the money lenders. In order to escape from the merciless demands these victims resort to falsehood which are, of course, found against them. Thus the ryots losing their general characteristic for simplicity and straight forward truth, turn into cheats, liars and thieves. In short, the evil consequence of this despicable practice cannot be too much lamented whether we consider the social, moral, or material well-being of the cultivating class. This class of petty-dealers form the veriest canker to the growth and well being of the ryots of the tracts where their diabolical practice extends".

Criminal justice.—Criminal justice is administered by the Chief Court, a Bench Court and the Courts of 19 Magistrates. The Chief Court, as already noted, is a Court of Sessions and Appeal. The Chief Magistrate who corresponds to the District Magistrate in British India except in the matter of summary disposals under the Indian Penal Code is chiefly engaged with appeals from the subordinate magistracy and revisions of the orders of other first class Magistrates. Of the remaining 18 Magistrates, 2 at present exercise first class powers, 4 second class powers, and 7, chiefly Sub-Registrars, third class powers. The Political Agent at Trichinopoly is Justice of the Peace for the trial of European offenders.

Crime.—The total number of cases that came up for disposal in 1917-8 was 4457 distributed as follows:—

Tribunals.	Original Jurisdiction.	Appellate Jurisdiction.
Chief Court ...	11 (Court of Sessions).	8 (Original Sessions side). 8 (Appellate side). 54 (Revisional work).
Magistrates' Courts.	4219	
Chief Magistrate's Court.	...	103 (Appeals). 54 (Revisional work).
	4230	327

Of the 4219 cases before the Magistrates 845 were cognisable under the Indian Penal Code, 1317 non-cognisable, and 2057 came under local Laws and Regulations. Among the cognisable offences were 2 cases of murder, 8 of dacoity, and 376 of theft.

Criminal classes.—The Criminal classes are chiefly the Kallars, the Kuravars, the Káládis, the Pallars, Maravars, and Valaiyans. The Kuravars are more or less nomadic. They are known for a set of cautious and elusive thieves resorting to the less risky and more paying offences. The Káládis found generally in the South western part of the State are cattle-lifters who resort to burglary for a variety. The Kallars who are numerous in the North eastern and North western parts are professional thieves. Their hereditary and traditional habits formed in the earlier centuries of uncontrolled depradation eminently fit them for the trade. To them thieving is no offence either moral or

social, but an occupation compatible with honour, and opening fields for enterprise and heroism. It would appear that one of their customs is to feast and otherwise heroworship any member of their community who returns home from imprisonment. Their offences are generally distinguished by daring, though in these latter degenerate days they are sometimes caught in the company of snaky Kuravans guilty of petty thieving. They have their own code of honour; an unconquerable attachment to their class which extends to the women and children of the community, and survives official overtures of reward and punishment. Their homes are situated on both sides of the frontier, so that on committing an offence it is easy for them to cross the line and set the law of extradition in motion for the purpose of gaining time, or to "leave one locality which has become too hot for them for another locality which has not been recently exploited".

Their 'happy hunting grounds' are partly the rich Chetty tracts, and partly the Districts of Tanjore, Trichinopoly, Madura, and Ramnad around. The scene of their operations is often the open pen from which the cattle are dextrously driven to inaccessible coverts in adjacent jungles and passed from hand to hand till they are safely concealed in some far away bush or underground cellar.

Owing to their close-knit clan feeling, their double refuges, their daring and the fear they exercise over the country at large the tracking and bringing to book of these criminals is by no means easy. In former times, whatever their activities abroad, their criminal propensities at home were restrained through the influence of the local Sérvaikárs who formed the Kavalgar watch. These men were their natural leaders, and kith and kin, and exerted, when reminded of their duties from a strong Government above, 'the means which they amply possessed to protect the country from robbers and thieves'. It should be added that 'not unfrequently', both the watchers and the watched 'indemnified themselves by depredations in the neighbouring provinces for the vigilance and abstinence' which they were obliged to exercise at home.

This was the state of things at the beginning of the last Century, and Rájá Vijaya Raghunátha could then proudly say to some visitors to his capital at one Dussrah that they had to fear only the wild beasts and reptiles in his country, and that otherwise he would be "responsible for the security of their person and property against all other annoyance". And it was certainly not an empty boast. Major Blackburne who knew the country personally wrote in 1807, "amongst the numerous representations of acts of violence or oppression which I have received since the commencement of my intercourse with Tondaimán's country in the year 1801, I cannot recollect more than one complaint of private theft or robbery"; and Bayley wrote some 30 years after, "the Police being on the Kavalgar system is very good..............crime and litigation are happily little known in the territory".

In the latter half of the last century, however, they appear to have become a 'perfect pest' in and abroad. This was due partly to the gradual weakening and snapping of the old feudal ties, and partly to severe economic distress resulting from centuries of *amàni*. Under the *amàni*, there was 'no chance of rising in the world by fair means', so that men were driven to crime 'for a living during half the year'. The Police organisation was inadequate to keep the criminals under control; crime was rampant; but it was hardly reported or dealt with, as the Kallars were more than a match to the Police. When a serious crime occurred the usual practice was to put pressure upon some influential member of the criminal class by which a certain portion of the stolen property found its way back to the person robbed, and one or two low caste persons perfectly innocent of or unconnected with the commission of the crime were tried and convicted. But on the other hand, when a case was on the high road to detection and conviction, the stolen riches were freely made use of in suborning witnesses or buying over complainants.

But the Kallan today does not take to his old job with pleasure, or at any rate has learnt by experience and suffering that it is rather a risky game to play. To this feeling several causes have contributed. Of these, the chief is the co-operation of the State and the British Police which facilitates the tracking

of the criminal beast from lair to lair until he finds no home, and no peace outside the prison walls. Other contributary causes are the registration and observation of K. D's., the identification of criminals by finger-prints and anthropometrical measurements, the incessant preventive watch that is kept over the criminal tribes, and the deterrent punishments in the case of proved offenders.

Other influences of a more wholesome nature have also been at work in reforming the ways of these people. They are principally the *amâni* settlement of 1879 which improved the economic condition of the ryot, and created a property in land which anyone was unwilling to risk by criminal offence; the excellent example set by the Nattambádi cultivators who always earn more by honest husbandry than these by thieving; and the introduction of the ground-nut cultivation which has brought a rich harvest of money beyond the wages of labour and expectation. It is to be hoped that with the constant and continued existence of such beneficient forces, and the general improvement in literacy the Kallars may be weaned from their evil ways.

The Police.—The opening of a Kothawal's office in 1813 was the first departure from the old Kavalgar system. As we saw, it was a Police house and court combined. In 1867 the Kothawal came under the Police amin or Town Sub-Magistrate, and the Tahsildars began to exercise police powers in the taluks. When the Police Regulation of 1875 was passed these officers were relieved, and a police force was organised on the British India model.

There are hardly any events in the history of the Police Department except perhaps the opening of a school of instruction in 1880 for recruits and reserves, the training of officers at Vellore since 1910, the erection of Police lines in various centres for the convenience of the constabulary, and the appointment of a Prosecuting Inspector with effect from 1913-4.

Among the many natural obstacles which obstruct the efficient working of the Department, the popular tendency to hush up crime partly from fear of appearing in Courts and partly from a

desire to avoid the bother of investigation is one. The practice of *thuppukkuli* is another. It is a system of blackmail by payment of which through some agents of the thieving gangs, a restoration of the stolen property more or less partial is effected. It is obvious that the system besides being pernicious in itself closes the channels of information and withdraws the co-operation of the aggrieved parties, without which Police work must ever remain unsatisfactory. To these must be added the erroneous impressions sometimes entertained by the magistracy that "the Police are intent upon filling the Jails with innocent persons whom the Courts have to protect against nefarious designs upon their liberty".

The local Police has done some meritorious work in detecting crime and netting criminals. In 1891–2 for instance it rendered material help to the British Police in arresting a gang of dacoits who waylaid and wrecked a train on the South Indian Railway.

The Police Force consists at present of about 200 Constables, 28 Head Constables, 2 Inspectors, and 11 Sub-Inspectors, under the supervision of a Deputy Superintendent (who was designated Head Quarter Inspector till 1889 and Inspector till 1908) acting under general instructions from the District Superintendent of Police at Trichinopoly.

There are now 7 investigating centres and 14 outposts.

Prisons: the Central Jail.—Convicts sentenced to hard labour were originally confined in the old fort at Tirumayyam. They were removed to the capital about 1810 to improve the roads, dig wells, and repair tanks. The old Town Jail was built about 1840 to which all offenders sentenced to over a fortnight were sent. Though pronounced a 'most excellent Jail' by Mr. Blackburne in 1846 it stood in a conjested locality in close vicinity to the bazaar. Though its accommodation was to hold only 44 persons under British rules it was considered to be large enough to house a maximum of 130. Its sanitation and discipline were anything but satisfactory. Under the system of association wards, its human occupants were huddled together, without classification, separation of sex and medical help, in ill-ventilated

rooms without even the convenience of a latrine. The officers in charge never crossed the threshold for fear of pollution.

The present Jail was planned in 1887 and completed and occupied in 1889. It stands outside the town in an airy locality with every arrangement necessary for the proper housing of convicts. Since its erection, convict life in the Jail has conformed more and more to the conditions of discipline and humanity obtaining in British India. The British Indian Jail code was introduced in 1895, under which provision was made for the appointment of female warders, the grant of remission for good conduct, and the substitution of ragi for rice as the normal diet. The original system of fettering convicts even during illness was abandoned in 1897. Life convicts had been a source of danger to their fellow-prisoners and officers; and arrangements were made in 1900–1 to confine them apart, and in 1908 to commute their sentences to transportation, and send them away to the British penal settlements. The association wards were converted into individual cells towards 1906. Since 1907–8, juvenile convicts have been kept apart, and from 1911–2 sent, in the absence of a Reformatory school, to the State workshop to learn some useful trade.

Attached to the Jail is a dispensary under the charge of a Sub-Assistant Surgeon. The Chief Medical Officer of the State inspects the Jail and its inmates about once a week. A portion of the Jail is set apart for the housing of lunatics.

Convict labour has differed from time to time, but the change has been gradually in the direction of making it less humiliating and more useful in the way of providing an occupation for after life. Street-sweeping and road-making were, as we saw, the original occupations. Intramural work was first provided in 1894 in the shape of bell-metal casting. In the next year the convicts were relieved of street scavenging as degrading. In 1903 out-door labour was abolished in toto. Weaving was introduced in 1907–8. The present occupations are weaving, making aluminium vessels and trinkets, gardening and oil pressing.

The ruler has the prerogative of clemency which he exercises on suitable occasions by discharging prisoners or reducing their term of imprisonment.

The supervision of the Jail was formerly under the Kothawal. It was subsequently transferred to the Police Amin and the Civil and Sessions Judge, and came under the Deputy Karbar in 1867. It is now under a special officer called the Jail Superintendent.

The Sub-Jails.—Excluding the Central Jail in the town, there are 7 subordinate Jails at Álangudi, Tirumayyam, Kulattúr, Ponnamarávati, Virálimalai and Kílánilai under the general supervision of the Chief Magistrate. In it are confined civil and under-trial prisoners and convicts sentenced to a week and less.

Extradition.—The international law relating to the delivery of criminal refugees has been generally recognised in respect of the State, as a factor constituting its independence in internal affairs. The right was questioned in 1829 * by the Collector of Trichinopoly, and decided in favour of the State. But when it came up again in 1834, it was adversely decided. On a further representation however that in the absence of such co-operation crime would increase in the State, and the loyalty of the people to their local chief would be weakened, the decision was reconsidered and cancelled. The privilege was once again lost under Act I of 1849 but the present practice is reciprocity of extradition. British offenders are tried in the local courts unless certified to the contrary by the Political Agent.

In 1917-8, 20 persons were extradited by the Political Agent for trial in the State Courts and 17 persons were extradited by the Darbar for trial in the Madras Courts.

Registration.—Registration was introduced into the State in 1875 through Regulation I of 1875 now obsolete. It has since been amended and consolidated by Regulations I of 1885, I of 1888, III of 1888, IV of 1895, IV of 1896, I of 1905, I and III of 1909, and II of 1917. The existing law makes registration compulsory in respect of immovable property for mortgages, sales,

* See History, page 383.

gifts, exchange and leases of a year and over, and optional for bonds and promissory notes (compulsory however till 1909), and revenue and court sales (compulsory till 1917).

There are 12 Registration offices at present distributed as follows:—

1. Pudukkòttai (1875).
2. Kílánilai (1875).
3. Karambakkudi (1875).
4. Virálimalai (1875 and 1886).
5. Álangudi (1877).
6. Tirumayyam (1877).
7. Kulattúr (1877).
8. Ponnamarávati (1886).
9. Perungulúr (1890).
10. Káraiyúr (1896).
11. Annavásal (1896).
12. Malaiyúr (1904).

The figure against each name represents the year in which it was opened. The earliest stations were not, as the list shows, the Taluk Headquarters, because for two years (1875–7) the Tahsildars exercised in their own stations the powers of Registrars. Though Virálimalai is one of the earliest offices, it remained closed between 1881 and 1886 for want of work; hence the two dates against it in the list. For similar reasons the office opened at Kudumiámalai in 1893 was transferred to Annavásal in 1896; and that opened at Arimalam in 1896 was closed in 1911. A Sub-Registry office, was also constituted for the Pudukkóttai sub-district in 1908 but it was amalgamated with that of the District Registrar in 1911.

The Office of the District Registrar is also a central office of records to which are annually sent the registers and books of the rural offices for safe custody and issue of certified copies.

The District Registrar is ex-officio Superintendent of Stamps. In his work of annual inspection of the subordinate offices he is assisted by the Senior Sub-Registrar. The other Sub-Registrars are ex-officio Small Cause Judges, and with the exception of those at the taluk stations third class Magistrates besides.

A scrutiny into registration statistics shows that the number of registered documents had two marked periods of rise and two of decline. The periods of rise synchronised with the *amani* settlement and the enfranchisement of inams when owing to the creation of a property in land, land was freely sold and mortgaged The two periods of fall were those of the amending Regulations of 1909 and 1917 when the registration of certain classes of documents was declared optional. Otherwise the fluctuations of the figures are normal and more or less subserve the following general principles:—(i) The immediate effect of a famine is to increase registration but a succession of bad years causes a falling off, because the property that is available in the first few years for raising money with ceases to exist after a time. Thus in the case of the four famine years of 1876-1880, registration rose in the first two years and fell in the other two. (ii) "In a prosperous year succeeding years of adversity, there is generally an increase in registration. (iii) When good and bad years come alternately during a somewhat long period, registration generally increases in bad years and falls off in good years. (iv) If however a number of consecutive years are prosperous, registration either declines or is stationary".

These incidental variations apart, there has been, since the introduction of Registration in 1875, a steady increase in the number of documents registered, and an equally steady rise in the value of land as recorded in the Registration books both of which point to a general improvement, within the last 40 years, in the economic conditions of the people.

Legislation.—From times immemorial proclamations have been issued and held to have the force of law. But no attempt was ever made to collate and codify them. From 1850, partly under the tendency of the times and partly from the influence of successive Residents and Political Agents, British Indian Laws, rulings, and decisions had been dribbling into the country. The Civil Procedure Code was introduced in 1859, and the Indian Penal Code and Criminal Procedure Code in 1868. Similarly the Revenue and other executive officers adopted and enforced in their own way departmental rulings and codes; but still there was not

even a royal warrant for following them. The practice of enacting Regulations began in 1875 when for the first time two Regulations, now obsolete, relating to Registration and the formation of a Police Force were passed and placed on the statute book. In the same year the Appeal Judge was entrusted with the task of drawing up a code of laws necessary for the administration of justice. But nothing was done till 1882 when an omnibus Regulation was passed adopting, among other laws, the Civil Procedure Code, the Criminal Procedure Code, the Indian Penal Code, the Indian Evidence Act, and the Limitation Act of British India. These were declared applicable, *mutatis mutandis*, with due regard to local customs, and circumstances, as well as to the constitution of the State, and subject also to such reservations and rules as might from time to time be issusd by the Huzur Adawlut Court and published in the Gazette. The Regulation also recommended the decisions of the Indian High Courts for guidance, and laid down that the findings of the local Huzur Court were binding.

The original procedure for framing a Regulation was for the Administration to draft a bill and circulate it to the Karbar, the Civil Judge, the Appeal Judge, and the Heads of the concerned departments for opinion before it received the final sanction of His Highness. In 1904 a Law Committee was appointed to draft Regulations, and advise the Darbar on legislative needs. An Advisory Council first called into existence in 1915 as one of the Silver Jubilee boons is now consulted on matters of legislation. It consists of the members of the State Council, the State Vakil, two members elected by the Representative Assembly and two more nominated by His Highness. As in former times it receives the opinions of the Heads of departments and other officers concerned. Its legislative deliberations are purely advisory.

Regulations.—The following Regulations are now in force:—

Regulation for recovery of arrears of Revenue and other moneys due to the Sirkar in the Pudukkottai Territory, II of 1880.

Regulation II of 1882—A Regulation to declare certain British Indian Acts as Law in the State.

Pudukkóttai Abkari Regulation, I of 1890.

Breaches of Contract Regulation, I of 1891.

Regulation to adopt British Indian Small Cause Court's Act (IX of 1887), II of 1892.

Pudukkóttai Arms Regulation, III of 1892.

Pudukkóttai Extradition Regulation, IV of 1892.

Pudukkóttai Earth-salt suppression Regulation, I of 1893.

Pudukkóttai Police Regulation, II of 1893.

Regulation for avoiding loss by the default of Public Accountants, I of 1895.

Pudukkóttai Court Fees Regulation, III of 1895.

Regulation to assimilate the law relating to Post offices in the State to that applicable for the time being to Post offices in British India, I of 1896.

Amendment to Court Fees Regulation (III of 1895), II of 1896.

Regulation protecting Judges, Magistrates, and other persons acting judicially, III of 1896.

Regulation to give effect to certain unregistered leases of immoveable property, belonging to the Chinnaranmanai Jaghire, IV of 1896.

Regulation for the punishment of gambling and keeping common gaming houses in the State, I of 1897.

Regulation to provide for the better prevention of the outbreak or spread of dangerous Epidemic diseases, II of 1897.

Regulation to make better provision for sanitation in the Pudukkóttai State, I of 1898.

Regulation to amend section 75 of the Indian Penal Code in force in the State, I of 1899.

Pudukkóttai Post offices Amendment Regulation, II of 1899.

Regulation to provide for the issue of a warrant for the arrest and surrender of persons accused of having done an act amounting to an offence under the Criminal Tribes Act (XXVII of 1871), and who may be found within the State, III of 1899.

Regulation for compelling persons resorting to Public offices to record their finger impressions when required to do so by certain officers, IV of 1899.

Regulation for the prevention of cruelty to animals, I of 1901.

Pudukkóttai Tolls Regulation, II of 1901.

Pudukkóttai Glanders and Farcy Regulation, I of 1902.

Pudukkóttai Compulsory Vaccination and Town Vital Statistics Registration Regulation, I of 1903.

Pudukkóttai Registration of Births and Deaths Regulation, II of 1903.

Pudukkóttai Tolls Amending Regulation, III of 1903.

Pudukkóttai Customary and Compulsory Labour Regulation, IV of 1903, known also as Kudimaramath Regulation.

Revenue Recovery Amending Regulation, V of 1903.

Railway Protection Regulation (regarding repairs to Railway-affecting irrigation works), VI of 1903.

Pudukkóttai Registration Regulation, I of 1905.

Pudukkóttai Stamps Regulation, II of 1905.

The Revenue Recovery Amending Regulation, III of 1905.

Printing Presses, Newspapers and Books Regulation, I of 1906.

Pudukkóttai Majority Regulation, I of 1907.

Pudukkóttai Guardians and Wards Regulation, II of 1907.

Regulation to amend Pudukkottai Police Regulation (II of 1893), III of 1907.

Regulation to amend Printing Presses, Newspapers, Books Regulation (I of 1906), IV of 1907.

Regulation for the encouragement of learning in the Pudukkottai State, V of 1907.

Pudukkóttai Transportation Regulation, I of 1908.

Regulation for the incorporation, and for winding up of Trading companies and other Associations, II of 1908.

Regulation to amend the Pudukkóttai Court Fees Regulation, (1895) Regulation, No. IV of 1908.

Regulation No. I of 1909—The Pudukkóttai Amending Regulation.

Regulation No. II of 1909—Regulation to amend the Pudukkóttai Court Fees Regulation, 1895.

Regulation No. III of 1909—The Pudukkóttai Registration Amendment Regulation.

Regulation No. IV of 1909—The Pudukkóttai Village Conservancy Regulation.

Regulation No. I of 1910—The Pudukkóttai Chief Court and Second Appeals Regulation.

Regulation No. II of 1910—The Pudukkóttai Survey and Boundaries Regulation.

Regulation No. III of 1910—The Pudukkóttai Census Regulation.

Regulation No. I of 1911—Regulation to facilitate enquiries into matters connected with the administration of revenue and into the conduct of public servants.

Regulation No. II of 1911—The Pudukkóttai Revenue Arrears Recovery Amendment Regulation.

Regulation No. III of 1911—The Succession Certificate Regulation.

Regulation No. IV of 1911—Regulation to amend the Pudukkóttai Stamp Regulation, 1905.

Regulation No. V of 1911—The Pudukkóttai Amending Regulation of 1911.

Regulation No. I of 1912—The Pudukkóttai Treasure Trove Regulation.

Regulation No. II of 1912—The Pudukkòttai Municipal Regulation, 1912.

Regulation No. III of 1912—Regulation to amend Regulation No. I of 1903, The Pudukkottai Compulsory Vaccination and Town Vital Statistics Registration Regulation of 1903 as amended by Regulation I of 1909.

Regulation No. IV of 1912—The Pudukkottai Land Acquisition Regulation.

Regulation No. V of 1912—Regulation to make provision for the protection and management of forests in the Pudukkòttai State.

Regulation No. VI of 1912—The Pudukkòttai Extradition Amendment Regulation.

Regulation No. VII of 1912—The Pudukkóttai Religious and Charitable Endowments Regulation.

Regulation No. VIII of 1912—Regulation to amend the Pudukkóttai Municipal Regulation, No. II of 1912.

Regulation No. IX of 1912—The Places of Public Resort Regulation.

Regulation No. I of 1913—Customary and Compulsory Labour Regulation Amendment Regulation.

Regulation No. II of 1913—Pudukkóttai Regulation introducing certain Acts of British Indian Legislature.

Regulation No. III of 1913—The Amending Regulation.

Regulation No. I of 1914—Suits Authorisation Regulation.

Regulation No. II of 1914—Immunity from Arrest Regulation.

Regulation No. III of 1914—Naval and Military News Regulation.

Regulation No. I of 1915—Abkari Amendment Regulation.

Regulation No. II of 1915—Arms Regulation Amending Regulation.

Regulation No. III of 1915—Tolls Amending Regulation.

Regulation No. IV of 1915—Pudukkóttai Traffic Regulation.

Regulation No. V of 1915—Pudukkòttai Municipal Amending Regulation.

Regulation No. VI of 1915—The Pudukkóttai Regulation, No. VI of 1915, introducing the Madras Co-operative Credit Societies Act and The Land Encroachment Act with amendments.

Regulation No. I of 1916—The British Indian Criminal Tribes Act Introduction Regulation.

Regulation No. II of 1916—The Pudukkóttai State Provident Fund Regulation.

Regulation No. I of 1917—Regulation to control and regulate the importation, possession and transport of Petroleum and other substances.

Regulation No. II of 1917—Registration Regulation Amending Regulation.

Regulation No. III of 1917—Hindu Transfers and Bequests Regulation.

Regulation No. IV of 1917—The Pudukkóttai Motor Vehicles Regulation.

Regulation No. V of 1917—Pudukkóttai Game Preservation Regulation.

Regulation No. I of 1918—Pudukkóttai Prisons Regulation, 1918.

Regulation No. II of 1918—The Pudukkóttai Stamp (Amendment) Regulation, 1918.

Regulation No. III of 1918—The Pudukkóttai Limitation (Amending) Regulation, No. III of 1918.

Regulation No. IV of 1918—The Pudukkóttai Chief Court and Second Appeals Amending Regulation, No. IV of 1918.

Regulation No. I of 1919—The Indian Soldiers (Litigation) Regulation, 1919.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

Local Self-Government is a plant of slow growth and recent origin in Pudukkóttai. The State has but one Municipality and five Unions, all dating from 1910 and after. But a good part of the usual work connected with local Self-Government was anticipated and carried out for the capital in previous years, so that the main part of the present chapter has to be devoted to 'Municipal' activities in the State before the coming in of the Municipality.

The modern town which derives its name from a fort (*kòttai*) built round it in former years is now nearly 200 years old. It originally consisted of irregular streets and narrow lanes of old mud-built and leaf-thatched houses. Just a century after its origin it underwent a baptism of fire in which it was nearly destroyed, and a new town, thanks to the wisdom of Rájá Vijaya Raghunátha and Major Blackburne, arose, phœnix-like, on its ashes, with broad square streets lined by tiled houses, and constructed partly from private money and partly with the help of a State subsidy of 3,000 pagodas distributed to the poor.

The planning and construction of the new town were so elegant that observers coming some 70 years later admired the unusually clean, airy and well-built appearance of the town. But in course of time long neglect deprived it of many of these excellent features. Secret and unauthorised encroachments marred the old rectilinear street formations. The drains became boggy. Conjestion, especially in the quarters inhabited by the lower filthy classes led to insanitation resulting in constant outbreaks of cholera and other pestilential diseases; while in the case of the tanks on which the town entirely depended for its supplies of drinking water the accumulation of the silt and slush of ages made them the breeding ground of many a disease, including the detestable guinea worm,

The emancipation of the town from dirt and disease was primarily due to Sir Sashia Sastriar. Between the years 1880 and 1894 he carried out a four-fold programme of town improvement, relating respectively to conservancy, town extension, tank repair, and the erection of public edifices of architectural value.

In 1880, the streets of the town were lighted for the first time. About the same time a small optional scavenging cess was introduced, and the collections were utilised for the removal of night-soil. A vigilant administration saw to the daily sweeping of the streets and the proper maintenance of the drains. For several years a systematic crusade was carried on against the prickly-pear which girdled the town on every side and claimed annual victims by the bite of the snakes which it harboured. Protruding houses and sites were acquired, and the streets retraced, widened, and rectified. The weekly fair hitherto held on the road and the roadside was removed to a *tope* possessing ponds and grateful shade, where long lines of sheds were also run up to serve as booths.

To relieve conjestion, suburbs like Puducheri and Raghunáthapuram were newly formed. The first of these was intended for the Paraiyas who hitherto lived in a filthy den, or as Sir Sashia put it, in a 'pigsty' exhaling foul smells emanating from the carcasses of slaughtered and dead animals; unapproached, owing to the narrowness or total absence of lanes, even by scavenger's carts; and harbouring cholera and small-pox which continually decimated the population in that quarter. In 1888, a new cheri called *pudu* (new) cheri was laid out on an extensive, airy and high ground to the east of the town, and provided with regular streets of sufficient breadth, enclosing an open square in the middle, and terminating in commons in all directions. The hamlet was divided into several wards for different communities such as Chucklers, Vettiyans, and others; wells were sunk for the supply of drinking water; and a Church was built for the use of the Christian inhabitants. The old Paraicchéri was razed to the ground, and in its place a 'smiling' garden was raised to supply the town 'with pure air laden with fragrance of many a flower'.

Similarly for the convenience of the Valaiyans of the town, the hamlet of Raghunáthapuram was formed as an extension of the

town on the south west. It was built with 'broad regular streets and back lanes'—the very 'envy of the town house-holders'.

The cleansing of tanks which formed the third item of the programme was carried out with equal foresight and vigour; and the story of the renovation of the Pallavan tank which had known no cleansing for some sixty years would show what truly oriental methods were employed in carrying out these repairs. The season of the year 1884–5 proving rainless, the tank dried up. Accordingly all the available labour in the State was summoned for paid compulsory service, through the revenue agency, in batches of thousands, each batch working for three days in succession and being relieved subsequently. The average number at work was 3,000 per *diem*, with a record of 5,000 on a particular day. There was no machinery of any kind except a hand pump or two; but all the thousands of men worked in the broiling heat, with the Karbar of the State and of the Jágírs, the Tahsildars and other high officers personally whipping them on to exertion; and a never-ending line of men and women carried the slush and the silt in relays, and an ever-multiplying number of hand-picotahs and swing-baskets drained the tank of its liquid contents. And so the work went on incessantly night and day under the system of relief and all the while, there stood a Sirkar *conjee thotty* and water pandal hard by inviting the labourer to a *free* drink and some rest.

In the same manner numerous other ponds in the town were repaired, and renovated. In 1889, the largest of these tanks called Pudukulam was taken up. It was calculated that by deepening and widening, it might hold 115 million gallons of rain water collected on a water-shed mostly under jungle, and therefore naturally free from the contamination of man and beast, and supply the town with wholesome water from year's end to year's end without fear of drought. The work of repairing the tank lasted off and on for seven years, and when it reached completion in 1894–5 it proved large enough to render a scheme of water-works possible for the town. The tank as it now stands is a pretty sight to see with its magnificent sheet of water enclosed by high and neatly turfed banks wide enough at the top to be a promenade and a drive.

No wonder that, with these improvements, and the erection of several public buildings, the appearance of the town changed as if by magic and people who had known its tortuous streets and filthy slums could hardly recognise it after some years. * "New suburbs, new streets, new lanes added to new roads and new tanks and old tanks so improved as not to be easily recognised, all kept in perfect order and cleanliness and all lighted without stint in the dark hours, met them at every turn and confounded them for the nonce".

The Water-works.—In the very year of the completion of the Pudukulam tank a street cistern was constructed and fitted up with closing taps. A scheme of supplying water through pipes was formulated by Mr. Hormsji Nowroji in 1897 and some of the public buildings were provided with water in 1904 under the scheme. In 1908–9, a fresh scheme based more or less on the original Hormsji Nowroji scheme but modified in details was furnished by Mr. B. C. Fruhling, and put into execution under his supervision. The work was completed two years later at a total cost of Rs. 1,13,000.

Under the modified scheme, the town is now supplied with wholesome water at every principal street corner. In so doing advantage has been taken of the natural slope of the town from north to south, and of the existing rectangular street formations. Pudukulam at the south is the supply reservoir. Its water is allowed to pass through some settling tanks, and pumped into a service reservoir sixty-one feet high in the Machuvadi upland at the northern extremity, from which the water descends to the streets by natural gravitation.

A Jewel filter was installed in 1915–6 at a cost of Rs. 26,064 and the filtered water so obtained has been pronounced by the Director of the King Institute at Guindy to be 'free from organic impurities', and to be 'superior to the Trichinopoly water though not quite so good as that of Tanjore'. But this is an event which belongs to the history of Municipal administration.

Drainage.—The steep gradient from north to south which the town naturally enjoys is favourable to drainage but over against

* Administration report 1888–9.

it must be set the disadvantage arising from the absence of large supplies of water from some lake or river. In the monsoon season, the town gets itself cleansed by the storm water which flushes the drains and finally discharges itself into an irrigation reservoir at the south end. This automatic cleansing is facilitated by periodical repairs to the drains, and the renovation of tunnels. In seasons of scanty rainfall or drought the sewage collects in pools at the front or the back of houses, and either desiccates in the tropical heat or percolates down the soil. From 1895 such collections have been carted and disposed of outside the town.

A lakh of Rupees was sanctioned in 1913 by His Highness for the improvement of the town drainage, and a scheme since drawn up under the expert advice of Mr. W. Hutton, A. M. I. C. E., is now under consideration.

Conservancy Department and the Sanitary Board.—In early times the conservancy of the town was in the hands of the Karbar. It was subsequently transferred to the town Sub-Magistrate, and in 1886 an Inspector was appointed to look after street lighting and sweeping, house scavenging, and tank conservation. In 1903, a Sanitary Board was constituted with the Dewan Peishkar as the President, and the State Engineer and the Chief Medical Officer as members. The Treasury Officer and the Superintendent of Salt and Abkari also joined it later on in some capacity or other. The Board maintained a full-timed paid Secretary to carry out its instructions. This institution was in existence for nine years and did some useful work. It undertook and carried out a programme of tunnels, culverts and revetments, improved slums and arranged for some town extension.

The Municipality.—The question of constituting the town into a Municipality "on the lines of Banganapalle" was mooted in 1907–8. But the townsmen whom it chiefly concerned were not alive to its importance and showed some hostility, covert or open, preferring, as the truth was, "the material advantages of practical immunity from special Municipal taxation to the problematical privileges of Self-Government".

The present Municipality was brought into existence in April 1912 under Regulation I of that year. The Municipal Council was originally composed of eight nominated members

chosen from officials and non-officials in equal numbers, and presided over by a paid Chairman also nominated. An elective element restricted to one member was introduced in 1913. Four members are now secured by election.

The Municipality comprises the town and its four suburbs, Tirugókarnam, Tiruvappúr, Málai Idu and Pichathanpatti occupying a total area of 4·5 square miles and containing a population of 26,850 according to the latest census. It is eligible for an annual contribution of Rs. 14,000 from the State. In 1917–8 its revenue from rents, rates and other sources amounted to Rs. 53,015, and the incidence of taxation stood at as. 10 per head of population. Out of its collections it spent Rs. 11,654 on roads, streets and lanes, Rs. 3,273 on the water-works, Rs. 8,840 on lighting, *etc.*, and Rs. 16,799 on sanitation and public health.

Since its introduction the Municipality has built a vegetable and meat market, a couple of slaughter-houses and some cart-stands. It has added a Jewel filter to the water-works, and is now preparing a scheme of drainage.

The town has also a weekly market, a clock-tower (attached to the Public Offices), an Ananda Bhag (Public gardens) and People's Park, a Band Stand, and a Museum but they mostly belong to an older day and regime when the State coffers were, without distinction of town and country, utilised for the beautification of the capital. The town has also Hospitals, Dispensaries and Schools; but the Municipality does not run or subsidise any of them.

Village Conservancy.—A beginning in rural sanitation was made in 1892–3 when Karambakkudi, Arimalam, Rayapuram, and the taluk towns were relaid with broad and straight streets, and provision was made for their being lighted and scavenged daily. A scheme of town extension was also matured for every place, and house sites were granted. In the following year the officer in charge of the town hospital—called Apothecary in those days—was made Chief Sanitary Officer for the State, and ordered to report on rural sanitary improvements after personal inspection. In 1895–6, Annavásal and Ponnamarávati were relaid, and furnished with a scavenging and lighting staff. The supervision of rural sanitation which was hitherto under the

Tahsildars was transferred in 1902–3 to stationary officers like Magistrates and Sub-Assistant Surgeons, but circuiting officers were asked to report on the health and sanitation of villages. The Inspector of vaccination was also recognised as an ex-officio Sanitary Inspector. The idea of organising local committees came in about 1898; a village Sanitation Regulation was passed in 1909–10; and in the same year the five villages of Tirumayyam, Arimalam, Ponnamarávati, Annavásal, and Karambakkudi were constituted into unions though they actually began to work only two years later. In 1915–6 a seat in every union was thrown open for election, and a non-official Chairman sat in Arimalam. In the next year a set of rules relating to burning and burial grounds was framed under the Sanitary Regulation, and a committee was appointed to investigate the causes of decline in public health, and suggest remedial measures. Under its advice, Sanitary Inspectors have been appointed for the three taluks and a standing Health committee consisting of the Dewan Peishkar, the Chief Medical Officer, the Municipal Chairman and four non-officials has been called into existence to suggest improvements from time to time.

The Sanitation of the interior is now attended to by two agencies, the village unions in the five places where they exist, and the village conservancy establishment in the other larger villages, under the general control of the Revenue Department. They are all subject to the annual inspection of the Chief Sanitary Officer and the Inspectors of Sanitation and Vaccination.

The receipts of the unions were Rs. 13,479 in 1917–8 including a State Grant of Rs. 3,000, and the expenditure was Rs. 11,117 a comparatively poor figure ascribed to the difficulty of securing contractors to carry out sanctioned programmes of public works.

CHAPTER XV.

THE REPRESENTATIVE ASSEMBLY: THE DARBAR AND THE DARBAR OFFICE.

The Representative Assembly.—The experiment of associating the people in some measure with administration originated in the year 1902 when arrangements were made for the holding of an Assembly of Nominated Representatives. It was composed of 30 persons representing various interests and selected from among persons nominated by the Heads of Departments and certain public associations. The results of the Administration of the State for the year preceding as well as a programme for the future were placed before the Assembly, and on every member was conferred the right of putting interpellations, and making suggestions on matters touching the Administration.

Since then the Assembly has met year after year and carried on the work outlined above, the constitution of the Assembly undergoing some changes from time to time. The membership which was annual to begin with was after a time extended to three years to give it some 'status and stability'. An elective element was introduced in 1907, and the Assembly that met on July 26th of that year was renamed the Representative Assembly and contained 18 elected members out of a total of 30. In the next year the members were granted the privilege of making suggestions in person and leading discussions. But the re-election of 1910 which followed upon the going out of the first batch of elected Representatives showed that the Assembly had not taken root; indeed there was hardly any interest shown in some electoral divisions.

The elected element fell to 13 in 1913 but rose to 25 in 1916 in pursuance of a boon granted by His Highness in connection with his marriage.

The Assembly serves at present "a useful purpose in bringing before the Darbar the needs and requirements of the various parts of the State which the members represent". In addition

to the annual meetings, the members are also occasionally consulted on questions about which it is desired "to elicit an expression of public opinion"; and this is done sometimes by correspondence, and sometimes by holding a special session.

His Highness was present at the 1914 and 1915 sittings of the Assembly and watched the proceedings with interest. In the latter year Her Highness the Rani also attended.

The Darbar.—The head of the Administration was originally termed *kàriakarta*. It would appear that towards the end of the 18th century the name changed into Sirkíl. During the minority (1807–1817) of Rájá Vijaya Raghunátha Tondaimán Bahadur the affairs of the State were managed by two Managers who were near relatives of the Prince. They acted under the advice of a Resident—for so the Political Agent was then called. A Sirkíl was also in office for most of the time. Between 1815 and 1817 (or 1822?) the place of the Sirkíl was occupied by a Principal Councillor assisted by two Subordinate Councillors.

During the minority of His late Highness a Council of Regency composed of the Dowager Rani, the Fouzdar and the Sirkíl carried on the administration. About 1851 the Sirkíl was assisted by a Deputy Sirkíl.

The designation of the Minister was changed from Sirkíl to Dewan in 1885.

During the minority of the present Rájá the Dewan was made a Dewan-Regent, and he was at the head of the State assisted by an officer called the Assistant Dewan.

In 1898 when His Highness went to England for the first time a Councillor was appointed "to conduct the administration conjointly with the Dewan". The Councillor's post was abolished in July 1908.

"In March 1909, the present State Council was constituted and given some of the powers of the Rájá, as he had to be absent from the State almost continuously for some years on account of his health. The State Council consists of a member of the Indian Civil Service as Superintendent of the State, a Dewan, and the Chief Judge as ex-officio Councillor. The Superintendent

and the Dewan have separate portfolios but the Chief Judge has none, and is consulted by the other members on some specified matters and whenever necessary".

The Darbar Office.—In the beginning of the 19th century there was hardly any office or establishment for the Sirkil. Subsequently when an office became necessary a single establishment sufficed for the executive, judicial, and revenue administration. The Sirkíl personally issued receipts in token of revenue payments, and till about 1882 when the Chief Court was reorganised the Huzur or Appellate Court was conducted as a branch of the Sirkîl's or Huzur office, the Sirkîl combining in himself the functions of the highest Executive and Judicial Officer.

In Mr. Morris' scale of establishments dated 1867 no mention is made of a Sirkîl's office but he and the two Karbars of the State have an office in common styled the "Office of General Control" presided over by the Dewan.

The Sirkîl's office must have become separated at a later time, and by 1881–2 the establishment consisted, besides the usual menial staff, of a Secretary, an English writer and his assistant, Vernacular Javobnavises, Record-keepers and Gumastahs. The Secretary's place was abolished in 1899 and the office placed in 1908 under a Registrar having the rank and powers of the Head of a Department and empowered to dispose of routine matters.

An audit branch was added to the office in 1896, and a system of local audits was introduced in 1913.

The department now consists of two branches—the Audit, and the Correspondence, each having its own staff of Clerks, and managed respectively by the Registrar and the Manager under the control of the Darbar. All bills relating to establishment, travelling allowance, and contingent amounts are subjected to pre-audit; and the accounts of the town, and of some of the moffusil offices, to an annual local audit.

CHAPTER XVI.

THE MILITARY.

The military services that the early Tondaimàns rendered to the Nawab of Arcot and the British Power in the 18th century were due to a well-organised feudal system under which it was possible to summon a numerous body of fighting men for instant action. When a call came from the Suzerain, the Rájá had only to communicate his wishes to his Sardárs and Sérvaikárs who forthwith summoned the *Amarakàrs* or the fighting men, and led them personally to battle.

The army that was thus marshalled consisted of a combatant branch of Amarakárs, Sardárs, and Sérvaikárs mentioned above, and an equally large body of camp-followers including a commissariat under the supervision of Peishkars and Karnams. A number of hands—men and even women—were also requisitioned to look after the bullocks which dragged the guns and carried the stores. A grass cutter accompanied every cavalry man. There were numerous *Harikàrs* who combined in themselves the duties of messenger and spy.*

The weapons used were the sword and target, spear, dagger, pike, matchlock, sling, bow and boomerang (*Valari*); and the fighting men were classified into different battalions, and branches of service according to the arms which they bore. There was also some sort of training.

The forces that the Tondaimáns were thus able to collect for the use of their allies were certainly not despicable either in numbers or fighting quality. According to some Inam office records they sometimes amounted to 8,000 and 4,000 men; but the figures probably include the camp followers also. There are also records to show that in 1797 the Nawab had himself permitted the maintenance of 1,500 horse. 3,000 men were actually sent out in 1752; and 1,500 horse in 1757. It would

* See History pages 237-243.

therefore be fairly accurate to say that the Tondaimáns possessed sufficient facilities in the 18th century for an army of 1,000 horse and 3,000 infantry.

It is unnecessary to speak here of the efficiency of this army, for it would be repeating the events chronicled in the chapter on the history of the State. It is enough to say that in those times when personal bravery and heroism counted for much more than it does now, the fighting men of Pudukkóttai proved themselves a match for the armies of Tanjore, or Trichinopoly or Madura and helped to overthrow dynasties, and establish enduringly two great Powers in Southern India—the Nawab first, and the English next.

After the cessation of War in the Carnatic at the beginning of the last century, the fighting qualities of the men deteriorated owing to inaction. A Military Department continued no doubt to be in existence, composed of the ancient militia of irregulars, and a Battalion of regulars. But as the men had no work to do they were employed to guard the Palace and the Treasury, and watch the *amàni* crops (See Chapter XI). Owing to neglect the Regulars were also ill-clothed and ill-dressed, and had not even the necessary drill and discipline. About 1875 the militia had come to a bad state indeed, for in that year when an endeavour was made to organise a State Police with some of them, there was hardly any man fit for the service. With the enfranchisement of service inams in 1888, the feudal ties were snapped and the militia ceased to exist as a fighting unit.

But the Regulars who still continue to be maintained are better equipped and provided for than before. They consist of a Cavalry (Body-Guard) of 19 and an infantry of 110 men. Of these five are native commissioned and 17 non-commissioned officers. The infantry is now employed to guard the Palace, the Treasury, and the quarters of the State Superintendent and the Dewan. The Cavalry is used as an escort to His Highness, the Political Agent, and the two officers mentioned above.

The head of the force was formerly called Fouzdar. Later on he came to be denominated Resaldar. He is now styled Commandant.

CHAPTER XVII.

THE PALACE ESTABLISHMENT.

The Palace establishment includes a variety of departments more or less domestic in nature and contributing to a great extent to the personal comforts, pleasures, and dignity of the Rájá. According to a list prepared in 1881–2 it consisted of nine hundred and twenty four hands. Of these, 239 including 126 Sepoys, 21 Troopers, 25 Sardárs, 40 Razus, and 27 Bandsmen constituted a Military force and Body-Guard; 155 were employed in the Stables; 153 in the Palace stores; and 51 in conducting worship and performing other religious ceremonies; leaving besides 327 hands comprising a miscellaneous and motley group of dependants, pensioners, favourites, insignia bearers, palanquin-bearers, cooks, musicians, and menials.

Since the year mentioned above, there have no doubt been frequent reorganisations of staff, and redistribution of duties; but the several departments of work have practically remained the same; and these are noticed below except the military an account of which has been already given under Chapter XVI.

The Stables.—The Stables comprise an *Anai layam* for elephants, a *Periya layam* for horses and bullocks; a *Vandi mâl* for carriages, a tent establishment, and a motor establishment. The *Periya* or *Aramanai layam* formerly contained the horses intended for the Rájá's personal use only, and there were besides two other stables, a *Bapu layam* for the horses of the Rájá's friends and relatives, and a *Kutti layam* for the animals of the cavalry; but now they are all merged into one establishment. The Department was originally under an officer styled the Láya Madyasth (Stables correspondent), and had two *Salastries* (Veterinary Surgeons) for the elephants, and the horses. The officer in charge is at present termed the Stables Superintendent, and a Veterinary Hospital (See Chapter IX) has been separately opened at Tirugókarnam.

The Poojai Vidu establishment looks after the worship in the Srî Dakshinámúrti temple in the Old Palace, and the several charities enjoined on the State by Sage Sadásiva Brahmam, such as the distribution of doles to girls on Fridays, and to Brahmins at *Navaratri* time (See History, page 178). The establishment consists of two sets of hands—*Archakars* (priests), cooks, *Paricharakars* (waiters), *Pandarams* (temple servants) *etc.*, connected with the worship in the temple; and *Vicharanakars* (supervisors), *Sumprathies, Araikkarars* (Store-keepers), *Kanganies* (watchmen), *etc.*, connected with an *Ugranam* (Stores). A *Kidaram* or cow-stall was originally attached to the *Poojai Vidu*, for supplying the milk, butter and curds necessary for the worship, and possessed its own staff of *Kidaris* (cowherds), and *Kanganies* (watchmen), but it has now been dispensed with as superfluous.

The Vaidic department is under the *Danadikar* or Almoner. He is at the head of the charity, and priestly staff, and attends to the proper performance of the religious functions in the Palace. He is consulted in the matter of *Japams* (public prayers), and *Veda parayanams* (Vedic recitals), and is an examiner in the Dussara examinations held in oriental and sanskrit scholarship. He is assisted in his work by a Palace *Puròhit* (Priest), and a *Jòsier* (Astrologer). He was formerly in charge of the *Saraswati Mahal* or Palace Library but it has now been removed to and incorporated with the Sanskrit Patasala (*Vide* Chapter X).

The Music Establishment.—There are two halls in the old Palace known as the *Sangitha Sála* (Music hall) and the *Natya Sála* (Dancing hall). In one of them are kept in readiness a number of musical instruments such as the *Vina*, the *Sarangi*, the *Soragath*, the fiddle, and the flute; and a company of dancers, singers and other musicians are under employment to give performances whenever necessary. They are also required to entertain the Rájá, during *Sannahams* (processions), and whenever he worships publicly at the Srî Brihadamba and Srî Dakshinámúrti temples. Provision has also been made for different kinds of concerts such as the *Periya mèlam*, and the *Chinna mèlam*. There are two bands—a carnatic band which plays Indian music with English instruments, and a European band,

which though attached to the military is occasionally called out to perform for the entertainment of the Rájá. There is also a Muhamadan concert played with pipes, drums and cymbals called *Karna*, *Surna* (pipes); *Dokra*, *Nagara*, *Marba*, *Arabi*, *Dasa* (drums); and *janj* (cymbals). This music, besides being given on state occasions is played daily both in the forenoon and the afternoon in the Palace *Hajaram* as a mark of royalty.

The music department was originally under a *Madyast*; it is considerably reduced and now controlled by the Palace Manager. There are no dancers now in the Establishment.

The Bokkusham is the Palace Treasury containing jewels, robes, and other valuables of royalty. The officer in charge is called *Bokkushakar*.

The Vaidyam establishment looks after the health of the Palace members, and formerly included 'native' physicians for adults and children. The Palace Surgeon has now superseded them.

The Palace kitchen consists of a store (formerly called *Periya Ugranam*), and three cooking establishments. In one of these vegetarian and non-vegetarian food is prepared for the Rájá by a staff of Brahmin and Non-Brahmin cooks. In another *Thombaram* or servants' food is cooked for the consumption of the dependants and menials; and in the third, food is got ready for daily distribution to the poor. The last of these establishments has now been removed to the *Olaganathaswami Matam* at Sandaippettai.

Domestic Establishment.—Besides the cooks employed in the kitchen, there were formerly numerous other domestics such as the *Pandarams* who were in charge of the clothing; *Golnayaks* who attended to the lighting; *Imarthi-maistries* who saw to the Palace repairs; *Bogis* (palki-bearers), *Thombarams* (sweepers), gardeners, tailors, dhobies, and barbers. These domestics still continue to be employed, though with the change of times and needs and fashions, they have altered in number and name.

The Menial Establishment is also a numerous body. Originally the major domo was called *Adappakaran* or *Pan-servai*, so named

as he gave betel to the Rájá. He had under him two grades of attendants—the *Periya Pillayandans* (senior servants) and *Chinna Pillayandans* (junior servants). The menial staff consists at present of a number of daffadars and dalayats under the control of the jamadar of the golden badge.

The Dignity Establishment.—Foremost among the men of this establishment are the Brahmin Harikars who distribute *Pansupari* during marriages and darbars in the Palace, and during processions and festivals. There are besides numerous insignia-bearers such as *Kodaikkarans, Deevatti servais* and *Thadi servais.* The *Kodaikkarans* are umbrella bearers of whom there were two classes formerly—the *Ul-kudais* and the *Veli-kudais* according as their duties lay in or outside the Palace. The *Deevatti servais* are the torch-bearers. The *Thadi servais* carry the different *Chòbda* sticks (batons of honour) called the *Thanga Thadi* (Gold or Government stick), *Velli Thadi, Nahib Thadi,* and *Sâda Thadi.* In addition to these are other persons, who, at the time of processions carry the various paraphernalia—such as the standard, the *Jaya Beri* (victory drum), Javelins, *Surutti,** *Ganda-bherunda Pakshi,*† and are in charge of the *Kothala* horse (State horse), the *Kalghi* horse, the *Vadyapatrai* (the concert of *Karna, Surna, etc.*) and the elephants carrying the gold and silver *Howdahs.* There are again some personal attendants called *Kavas* (shoe-bearers), *Pavadai* (cloth-holders), and the holders of the insignia *Chowri* and *Chamaram.* We may also mention here a class of poetasters called *Kattiyakarans* and *Bhattu Razus* charged with the duty of reciting on public occasions laudatory verses, and proclaiming the titles, and valorous deeds of the Rájá and his ancestors.

Among the personal attendants of the Rájá a court fool who was also story teller was very much in evidence in former times; but his occupation is now indeed gone.

The administration of the various departments set forth above was originally under an officer styled the Private Manager. He is now called the Palace Manager. The Dewan Peishkar has charge of the *Poojai Vidu.*

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* சுருட்டி. † கண்டபேருண்ட பக்ஷி.

CHAPTER XVIII.

THE CHRISTIAN MISSIONS.

The Catholic Missions *.—The earliest references to the Christian Missions are contained in the letters of the Madura Mission which, besides furnishing an account of Jesuit activities in Southern India, supply ample information on the social and political conditions of the times to which they refer. So far as Pudukkóttai territory is concerned the first allusions are in connection with a Kallar chief Meycondan of Nandavanampa*tti* on the border. The letters refer to him as a hopeful convert and generous prince whose devotion to the new faith was more or less constant. The next information we have is that Ávúr in the Kulattúr taluk was the first place to be occupied within the State by the Jesuits of the Mission. It would appear that it was granted in the 17th century by a chieftain of the Perámbúr-Kattalúr tract (See History, page 94) referred to in the Mission letters as the chief of Kandelúr. Here a fine Church was built, and the celebrated Missionary Rev. T. Venantius Bouchet carried on his labours. After the fall of the Perámbúr-Kattalúr palayam, Ávúr came under the Kulattúr and Pudukkóttai Tondaimáns, and apprehensions came to be entertained of persecution by the new rulers. These fears however proved groundless. It was in the first year of the rule of Raghunátha Ráya Tondaimán (1686–1730) at Pudukkóttai that Ávúr was finally fixed as "a new Catholic central settlement in the tract to the north of the Marava country"; and one of the princes of the Kulattúr line—Rámaswámi Tondaimán by name—is said to have "developed a marked respect and veneration for the Christian religion, its teaching, its ceremonies and symbols and especially for the symbol of the Cross". In 1713 Ávúr secured official recognition as a sanctuary and asylum in respect of Christian debtors; and official guards came to be set about this time over the Church and the locality on festival occasions to prevent disturbances.

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* From notes kindly furnished by Rev. Castets, S. J.

Three years after, that is in 1716, the Church at Ávúr was destroyed by the soldiery in a moment of general panic and confusion, under the impression that the building might be converted by the enemy into a fortress. But that the unhappy incident was not inspired by any feelings of hatred or a desire for persecution is evident from the circumstance that in the ten years (1717–1727) that followed Pudukkóttai territory was used as a general refuge by Fr. Bertholdi and other Christians who were rudely handled at the time at Trichinopoly and other places in the neighbourhood.

About 1732 occurred the invasion of the territory by Chanda Sahib. Ávúr was then occupied by the enemy, and the well-known Tamil scholar and Missionary Rev Fr. Beschi who was in temporary charge of the place was seized and ill-treated. But he was subsequently released when Chanda Sahib learnt who his prisoner was.

In the years 1745 and 1746 it seemed as if the Christians were about to have a bad time. In the first of these years an attempt was made to enforce the payment of a contribution for building a car for a Hindu temple at Pudukkóttai. In the next year the Tondaimán paid a visit to Tirumayyam, and being told that the Christian population in the place had corrupted the old religion and manners of the country issued a general mandate for the destruction of all the Churches in his territory. But the order was fortunately reconsidered and cancelled in time.

In the meanwhile the Jesuit Missionaries who had been carrying on the work fell into general disfavour owing to the methods of proselytism that they had employed. Their ways were condemned by the Pope in 1744 and the Society of Jesus itself suppressed in 1773.

Still for another twenty years or so, some ex-Jesuits stayed on in the Pudukkóttai territory and continued the work. But in the year 1794, the place became a bone of contention between the Pondicherry Foreign Mission and the Portuguese or Goanese Mission both of which claimed jurisdiction over the area. The former took its stand on Papal authority, and the ex-Jesuits who stayed on joined its ranks. The latter society claimed a connection through the extinct Madura Mission and contended that the Ávúr

Church was an offshoot of the Madura Mission which had itself been "attached to the Portuguese Mission Province and depended ecclesiastically on the Padroado Archbishop of Cranganore on the West Coast". Four Syro-Malabar priests or catenars as they were called also settled in these parts determined to dispute their rights, if necessary. But these were soon left in undisturbed possession of the field, the Pondicherry Mission retiring from the area under the orders of the Madras Government. One of the Catenars was *Periya* Yagupar (Jacob) whose activities extended over Ávúr, Trichinopoly, and Malaiyadippa*tti*. He is reputed to have built several chattrams and a *their* (car) at Ávúr.

Meanwhile the Jesuits become reorganised in 1814, and Fr. Granier of the order settled in 1838 at Trichinopoly. The possession of Ávúr which was so near to it became once again a matter of dispute, but this time it was between the Jesuit Mission and the Goanese. In 1846 the differences between them became so acute that either side attempted to oust the other by resort to violence; and the then Rájá and Political Agent of the State had to intercede. The situation became sill more unpleasant in 1857 when the jurisdiction of the Goanese Mission over these areas was distinctly recognised by the Pope.

At present the two Catholic Missions work side by side without, it would seem, any of the friction which characterised their activities of old.

The Protestant Missions *.—According to a letter dated 1849 of Mr. Parker, Political Agent, the Protestant Missionary congregations at Pudukkóttai were originally established by Rev. John Casper Kohlkoff of the Church of England 'between whose father and himself 110 years of Missionary labour were divided'. In the thirties of the last century the work was in the hands of a society of European and Indian workers at Madras called the Indian Mission Society'. One of their catechists—'an energetic man' established a footing in the town and opened some schools in the villages. At the instance of Mr. Blackburne who was then the Political Agent the Mission also received grants of land in aid from the State.

* From notes kindly furnished by Rev. E. Heuman.

In 1845 the Indian Mission Society made over its work to the American Mission at Madura, and for the next three years the catechists and teachers of the latter body came over to Pudukkóttai to carry on the work. At the end of this period the number of Protestants and Protestant Mission schools in the State increased to 190 and 13 respectively.

But owing to paucity of hands, the American Mission was unable after a time to send out the required men for the work so that in 1848 it made an offer of the Pudukkóttai territory to the Leipsieg Lutheran Mission which this body willingly accepted. This Mission (the Lutheran) was for several years a union of several Lutheran Churches in Germany, France, Russia and Scandinavia, but gradually the Pudukkóttai area came more and more to be identified with the Swedish Church inside it owing to the reason of the Leipsieg Mission itself having been supplied from 1853 with Swedish men and money. In 1901, the Church of Sweden Mission became an independent body, and Pudukkóttai became one of its principal concerns.

Till the year 1855 no Missionary was stationed at Pudukkóttai, and the work that was carried on was at best spasmodic, desultory and irresponsible. The first Missionary who came over was the Rev. K. A. Ouchterlony "a young Swede, born in Stockholm though of Scottish parentage". "With a true Missionary spirit he devoted himself to his new field. In the Mission compound which was then just a jungle he built a small dwelling, 34′×12′ with mud walls and thatched roof, and here he lived for several years a life of toil and cares, of loneliness and many disappointments. Still Pudukkóttai became his "first love" and with admirable faithfulness and a cheerful spirit he carried on his hard and often thankless work. In his humble dwelling Ouchterlony not seldom received visits of the then Rájá who got such a liking for him that he in joke used to call him his Court Chaplain, often invited him to his palace, and gave him a harmonium for use at the divine services".

The history of the subsequent years may be briefly chronicled. A Mission Bangalow was built in 1870. A Primary school which the Mission had maintained all along in the town was raised to a Lower Secondary school in 1884, to which a boarding

establishment was attached in 1903. A fourth Form was opened in 1906. It has since been provided with convenient quarters for the boarders, and with a commodious school house containing "14 class rooms, one large assembly hall and two smaller halls". This school is now a flourishing institution teaching up to the sixth Form.

In the year of the organisation of the boarding establishment for boys, a girls' school was also opened in the town with provision to teach up to the sixth Standard, and four years later it was provided with a building of its own.

For a long time the Mission held its divine services in the school building and in a small chapel within the Mission compound. By 1905 the chapel had become too small for the town congregation and a Church to hold about 400 persons was built in the same year with funds derived partly from Sweden and partly from local contributions. It was consecrated "on the 6th of November 1906, the year as well as the date being of significance in the history of the Protestant Church, because in that year two centuries had elapsed since the first Protestant Missionaries had landed in India, and on the 6th of November 1632 the Swedish hero King Gustavus Adolphus fell on the battlefield of Lutzen in defence of Protestant faith and rights".

Next to Pudukkóttai town, Kottaikaranpa*tt*i is the most important Swedish Mission station in the State. It contains a numerous congregation for whom a church has been built. The other centres are Puducheri, Samuttirapa*tt*i, Mettupa*tt*i, Vailogam, Perungalúr, and Karambakkudi. There are now two Missionaries in charge of the work, one of whom is engaged in evangelistic labours and the other attends to the congregations and the schools.

CHAPTER XIX.

GAZETTEER.

Alangudi Taluk.

For administrative purposes, the State is divided into three Taluks, Alangudi, Kulattúr, and Tirumayyam.

Of these the Alangudi Taluk covers the eastern portions, and has an area of 347·35 square miles. It may be said to be bounded on the west by the Tanjore-Pudukkôttai-Madura road but for a long narrow strip that lies to the west of this road. On the south it is bounded by the Vellár which thus divides it from the Tirumayyam Taluk. On the other two sides lies the frontier. Besides the Vellár at the boundary four streams pass through the Taluk—the Kundár, the Agnánavimóchani (Perungulúr) Ar, the Uyyakondán, and the Ambuliyár. The Taluk contains the Kavinád reservoir, the largest for the State, provided with a dam and other irrigation works the largest again for the State. It has also the largest bridge—across the Perunguiúr river on the Pudukkóttai-Tanjore road.

But for an outcrop or two of granite occurring at Tirugókarnam, *etc.*, the country is flat, and very gently undulating. A lateritic patch stretches between the Vellâr and the Perungulúr Ar. Ochre occurs near Tiruvarankulam, and shells good for cement near Karambakkudi. The colour of the soil, and the existence of traces of old smitheries and smelting furnaces furnish evidence of the presence of iron in the soil. Patches of jungle are found here and there, and the most important of them are the Periavalaikkádu, the Tiruvarankulam kádu, and the Váráppûr kádu, containing deer, wild boar, and other game.

The soil is in general red loam. In the Kavinád occurs some padugai soil under its big tank.

This Taluk leads the others agriculturally; for besides possessing fairly good soil, and facilities for irrigation, it enjoys a reputation for successful husbandry especially by the Nattambádis and Udayans who make even dry cultivation under wells

quite profitable, so that dry land in this area fetches nearly as much price as the wet. A study of revenue statistics shows that the Taluk contains the largest number of small holdings in the State, owned by more or less poor landlords, for while it stands first as regards the number of pattas (28,454) it comes last in the matter of assessment (Rs. 2,39,076-6-7—*Vide* page 237 *supra*). It is also interesting to note that of pattadars paying Rs. 10 and under, Alangudi has nearly as many as the other two Taluks put together.

The population of the Taluk is comparatively high for its size. While it has the fewest villages (139) it stands, according to the census of 1911, midway between the other two Taluks in respect of occupied houses (25,034) and inhabitants (1,43,154) of whom 1,32,695 are Hindus, 4,835 Muhamadans, and 5,620 Christians. The noticeable castes are Kallars, Nattambádis and Udayans. Among its centres of habitation it includes Pudukkóttai the capital and only town of importance in the State.

Its chief industries are to be found at Pudukkóttai town, Tiruvappúr and Karambakkudi. The capital provides occupation for sundry artisans, among whom may be particularised the stone-masons working at the Tirugókarnam quarries. At the other two places weaving is carried on, with some dyeing in addition at Tiruvappúr, and some mat-weaving also at Karambakkudi.

The Taluk is not without historical interest. It contains vestiges of the early occupation of the land by Kurumbars and Vellalars (See Semmattividuthi), by the Pallavaráyars (See Perungulúr), and by the Cholas (*Vide* Adanakkóttai and Tiruvarankulam). In it lie the earliest settlements of the ruling Tondaimáns (See Ambukkóvil), and two of the most important Hindu shrines at Tirugôkarnam and Tiruvarankulam, which being also ancient possess considerable archæological interest.

Adanakkottai.—(Distance * 14½ miles; Population † 1,720) lies on the Tanjore road, and is a convenient halting station to tourists and circuiting officers. It is the *Adan-ur-kóttai* of the inscriptions—the fort of Adan's village. It is therefore a mistake

* All distances in this Chapter are given as measured from the Capital.
† The population figures refer to the Census of 1911.

to call it, as is sometimes done, Ádinakkòttai or the fort in one's *ádinam* or possession. There was an engagement in and about this place in May 1781 between the forces of Haider and the Tondaimán—at which the latter were victorious; and tradition tells how a man concealed in the hollow of a tree shot the Muhamadan leader dead with a well aimed arrow, after which the invading forces fled in panic, and Adanakkóttai was saved from plunder and pillage. It would appear that at the time of the encounter, the Tanjore road did not pass through this village but skirting it touched Sembattúr and Veeradippillayárkòvil close by. It may also be mentioned in passing that the God of the latter place is highly venerated by devotees who in consequence pay him sundry vows. There are two temples at Adanakkóttai—a Máriamman temple common to seven villages around, and a Siva temple the God of which has been named Kulottungesvara after King Kulottunga Chola who installed the idol.

In the 18th century the village was assigned to Brahmins as an *inam*.

It has a Traveller's Bungalow built in 1833 for the use of the Tanjore Collectors who were ex-officio Political Agents of the State at that time; and a Chattram at which Brahmins are fed daily. The tank in front of the almshouse contains good drinking water. Cashew is grown in the neighbourhood.

Alangudi.—(Distance 12 miles; Population 705) is the chief station of the Alangudi Taluk. It is the headquarters of the Tahsildar of the Taluk, and contains a Sub-Registry office, a Stationary Sub-Magistrate's office and the office of a Deputy Inspector of Schools. There are also a Dispensary, a State Lower Secondary School, and a Girls' School. A Munsiff's Court was opened here about 1878, but closed after a few years for want of sufficient work.

The old temple of Siva here contains some inscriptions relating to grants of land from, among others, devotees at Kalasamangalam (See under *Pudukkòttai*). The place has also a small Mosque to meet the spiritual needs of its Muhamadan population. A weekly fair is held every Thursday at which vegetables, cocoanuts, jack fruits, pulses, and ground-nut may be purchased.

Ambukkovil.—(Distance 29 miles; Population 1,068) is the earliest seat of the Tondaimáns in the State. Its original and real name, as given in the early inscriptions, is Alumbil meaning according to a copper plate the land where no injustice prevailed. False etymology has sometimes associated it with Anbil (Home of Love) a place lying to the east of Trichinopoly. Here is an old and well-endowed temple of Siva naturally held in high veneration by the ruling house, and at the time of installation every ruler receives grace by being given *Theertham* and *Prasádam* (consecrated water and offerings) from this temple. The inscriptions in the temple are old and relate as usual to gifts; and among the names of the donors are found those of Anai Tondaimán and Kulasekhara Kalingaráyar, son of Mávali VánádiRáyar, the agent of Neduvásal country. The village is now mostly inhabited by the Ambunáttu Kallars.

Chinnaiya chattram.—(Distance 6 miles) is also called Tirumalráyápuram after Tirumalráya Tondaimán who founded a chattram here about 1790. This chattram exists now, and wayfarers are given food or doles of rice according to their caste. The chattram is well-known for its wholesome drinking water.

Kanakkanpatti—(Distance 2½ miles) is a fertile Brahmin settlement now mostly deserted owing to the superior charms of the town which is close by. It was originally granted to the Brahmins as an *inam* by Rájá Vijaya Raghunátha Tondaimán, but his son—afterwards Rájá Raghunátha Tondaimán, was averse to the grant, and closed the irrigation channels of the village. Yielding however to parental remonstrance he opened the channels during his father's lifetime, but on succeeding to the throne revived his old hostility and resumed the grant. But he soon had cause to repent his sinful folly, for happening to hunt one sultry day on the confines of the village he sought the place for food and drink but found only a poor solitary Brahmin who could give him no more than some gruel. The feast of *conjee* (gruel) soon put matters to rights and the Rájá made up for the old injury by granting fresh *inams* in addition to the old ones.

Karambakkudi.—(Distance 25 miles; Population 3,995) a populous village, and a centre of ground-nut cultivation, with some weaving industry in and about it. It was the headquarters

of a Deputy Tahsildar for some years and is now a firka station. It has a Sub-Registrar's office, a Dispensary, a Salt Sub-Inspector's office, a Post and Telegraph office and a Police station. It has some flourishing and well-attended Elementary schools, one of which is owned by the Swedish Mission. There is also a State Weaving school training Panchama boys in the uses of the flyshuttle. The Paraiyans of the locality are cotton weavers and make *mundús* (coarse loin cloths) and towels. The place has also some reputation for *korai* mats which are made and sold in some number. According to a custom litigants swear in the presence of the idol in the local Karupparkóvil, and the oaths so taken are held to be binding on the parties. The place contains two *Tòpes*—the Ambal *Tòpe* and Bungalow *Tópe* and in the latter may be seen the remains of the Indigo factory formerly managed by Major Blackburne's brother. (See Chapter VI). From 1890, a fair is being held in this place every Wednesday at which, among other commodities, ground-nut is bought and sold. Next to the town fair, it is the largest in the State.

Kattakkuricchi.—(Distance 8 miles; Population 418) is noteworthy as being the birthplace of His Highness' grandmother known as the Kattakkuricchi Áyi. It has a fresh water pond called *Súryan* (the sun) on the road to Kulaváipatti.

Kavinad kila vattam.—(Distance 2 miles; Population 985). Here is a large reservoir—the largest in the State, filled by the Vellár and irrigating thousands of acres. (See Chapter IV). Some of the best lands in the State lie under it.

Kavinad mela vattam.—(Distance 3 miles) chiefly known for the *Pushyatthurai* or the Bathing ghat on the Vellár which lies near the stone causeway on the Madura road. The water of the river here is held sacred, and numerous devotees, mostly from the capital and the adjoining villages visit it in *Thai* for a dip when the Gods of seven temples—Tirugòkarnam, Santanadaswami temple, Vellanúr, Tiruvengavásal, Tirumayyam, Virácchalai and Kóttúr assemble on the river and bless the waters.

Kilathur.—(Distance 17 miles; Population 1,438) a fertile village, inhabited mostly by the *Alangudi náttu kallars.* There is a temple in the neighbouring jungle to Nádi Amman.

Kirattur.—(Distance 25 miles; Population 328) contains a slough called *Poyyil* a false step taken into which will entangle a person inextricably.

Kottaikkadu.—(Distance 12 miles; Population 1,945) forms part of the Cusba station of Alangudi. According to the Statistical Account of Pudukkóttai a fort was built here about 1660 A. D. by Bálóji Pant, which fell into ruins however by the year 1813. It contains a temple to Draupadi Amman whose votaries practise fire-walking. There is also a Christian Church owned and managed by the Trichinopoly Jesuits for the benefit of the Roman Catholics who inhabit the locality.

Kovilpatti.—(Distance 2 miles) is almost a suburb of Pudukkóttai; so close does it lie to Tirugókarnam at the northern end of the town. Its inhabitants are mostly Valaiyars who are engaged as temple servants at Tirugókarnam or resort to the town for day labour. Originally a straggling hamlet, it was rebuilt and relaid by Sir Sashia Sastriar, and made into the fine little place it now is. According to a legend, the men of this village formerly lived at Ettaraikkombu which they deserted in a body on an attempt at outrage made on one of their girls by the local Poligar. The unfortunate girl committed suicide and became after death a *Pattavan* Goddess. She is now worshipped in a temple built for her at Kóvilpatti. There is also another *Pattavan* temple in the place called Malukkankóvil at which a Malukkan or Muhamadan is worshipped because it was his dying request and prayer. But his antecedents were by no means such as to render him worthy of canonisation, for while in life he was in the habit of secretly riding down nightly from Trichinopoly to meet his concubine at Tiruvappúr. One day he was slain at the foot of an *Ichchi* tree by God Malaikkaruppar whose repeated warnings he had disregarded in reference to his clandestine meetings.

Kovilur.—(Distance 10 miles; Population 1,514) is the place of the red lotus and the Senkanáttu kallars. It has an old temple, which had in the past donors from among the Pallavaráyars of Valuttúr and the rich traders of Kalasamangalam (See under Pudukkóttai). An inscription in this temple is

interesting as showing what compact existed in olden times among the local araiyars to minimise internecine feuds.

Kulavaipatti.—(Distance 10 miles; Population 1,247). This village lies on the road to Arantángi in the Tanjore District. A chattram was built here about 1803 by the step-mother of Rájá Vijaya Raghunátha Tondaimán at which a limited number of travellers are now fed. The God of the Siva temple in the place is called *Atavìswarar* or the Lord of the Jungle, which shows that the place was under forest formerly. Inside the temple is a metallic image of Srî Nataràja which is the largest in the State.

Malaiyur.—(Distance 15 miles; Population 1,348) lies 15 miles off Pudukkóttai town on the Karambakkudi road. It has a Sub-Registrar's office, a Police station and a Post office. A weekly fair is held here every Tuesday. It hase some inscriptions connecting it with one Kangamalatéva Seliyadaráyar (Choladaráyar) of Kalasamangalam (See under Pudukkóttai).

Mangadu.—(Distance 22 miles; Population 1,424) is occupied by Valuvádis connected by blood with the Nagara Zamindars. It is noted for its mangoes, jack-fruits and chillies.

Maniambalam.—(Distance 5 miles; Population 557). The Iswarankóvil at this place contains some inscriptions mentioning, among other things, gifts of lands in 1511 A. D. by Vijayálaya-Tévan of Suraikkudi, and the erection of a *mantapam* by the men of Vándákóttai.

Manjamviduthi.—(Distance 22 miles; Population 1847). The Ambuliyár takes its rise in the jungle adjoining the village. It contains a large number of burial urns (மதுமக்கத்தாழிகள்) as well as the remains of a furnace for smelting iron ore. The village is said to be fertile.

Melathur.—(Distance 15 miles; Population 1,349) is chiefly noted for its fertility.

Mukkampatti.—(Distance 14 miles; Population 448). It has some smiths who make sickles, nut-crackers, and crowbars. The village is said to be fertile.

Mullangurichi.—(Distance 21 miles; Population 3,204) occupied by the Rángiars very distantly connected with the Rájá by blood. There is a temple to Máriamman here, and an annual festival is celebrated which is popular in the neighbourhood. A fair is held here every Monday.

Palangarai.—(Distance 13 miles) is chiefly noted for an old temple which has now somewhat lost its popularity. It contains a well-chiselled idol of Lingothbavar, with—and this is also found in some other temples—the figure of a swan soaring above, and of a boar burrowing below. These figures are respectively Brahma and Vishnu who, wishing to know the omnipresence of Siva once took these shapes, and explored the spaces of the upper and lower worlds without finding either the head or the feet of Siva. Tradition fondly believes in the existence of a treasure-trove of gold, silver plates and images in the cellars of this temple.

Perungulur.—(Distance 11 miles; Population 2,524) lies on the Pudukkóttai-Tanjore road at a distance of 11 miles from the capital. Near it flows the Agnánavimóchani or Perungulúr river spanned by what is the largest and most substantial bridge for the State, and covered on both its banks with extensive plantations of casuarina. The place is sometimes called *mallikávanam* from the quantity of *Mallika* or Jasmine that flowers all the year round. It contains a Dispensary and a Sub-Registrar's office.

It was the original seat of the Pallavaráyars before they transferred themselves to Pudukkôttai. It has two temples of antiquity—a Siva temple, and a temple of Malayamarungar. According to a local legend the Siva temple was built by Kulóttunga Chóla, and consecrated on the same day as the temples at Valuttúr and Adanakkóttai. The circumstances of the erection of the temple were as follows:—King Kulóttunga, being childless, prayed for an issue, and was required in a vision to build a temple over a *Lingam* which he would find at Perungulúr. He was blessed with a child on completing this pious task. The God of the temple is called Vamsoddarakar or the preserver of the family as he helped to perpetuate the Chóla line.

The other temple—*viz.*, of Malayamarungar, dates back at least from 1763 A. D. when it was mainly built, and renovated. The God is supposed to have been brought from Malabar. Its priests have always been the Valluvars of the Paraiya caste. Near it is a tank the water of which is held sacred, and to which pilgrims go to expiate their sins.

Pilaviduthi.—(Distance 25 miles; Population 2,101). This is one of the early settlements of the Tondaimâns and contains some families related to the Rájá. A chattram was built here by Rangamma Áyi, consort of Rájá Vijaya Raghunátha Ráya, with arrangements for free feeding on Dwadesi days (twelfth day of every lunar fortnight: See History page 180). The village is noted for its vegetables.

Porpanaikottai.—(Distance 4 miles) is a place of legendary lore. It derives its name, as the word implies, from a fort in which according to tradition there once stood a palm (*Panai*) bearing gold (*Pón*) fruits, which in the present *Kaliyuga* (iron age) of sin and degeneracy has changed into one of the *mantapams* in the fort. The village is situated about a mile and a half to the north of Tiruvarankulam not far from the old Alangudi road. According to the Statistical Account of Pudukkóttai (1813) the fort had fallen into decay by the first quarter of the 16th century. But vestiges as well as tradition still remain, from which the following particulars are given. The fort is a square brick and chunam structure about two furlongs each way, said to have been built in the form of the bird *Garuda* (kite) with its back facing the east, and its wings outstretched north and south. The bricks used in the construction are about an English foot in length and breadth and four inches thick, being a marvel of strength, size, and durability. To the fort are assigned according to tradition 32 bastions, and a moat which, judged from a ditch 50 feet by 12 which now lies to the north of the fort, must have been substantial. It has had several gates, the different names of which are still recognisable. Outside the fort is a pit called *Surunga pallam* or the hollow of the secret way, said to communicate underground with Vallam near Tanjore. Inside the fort are traces of a building believed to have been the palace of a Chóla, a half-filled pond, by name *Niravi*, supposed to have been used as a

Teppakkulam and two temples both of which claim to be the original altars of the Godling Muniswara who guarded the Gold palm. But of these two, the temple to the west is obviously the later building and must have been built not more than 40 years ago. However it be, the Muniswarar of the place is regarded as the pristine tutelary deity of Pudukkòttai town and palace, whose *ôttam* or way across the town is still traced by knowing elders. It is also considered dangerous to obstruct his way by building houses in the track and so on.

Pudukkottai situated in 10° 23′ N. Latitude and 78° 49′ E. Longitude, at 312 feet above the sea-level, and lying 33 miles to the south of Trichinopoly by road is the capital of the State, and the only town of importance. It is the headquarters of the administration. Here the Rájá lives, the Chief Court is situated, and the heads of the various public Departments hold their offices. Its population was 15,384, 16,885, 20,347 and 26,850 at the census of 1881, 1891, 1901 and 1911 respectively.

It is situated in the valley of the Vellár—the historic river which formerly separated the Konádu and the Kanádu, the Chólas and the Pándyás, and the Tanjooreans and the Sétupatis. Its position lies in a sharp gradient which beginning at the northern end of the town terminates at the Vellár on the south and this secures for the place the advantage of receiving supplies of storm water shed on the northern slopes, and of draining its surpluses and wastes away to the south.

It was originally surrounded by an impenetrable jungle which formed a natural defence; and portions of it called *Chinnavalai kàdu* and *Periavalai kâdu* that are still preserved for their game are extant to the north and east. In former times the approaches to the town were through these jungles along three roads on the north, south, and west. On these roads stood gateways called *vàdis* at distances of three miles, two miles, and half a mile respectively from the town under the charge of a commander and a detatchment. Traces of these sentinel stations are still found in the local terms *Machu vàdi, Kummandàn vàdi and Puliavâdi.*

The town is skirted on the west by a line of low isolated rocks which supply excellent granite. Near it are the State brick-works for which good clay is available at Pattaitikulam.

Though no river flows through the town, it is within four miles of the Veliár and two miles of the Kundár on the south.

It is difficult to fix the exact date of the origin of the town. It is generally ascribed to the time of Raghunátha Ráya Tondaimán (1686–1730 A. D.) though certainly either it or its neighbourhood was a thriving place even in far earlier times. In the inscriptions it is located in *then* (south) *Kavinád*, and called *Dèsakula Mànikkapuram.* The existence of the Pallavan tank in the heart of the present town takes it back to the prehistoric times of the *Pallavaráyars.* The eastern portion was the once affluent Kalasamangalam, one of the three great *Chetty* settlements of the past—the place of nine 'cities' built, according to a legend, by King Muchukunda Chakravarti at an auspicious hour fixed by Sage Parasuráma himself. (See History page 69). The western portion of the town was called Singamangalam, and these two halves of the town—the eastern and the western, are even now supposed to be under the tutelary guardianship of two distinct divinities, Thadikonda Ayyanár and Singamuthu Ayyanár.

How these towns perished, or merged into the modern Pudukkóttai is not known; nor is it clear when the *Kòttai* or fort after which it takes its name was built. The *Tondaimán Vamsávali* ascribes it to Raghunátha Ráya who as already mentioned ruled from 1686 to 1730 but the existence of the fort is denied by Ramah Náik, the East India Company's Agent at Tanjore who writing on 16th June 1754 observed, "there is neither stone nor mud wall". The Statistical Account of Pudukkóttai (1813) however refers to a fort three *naligais* or two and a quarter miles in circuit, with streets, houses, and shops inside.* Probably the fortifications were destroyed between 1732 and 1734 by Chanda Sahib or Ananda Row or by both during their invasion of the town (See History pp. 168, 170 and 171). Both the invaders attacked from an adjoining fort called *Kàlikóttai* near Adappakkáran chattram to the north of the town. At the time of the attack by Chanda Sahib the old Palace was destroyed and the approaches *via* Akkachiá tank were closed with jungle trees felled for the purpose. The Palace referred to was

*The Trichinopoly manual identifies it with the old Palace Fort now standing.

probably that which is reported to have stood at the northern end and after its demolition a new Palace was built at Sivagnánapuram south-east of the town which the then Rájá used both as a Palace and a hermitage, and where it is sometimes supposed Sage Sadasiva Brahmam came to initiate him into the higher truths of Vedantism.

In 1812 the town was consumed by fire and rebuilt, at considerable expense, by Rájá Vijaya Raghunátha at the instance of Major Blackburne. (See Chapter XIV). At that time the streets were laid in intersecting squares—a plan which has been preserved to this day in the town and its extensions. In 1813, the town contained three Palaces, six terraced houses, 300 tiled houses and 700 thatched houses besides 21 tiled and 700 thatched houses at Tiruvappúr, and 320 thatched houses at Tirugókarnam, both of them suburbs. There were also three *chattrams*, one in the town near the Pallavan tank, one on the Kundár, and one at Tirugókarnam, of which the town choultry was kept open only during Dussera.

Even in these early days the town was attractive. Hamilton's East India Gazetteer dated 1820 refers to "its wide, regular, and clean streets intersecting each other at right angles", and to its "stuccoed, whitened and tiled" houses. Pharaoh's Gazetteer of Southern India (1855) speaks of Pudukkóttai as a 'populous town', and eulogises its 'handsome pagoda', its 'grand high mosque', its 'tanks and wells of excellent water' and the 'large and commodious houses in the principal streets, with tiled roofs, several of them being terraced'.

The expansion of the town since its rebuilding in 1812 has been steady and continuous, and received considerable impetus during the administration of Sir Sashia Sastriar (1878–1894). During his time several suburbs like Puduchéri were brought into existence, the streets were relaid, tanks were deepened and cleansed, and a programme of public buildings was inaugurated and largely carried out. (See Chapter XIV). The sanitation of the town which was for a long time in the hands of the Revenue Department was transferred in 1903 to a Sanitary Board of officials, and the town was constituted into a Municipality in 1912.

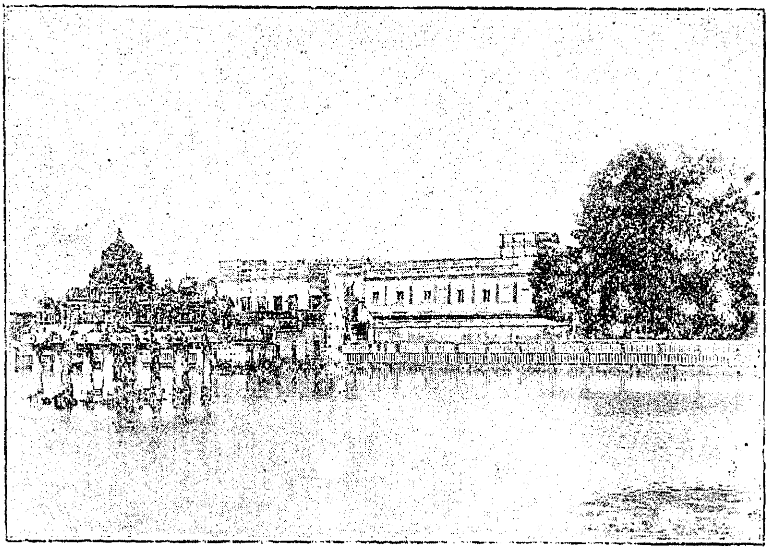
The town is at present composed of the town proper, and of a number of suburbs and extensions. The suburbs are Tirugókarnam, Tiruvappúr, Káraithóppu, and Pichathánpatti; and chief among the extensions are Sandappéttai, Puduchéri, Ramachandrapuram, Raghunâthapuram, Sándanadapuram, and Mártandapuram.

The town proper consists of wide straight streets running east-west and north-south, and intersecting one another at right angles. The innermost of these squares is a fort which though provided with high ramparts is of no military value at present. Within it lies the old Palace now no longer used as a place of residence by the Rájá. It contains the chapel of Srî Dakshinamúrti, a Darbar Hall which is used on State occasions and the Palace Stables. State functions and Palace ceremonies, including the Dussera, are conducted here. The Military, Huzur, and Police offices are also located here.

Outside the innermost square, and abutting on the fort on its eastern side are the temple of Sándanadaswami, and the picturesque little Pallavan (Sivaganga) tank with its central *mantapam*, numerous stairs, and fine parapet walls.

The next outer square, known as the Ràjaveedi (Rájá's street), is probably the best part of the town. Its southern side constitutes the bazaar street; on its western side live the relatives of His Highness; and the other two sides are inhabited by old families of distinction and some of the principal officers of the State. The bazaar street which was re-formed not long ago presents a pretty appearance with its uniform booths provided with stone flags and Calicut tiles roofing.

Town extension has been chiefly to the west and the south. Several of the old sections have now entirely disappeared, *e. g.*, Sivagnánapuram and Sivanandapuram. To the south of Sivagnánapuram is the village of Ponnanpatti, otherwise called Dakshinayápuram or the village of Dakshinamurti granted as *Sarvamanyam* in honor of Srî Dakshinamurti whose worship was enjoined on the Tondaimáns by Sage Sadasiva. There is a tank here the water of which being dedicated to Ayyanár is considered too sacred to be drunk.



View of Pallavan Tank.

Sandappèttai to the west of the town proper was and is, as the name implies, the market place of the town. The fair was formerly held on the roadside (See Chapter XIV) but has now been shifted to a grove to the south of the road where permanent metal sheds have been erected for the sale of commodities. The fair which is held every Friday is one of the largest not only in the State but also for many districts in the Madras Presidency. The high ground of Sandappéttai has been taken advantage of for town extension, and quite a number of streets have sprung up with some well-built and pretty houses.

Of the suburbs, Tirugókarnam and Tiruvappúr are described elsewhere in this chapter. Káraitthóppu, a suburb to the south is chiefly inhabited by the Shánars and the menial and agricultural classes. It contains the sacred grounds of Málai Idu on which the Raní of Rájá Vijaya Raghunátha performed *Sati*, in memory of which event a temple has been built on the site, and worship is offered. Near it is the Kundár on the banks of which are found the remains of an Indigo Factory which flourished there in the first half of the last century.

Pichathanpatti is chiefly important for a fine old Bungalow now used as a Residency by the Political Agent during his visits to the capital. It is nearly a century old and is mentioned in Hamilton's Gazetteer (1820) which says, 'About a mile and a half to the south-west of the capital Tondaimán has an excellent house built and furnished after the English fashion where every respectable European traveller is sure of meeting with a hospitable reception'.

Communications.—The internal and external communications of the town are numerous and efficiently maintained. The town is noted as already mentioned for its broad, straight, gravelled streets with wide drains, and turfed bunds. It is connected by a system of radial roads with every part of the interior, and with the principal district towns, and railway centres of British India around. (For details See Chapters VII and XIV).

Water supply.—The reader is referred to Chapter XIV for the facilities for water which the town enjoys. Small as is its size, it has no less than 20 to 30 tanks and a visitor is often surprised at

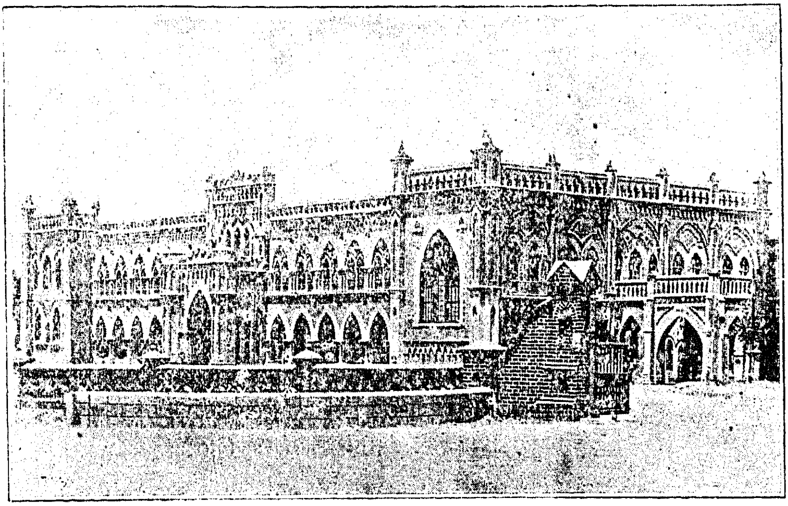
his finding one at almost every street corner; and the terms *Aiyarkulam, Pillaikulam, etc.*, show how they owe their existence to the charity of some Aiyars or Pillais who held high positions formerly in the land. Kummandankulam near the Hospital is Commandant kulam and was excavated by Commandant Muthu Nayakka. There are also numerous ponds in the suburbs—three at Sandappéttai, three at Tirugókarnam, and three at Pichathanpatti.

Of these about a dozen are conserved for drinking purposes, especially Pudukkulam, Aiyarkulam, Pallavankulam, Venkappaiyan corani, and Mapillaiyakulam. The largest of them is Pudukkulam which lies at the south-eastern end and constitutes the source of water now supplied to the town through pipes. On its southern bank are situated the water-works where the water is filtered and pumped to the *Machuvadi* upland on the north from which it re-enters the town through pipes (See Chapter XIV).

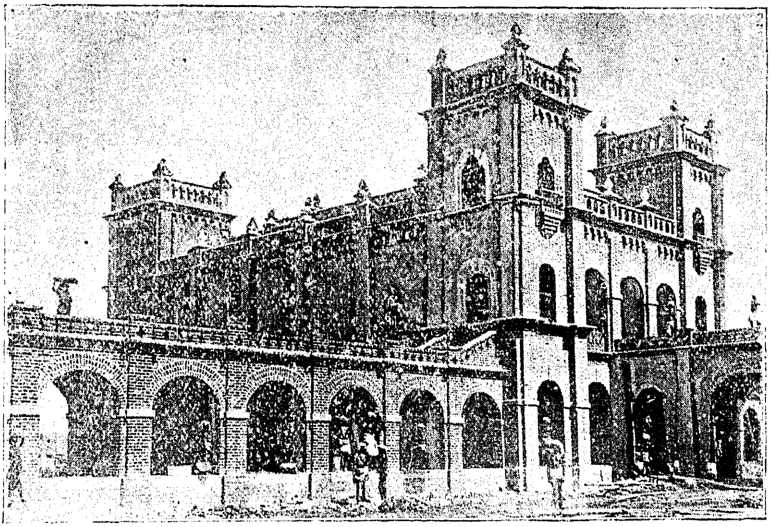
The places of worship, are also, for a town of its size, fairly numerous. The most important temples are those of Srî Brihadamba at Tirugókarnam and Sandanadaswami in the town. Other places of Hindu worship are the *Vaishnavite* temples of Varadarája Perumal in the Eastern third street, of Venkatesa Perumal on the bank of the Aiyarkulam, and of Vitóba on the bank of Pallavankulam, the *Ammankòvils* dedicated to Arianachiamman, Manomaniamman and Kamakshiamman; the altars of Thadikonda Aiyanár, Singamuthu Aiyanár and Porpanaiyan; the temples of Sundaresa and Srî Dakshinamúrti (in the old Palace), a Mariammankóvil on the confines of Tirugókarnam and Tiruvappúr; and a Srî Venugopalaswamikóvil at Tiruvappúr itself.

There are two Churches the Swedish Mission Protestant Church at the north end, and the Catholic Church at the south end. There are also two Mosques—one in the town and one at Tiruvappúr—the former of which is more than a hundred years old and is ascribed to one Mandra who is also credited with having built some *mantapams* at Pallivasal in the Tirumayyam Taluk (See under Pallivasal).

Public Buildings.—Foremost among the public buildings are the Public offices at the southern end of the town—a 'handsome



View of the College building.



View of the Hospital building.

two storied building' constructed in the form of a hollow square (313 feet by 305 feet) with eight staircases, two of which lie inside towers rising 102 feet high. Herein are located the Darbar office, the Chief Court, the Revenue offices including the Dewan Peishkar's office, the Treasury, and the State Press.

The next important building is the College house which is also a noble edifice. It has a Theatre Hall, which with its lofty ceiling and gothic windows of stained glass is a fine appendage. Other buildings of note are His Highness's Bungalow, the Superintendent's quarters, the Central Jail, the Hospital, the Municipal office, and the Workshop. There are also a Town Hall, and a Victoria Jubilee Arch built more or less with public money.

A New Palace is now under construction and nearing completion. When finished it bids fair to prove the most stately building by far that Pudukkóttai has. It is situated in an extensive compound with many walks and drives, affording much scope for landscape gardening. It will be equipped with electrical fittings and a lift, and provided with a number of out-houses—Servants' quarters, Guest houses, Stables, Manager's and Secretaries' offices.

Among the *useful institutions* in the town may be mentioned the Town Hospital, the Women and Children's Dispensary (Hospital), the Museum, the Ananda Bagh (Public gardens), the Observatory, the Maharajah's College, the Swedish Mission School, the Rani's Free Secondary School for girls, the Town Muhamadan School, the State Industrial School and the State Training School.

Guest houses, choultry and Travellers' Bungalow.—There are at present a Travellers' Bungalow, a guest house for the use of Europeans and Indian guests and a choultry in which Brahmins are fed, and non-Brahmin pilgrims are given *Swayampàkams* or rice doles.

Industries.—Being the principal and most populous town in the State it contains numerous artisans. Nearly 200 families of silk weavers flourish at Tiruvappúr and prepare cloths mostly

intended for the use of the Chetti women. At Tirugókarnam and its neighbourhood live a number of stone-masons working at the stone-quarries close by. The town has a reputation for scents (scented sticks and wafers). There are quite a number of traders, brokers, and commission agents whose business is chiefly with the town and the Chetti villages. There are also a State Press, and a private Press, the first of which prints and publishes the fortnightly State Gazette. The most thriving occupations are trade, the public service, and the legal profession.

The *Pàri* is a relic of the old watching system still preserved in the town for the sake of its antiquity. It consists of batches of men who proceed along the four streets constituting the innermost square of the town at fixed intervals from 10 p.m. to 4 a.m. by way of watching the streets, and rousing the sleepers in the houses to see for themselves that all is well. The *Páris* which are five in number are named from the music they make. They are the *Para Pári*, *Sangita Pári*, *Alcuja Pâri*, *Veerannan Pâri*, and *Mani Pári*. The first of these is the tabor; the second is *Periya mèlam* or the ordinary pipe and drum; the third vocal music accompanied by flute, bag pipe, and drum; the fourth is the Indian horn and tabor; and the fifth the bell.

The *Dussera* is the holiday season at Pudukkóttai and lasts from 9 to 10 days. At this time the Doorga Púja (worship of Goddess Doorga) is conducted at the Tirugókarnam and Sándanathaswami temples, and the Goddesses at these shrines are picturesquely and variously draped and decorated every morning and evening.

During Dussera Brahmins are treated as guests, feasted free at the choultry and given daily doles consisting of a measure (*Pallavan Padi*, See Chapter VI) of rice, and four *Amman cashes*, the money present being enhanced to a couple of annas on the closing day.

An examination—probably a relic of the old university system in India—is also held in the various branches of Sanskritic lore—language, philosophy, and the arts, and *Sambhàvanàs* or prizes ranging from a few Rupees to a maximum of

Rs. 21 per head are awarded to the successful examinees. These presents being also of the nature of annual grants in support of scholarship, the passed candidates visit the State annually at this season to draw their stipends and discourse to the public on the subjects in which they are proficient.

All this naturally attracts a large crowd of visitors from the interior and from outside the State. Temporary booths are erected—in fact every house front in the main streets becomes a stall for the nonce—in which cheap jewellery, Indian utensils in brass, bell-metal and pot stone, vernacular publications, bangles and toys are vended.

On the last day a procession known as *Sannáha savàri* led by His Highness and accompanied by the Dewan, the heads of the militia, and the principal officers winds along the highways on to Tirugókarnam from which the idol of the Goddess Srî Brihadamba is taken out in procession to Akkal Rájá fort to the east of the temple there. The *Dussera* arrow is then shot on the *Vannia* tree and the *tilaka* (forehead mark) is painted on the forehead of the Rájá with the trickling sap of the tree.

Pudukkottaividuthi.—(Distance 12 miles; Population 1,107). The village is near Alangudi. It has a temple to Ganesa called Nemmakkóttai pillaiyar, and believed to be a great giver of gifts.

Puthambur.—(Distance 6½ miles; Population 1,173) is a Muhamadan village. Tobacco and betel are grown here.

Poovarasakudi.—(Distance 6 miles; Population 1,492) is considered the centre of the Valnád Chetties.

Raghunathapuram.—(Distance 32 miles; Population 1,321) is inhabited chiefly by the Nattambádis who are skilled hard-working cultivators.

Sembattur.—(Distance 8 miles; Population 1,093) produces good betel leaves. It contains a Siva temple in ruins and an Ayyanárkóvil. There is a big idol of Vishnu in one of the temples, and there are inscriptions to show that the Siva temple was built by one Sáman probably of Pérambúr. The Ammankóvil here was consecrated by a Hoyasála Dandanáyaka or Governor,

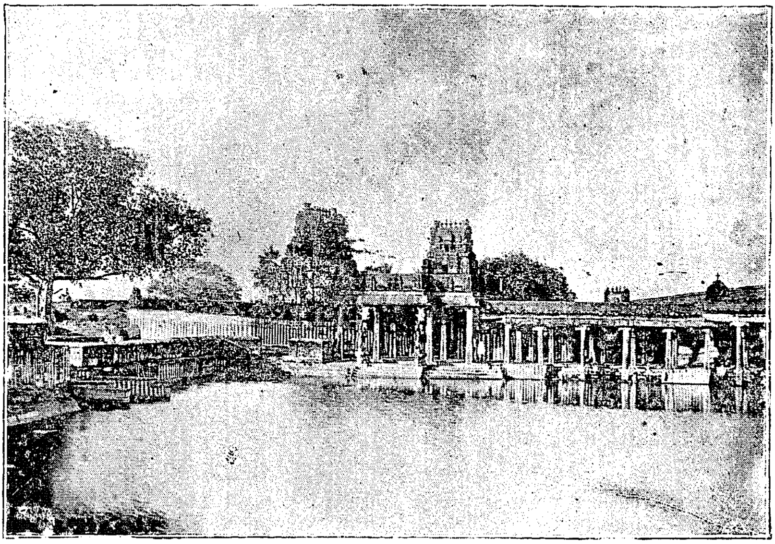
Semmattividuthi.—(Distance 12 miles; Population 1,759) is supposed to contain traces of the early occupation of the Kurumbars and the Kárála Vellálars. There are here the ruins of an old fort ascribed to the Kurumbars; and the images of an *Amman* (goddess), Rishabham (bull), and lingam supposed to have been worshipped by the Kárála Vellálars after they seized the place from the Kurumbars. The figure of a *Pidári* was unearthed sometime ago from one of the underground cellars of the temple here. The village contains good springs.

Sottuppalai.—(Distance 17 miles; Population 563). The place contains an inscription recording that the inhabitants suffered much loss of property and life from the attacks of the Visenganáttu kallars, whereupon they invited influential leaders of the neighbourhood, as well as learned and holy men from distant places like Tiruvánakkával and Trichinopoly, and laid their case before them, with the result that they were promised protection on their making certain payments to the temple, *etc.*

Tirugokarnam.—(Population 1,081) is a suburb of Pudukkóttai town, and part of its Municipality. It lies at the foot of a rock skirting a jungle behind. Here is the famous temple of God Gókarnesa and Goddess Brihadambal. The Goddess is the tutelary deity of the rulers who consequently style themselves 'Srî Brihadambadas' or the servants of Srî Brihadamba. In this temple they are installed, and here they resort frequently for public worship. It is in the name of this Goddess that the State coin called the *Amman* cash is struck.

The place is inhabited mostly by Brahmin servants and dancing-girls attached to the temple, together with some stone-masons who work at the stone-quarries of finely blended gneiss available close by. In the middle of the last century the Tahsildar of the 'Southern Taluk' had his headquarters here. In it are now located the State Training School and the State Museum. It has a Post office and a Police station.

The chief festivals of the temple are the Navarátri (*Dussera*), the Chitra and the Ádipúram. For a description of the first of these festivals the reader is referred to the notes under Pudukkóttai. It lasts for nine days (hence the name



Temple at Tirugókarnam.

Navarátri = nine nights), and the Goddess is worshipped by the Rájá on the first of these days and the last. The other two festivals last for ten days each when the images are taken round the four streets of the place in procession every morning and night attended by the Rájá, the Dewan, the Officers, the Militia, and the State paraphernalia.

* "The central shrine here, as at Kudumiámalai † consists of a rock-cut cell with a cylindrical *linga* in the centre and a verandah outside with four pillars—two of them at either end being contiguous with the rock itself. On either side of the entrance into the cell, niches are formed in the rock with pilasters on both sides in a line with the front pillars. The pillars here, unlike those at Kudumiámalai are cubical at the extremities and octagonal in the centre. The brackets have a curved outline. There are no *Dvârapâlas* here; but in the side niches of the verandah, images of Vináyaka and Gangádharamúrti are carved in bass-relief. The former is not so beautifully cut as the one at Kudumiámalai, though it may be ascribed to the same period. A steep portion of the rock was selected at Kudumiámalai to excavate the shrine but at Gókarnam rather a slope had been taken and a distance of more than five feet in the slope had to be chiselled off before reaching a sufficient height in the rock to form the pillars with their capitals, *etc.* The front *mantapa* of the temple, built of cut stones must have been constructed after the time of Kulóttunga I. Immediately to the south-east of the rock-cut cell are cut in bass-relief the figures of the Sapthamáthrikás with Ganesa and Muni on either side. In addition to the single line, 'Stápanácharya-Bhágavatacharyah' in Pallava granta characters, there are eight old Tamil inscriptions in the rock-cut portion of the temple—all which may be pálæographically assigned to the 10th century A. D."

Among the inscriptions there is one dated Sakha 1309 (1387 A. D.), and there is another relating to a grant of land by one Malithán Pallavaráyar of Perungalur. On the top of the rock-cut shrine, are found as usual a temple of Subramanya,

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* Kindly contributed by the State Archæologist.

† See Kudumiámalai, in this Chapter.

and a *Sunai* (tarn). Near the *Sunai* are two parallel tracks probably formed by the weathering of the rock, but believed to be left by celestial chariot-wheels; while the tarn itself is suppossd to have been cut by the cow that gives the name Gókarnesa (Lord of the cow's ear) to the God of the temple.

The story of the cow is told in the *Sthalapuràna* of the temple. It is a well-knowu and beautiful legend as sung in local ballads, and dance-songs. The cow of the story was Kámadenu, the giver of all objects of desire like the fabulous horn of plenty, who happening to arrive late one day at Indra's Court was banished from the celestial spaces and condemned to live the life of an ordinary cow on earth until such time as she might take to expiate her sins by worshipping God Gókarnesa. On coming below, she sought the hermitage of sage Kapila situated in the *Mohila* flower jungle at this place, and under his guidance performed daily worship to the idol of Gókarnesa under the *Mohila* tree; and hard penance did she do for her sins, for every day she tramped to far away Ganges, and brought its sacred water in her ears for the God's ablution (*abishekam*; hence the God is called Gókarnesa or the Lord of the cow's ear). In due course she became a dam, but stifling motherly instincts she still performed her daily journey leaving her tender calf to whine and bellow at the temple gate. But soon the time came for her salvation, and as she returned one day at nightfall with the sacred water in her ear, God Gókarnesa taking the shape of a tiger stood across her path at a place since called Tiruvengaivásal (the tiger's gate, See under Kulattúr Taluk) and demanded from her tiger's food. On remonstrating that it was time for the ablution of the God, she was let go but on condition she returned immediately after the worship was over. When the cow came back according to her promise, the seeming tiger changed its shape, and Siva and his consort Parvati manifested themselves on their bull *vahanam*, and carried the cow to heaven. According to a variation in the story the tarn in the hill behind was cut by the cow with its horn and stored with the Ganges water from its ear, and a cleft on the top of the *lingam* is the hoof-print left by her as she bathed the idol in the sacred water.

About a furlong from the temple, at a spot call Sadaiyápárai, there is a Jaina *tirthainkara* image with an inscription dated the 24th year of the reign of a certain King identifiable as Sundara Pándyadéva, in which land free of tax is granted for daily expenses and offerings to Perunarkilichchóla-Perumpalli-Álvár of Kallárru-Palli of this place which was then called Tenkavi Nádu.

Tirukkattalai.—(Distance 4 miles; Population 799). The temple in this place was probably built before the 8th century, and belongs to the later Pallava, or the early Chóla period. It is built of stone from foundation to *stúpi*, with stucco plaster work exhibited on the *Vimànam*. There are seven small stone shrines built round the central temple containing the images of Súrya, Sapthamáthrikás, Vináyaka, Subramanya, Jeshtadevi, Chandésvara and Chandra. There are two inscriptions here dated 1462 and 1481 respectively referring to grants of land made by Sriranga Pallavaráya, and Vizhithurangum Pallavaráyar—both of Perungulúr.

Tirumananjeri.—(Distance 24 miles; Population 488) contains an ancient temple to Siva. It is believed that within hearing distance of the conch that is blown in the temple the bite of venomous snakes is inocuous, and that in cases of actual bite an immersion of the sufferer in the sacred tank opposite is an antidote. It is also held that the principal idols in the temple, the *Lingam*, the *Nandi*, and *Vignesvara* are *swayambus* (natural formations) and belong to a single rock; that water oozes from the ears of the sacred bull image perennially; and that music is heard at midnight inside the temple, made by celestial worshippers who visit it nightly.

Tiruvappur.—Is, like Tirugókarnam, another suburb of the capital, now included in its Municipality. Near it is the Kavinád kanmoi the largest reservoir in the State, so called from its lying in the Kapilai Nádu, (Kavi Nádu) the name of an ancient land division of the territory. On its banks are temples to Thoduvoy Pillaiyar (the remover of obstacles), Karuppar, and the seven Kannimars (virgins) who are all more or less the tutelary deities of the tank, in charge of the bund, *etc.*

The village of Tiruvappúr is at least a hundred years old.* It has always been a centre of silk-weaving. According to the Statistical Account of Pudukkóttai, there were 30 looms in the place in 1813, and according to Pharaoh's Gazetteer, was an emporium with an 'extensive weekly market', and 'numerous bazaars in which cloths of various qualities and the best in the province' were sold. The weekly market referred to here was subsequently transferred to Sandappéttai (See under Pudukkóttai). Till some years ago, the weavers were making *Kambayams* or tartans for the use of the Muhamadans and the Burmans; and the dyers of the place prepared *Sayaveshties* or pink loin-cloths which had a wide reputation, but at present their activities in these directions are moribund, and the men are solely engaged in making cloths for Chetti women, which find a ready sale in the adjoining Tirumayyam Taluk.

Tiruvarankulam.—(Distance 5 miles; Population 787) which lies 5 miles from the capital on the Alangudi Road is noted for its fine ancient temple to Haritheerthesvarar.

It is situated on the confines of a jungle. The Ambuliyár takes its rise in the Manjanviduthi reservoir near it. The place is rich in ochre, white, yellow, pink, violet and blue, of which a good outcrop occurs on the bunds of one of the temple tanks called Brahmakundam. According to an inscription in the temple dated 1262 A. D. iron-ore was mined and smelted here more than 600 years ago, for the right of which the workers paid a fee of 600 kasus per year to the Valnád araiyars (chieftains). According to the Statistical Account of Pudukkóttai (1813) the place once contained a fort with four bastions which had fallen into ruins by 1500 A. D. According to Pharaoh's Gazetteer of Southern India there was about 1855 a 'large substantial choultry' and a 'large street'. It was a rain gauge station for some years.

The Amman temple at this place is one of the most ancient and imposing in the State being held in high veneration by devotees far and near. It has been the object of worship

* Here a battle was fought between Pudukkóttai and Ramnad about 1726.

and benefaction of rulers and citizens from early times, and the inscriptions in the temple are the authority for the statement. Some of these inscriptions connect the shrine with the period of the Pándya and the Vijayanagar emperors. The main structure is attributed according to the *Sthalapurána* given below to a Chetti and the Ammankóvil or the hall where the Goddess is installed was built by the queen of one Nishada Rájá of Piránmalai. The hundred-pillars *mantapam* was, according to the Statistical Account (1813) erected by one Gópulingam, a Chóla minister, other minor *mantapams* being the gifts of the Valnád Chetties, one Káttarai Pandáram and others. On the pillars of the *mantapams* are ornamental figures in relief presumably representing the Valnád Chetties and Vellálars. Among the many names found in the inscriptions, of donors contributing to the lighting, festivals, *etc.*, of the temple, that of one Arsagandarámaan (*alias* Sámantanár Sémappillaiyár) persistently recurs. His birthday asterism is said to be Satabhishaj in the month of Purattasi. He built the old kitchen, and the Vináyaka shrine; bought a flower-garden, instituted services and festivals, and provided everburning lamps, torches, *etc.*, for his merit and in his name. The Assistant Archæological Superintendent for Epigraphy, Southern Circle, infers that Arasagandarámaan was probably a sickly chief whose health must have caused anxiety to his people at one time.

The following account of the legendary origin of the temple is taken from an old Tamil manuscript in prose.

A Rishi (sage) who was doing penance in these forests happened to restore one day to a *Vedan* (hunter) his wife whom he had lost in the woods; and out of gratitude, the hunter brought him every day some tubers and fruits to eat. The hunter was in his turn amply rewarded for his service, for a palm tree sprang up miraculously in the jungle, and dropped a fruit of pure gold every day at the hunter's feet, as he brought food to the hermit. But unaware of the nature of the godsend he parted with it all to a Chetti at Kánappéttai near Válnád for some rice, salt, chillies, and tobacco. So a dozen years passed, and the Chetti had amassed no less that 4,420 of these gold fruits,

At this time the Chóla King—Karikála who held sway over these parts had built a fort near Tiruvarankulam in fear of an amazon Queen Tátakai who ruled over these jungles. Our hunter discovering his stupidity one day demanded additional payment of the Chetti, and being refused was seen by the Chóla King to pass in tears along the streets of his town. Soon an inquiry was made and the miraculous fruits were examined and found to be pure gold. The hermitage of the sage was sought but both he and the palm tree had vanished and in their place stood a lingam. It also happened that a shepherd who carried milk for the King's use from Kadayakkudi stumbled every day at this hallowed spot, and broke his milk pot over the *lingam*, thus unconsciously bringing about the daily ablution of the idol with cow's milk. When the shepherd one day examined the spot of his daily mishap with pick-axe and spade, he inadvertently cut the lingam on the head—and the cut may be identified to this day on the idol—and was horrified to find blood issue from the fissure. Now it was clear to the King that a temple was necessary to the God, and he was glad to learn that the Chetti of the golden fruits was himself willing to build one at his expense in six months. After completing the temple in this manner and providing it with a car and some jewels, 3,000 of the gold fruits were still left and they were locked up in the temple cellars.

According to the same Tamil authority, the image of this temple God was once attacked when taken round in procession, by the Maravars who had assembled at Suraikkudi, and honours were bestowed on those who defeated the impious foes. The said authority also accounts for the present connection of Paraiyans with the temple. It would appear that the temple car once stuck fast, and the axle-tree broke as often as an attempt was made to drag it. Thereupon the God appeared in a vision and apprised the devotees that the car could be moved only when a Paraiyan riding on a white elephant broke the cocoanut offering, and touched the car ropes.

According to another account also current in the place Kalmáshapádaga Maharajah, son or descendant of Karikála

Chóla is divinely directed to this locality that he may be blessed with a son for whom he had prayed. He builds a fort and capital at Porpanaikóttai near it (See under *Porpanaikóttai*), and in the course of his exploration of the country in search of the *lingam* discovers it under a golden palm with the help of the shepherd of the story. The Chetti who is in possession of the fruits is a native of Kalasapuram, and is made to disgorge his plunder under kingly pressure; the king himself being the builder of the temple. The palm has also, in this account, a legend of its own. It was originally Siva's umbrella bearer, Pushpagandan by name, who, for dereliction of duty was condemned to a mundane life. He was directed to this spot on earth, as it had become consecrated by the Haritheertham tank into which once fell the Ganges water that was shed from Siva's locks. He was also doomed to a fourfold life—that of a *Vembu* (nimbavana) in the first Yuga (age), of Káttáti (identified with a tree of this kind that now stands on the bank of the Haritheertham tank within the temple) in the second Yuga, of a gold palm (porpanai) in the third Yuga, of a stone *mantapam* in the present age. The *mantapa* now built over the idol in the temple is believed to be this déva. Whatever the puranic story, one fact stands out—which points to an original connection of the temple with the men of the Idayan (Shepherd) and Chetti castes; and this is strengthened by the circumstance that at present, in the annual festivals the Idayans are called the bridegroom's (the God's) family, and the Chetties the bride's (the Goddess's) family, and this latter connection is further explained by the story of the Chetti girl who mysteriously disappeared as she was worshipping in the temple one day, and the voice of God was heard to say that He had taken her unto Himself.

Among the objects of interest in the temple are the idol of the Pillaiyar at the back supposed to lie in the direct course and effulgence of Porpanaikóttai Muni (See under Porpanaikóttai); a stone cut figure of a rider on horseback, bearing the inscription :— 'Hail! Prosperity! Vijaya Ráya Mindar, *alias* Kandyadévar (is) the servant (muluchchévagan) of Vîra Pratápan———————'; a finely cast and well-proportioned bronze figure or two of

Srî Nataraja; a stone image of a sage in contemplation, and a *Nakshatra* (Star) *mantapam* in which the signs of the Zodiac are sculptured on the ceiling.

To the north of this shrine is a small temple containing a male and a female figure. The story is that a Parayan disguising himself as a sudra was appointed Peishkar (Manager) of the temple, that he was killed on the fact being known, that a concubine of his, of the dancing-girls' caste committed suicide out of love, and that both were deified after death. They are now worshipped as Pattavans by the Melagars (pipers) of the place.

Tiruvidayapatti.—(Distance 6 miles) contains an ancient temple with some inscriptions. A bath in the Vellár which flows here, in the presence of the God of the place is said locally to excel in merit a bath in the Ganges. The idol is a *Swayambu*.

Vadagadu.—(Distance 18 miles; Population 3,224) noted for its jack and mango fruits. A weekly fair is held here every Saturday.

Vadavalam.—(Distance 6 miles; Population 2,614). The village is mentioned in very early grants. The word means the 'northern Bunyan tree'. It contains a temple to Ayyanár largely worshipped by the lower castes. The God is called the Kaliyuga Meyyar (the true God of the present Yuga or Age), and the officiating priest is a Brahmin. Inside the temple are the idols of Pushkala and Púrna which are taken out during processions. Opposite to the temple is found a stone image of an elephant six feet long and five feet high said to be the gift of the Idayars of Tiruvappúr. The Gods Mánpúndi, Karuppar and Chinna Karuppar are also worshipped in this place, and their images have their foreheads painted with the usual Vaishnava marks. They are supposed to represent the brothers Rama and Lakshmana, Mánpúndi (=bringer of the deer) being Rama, who is described in the Ramayana, as having, at the instance of his wife Sita, hunted the deer Máricha. It is also believed that a portion of the divinity of the Karuppar of this place has been transferred to the Karuppar at Karambakkudi, and is worshipped there by the Kallars of Ambunádu. In 1783 a chattram was built here at

a place called Icchiyadi on the Tanjore Road by one of the Ranis of Sivánandapuram Tondaimán. Here gruel was formerly distributed to the non-Brahmins, and the Brahmins were regularly fed on every Dwadesi (twelfth lunar) day.

Valnad.—This is also an old place, which was once much more populous and important than it is now. Near it is the hamlet of Subbammalpuram named after Subbammal daughter of one Venkayya Tondaimán. In the Statistical Account of Pudukkóttai (1813) she is said to have built a *mantapam* of granite and laterite at this place.

Vallathirakottai.—(Distance 7 miles; Population 1,035). There is a temple here containing the figures of the five Pandavas, and their consort Draupadi. An annual festival lasting 18 days is celebrated in their honour in Chitrai (April-May), during which the Mahabarata is read out to the devotees. On the closing day the priest walks the fire, carrying on his head a pot of consecrated water called the *Karaham* accompanied by others who have taken the vow to do fire-walking.

Near this place is Pakkirithaikkal a *sarvamányam* village granted to a Mussalman. The story is that a fakir who had a *Saligrama* (ammonite idol of God) representing Gopal was chased by a number of bulls in consequence of which he was obliged to leave it behind at Vallathirakóttai and find an asylum at Pakkirithaikkal. The place was granted as a *sarvamányam* probably in consideration of his holiness.

Vandakottai—(Distance 6 miles; Population 450) was once the headquarters of the Amin of Valnád.

Varappur.—(Distance 15 miles; Population 808). It was the headquarters of a Zamindari of that name owned and ruled over by a line of Brahmin Ayyangars towards the end of the 17th century. The tract was originally obtained by one Jagannatha Ayyangar from the Tanjore Rájá for services rendered. It was annexed at the beginning of the 18th century by Ráya Raghunátha Tondaimán (1686-1731). The Statistical Account of Pudukkóttai states that a rectangular fort with

bastions was built here about 1,660 and demolished about 1710. Its destruction was probably at the time when it fell into the hands of the Tondaimán.

The honour of slaying the Varappúr chieftain is given to a Paraiyan by name Kákká Thiruman. On his being asked what he would have for his heroism he is said to have replied that he would feel more than rewarded if in measuring land granted as *inam* his foot were taken as the standard. When his request was granted, it would appear he cut his feet, and lengthened them out that he might, in this way, become the means of procuring large *inams* to others. The measure of his foot may be still seen cut on a rock at Sittannavásal, and other places, and was for a long time a recognised linear measure in the State.

The place has a temple to Mariamman worshipped all over the Varappúr Nádu or tract.

According to the Statistical Account of Pudukkóttai (1813) a chattram was built in 1779 at Ayipatti near it by Nallakkattáyi in which Brahmins were fed on Dwadesi days. (See History, page 280).

Vengadakkulam.—(Distance 11 miles; Population 1,188) occupied by Nattambádis. There is a fine chapel here under the charge of a Roman Catholic Missionary.

Vennavalkudi.—(Distance 12 miles) an old place that was full of jungles in the days of the Kárála Vellálars.

Vijayaraghunathapuram.—(Distance 5 miles; Population 229) a *sarvamánya* agraharam.

Kulattur Taluk

Kulattúr is the most northerly taluk. In shape it is like an inverted cone with the apex at some distance from Pudukkóttai town, and with its western side badly indented just where the Iluppúr area projects from the British territory and cuts out a somewhat big slice from the taluk. Along its south-western boundary flows the Vellár dividing it from the Tirumayyam Taluk; and along the north-eastern boundary but somewhat away from it runs the Pudukkôttai-Tanjore road, which may otherwise be said to divide it from Alangudi. More than any other taluk, Kulattúr contains the largest number of rocks, continuous and isolated, lying more or less in a line from Kulattúr south-south-westwards towards the Iluppúr road. Of these the Nárttamalai cluster is the most conspicuous; within a few miles of it is Sittannavásal; while away to the south-west and north-east respectively lie the hills of Kudumiámalai, Virálimalai and Kunnandárkôvil. The rocks are of the usual gneissic variety, providing good building material. Near Mallampa*tti* occurs an area of magnetic iron-ore first noticed by Dr. Bruce Foote, and subsequently prospected by Mr. Alexander Primrose. The Sittannavásal hill is believed to be micaceous; and near it are picked up some garnets, jasper and rock-crystal. Fuller's earth prevails at Vaittúr and Rasipuram, which is used for making bangle-glass, and Dhobie's earth (saud).

There are very few rivers in the area: the most important of them being the Agnánavimóchani river which rises in the Kulattúr Taluk, and the Koraiyár which is the overflow of the Virálimalai tank.

The soil is for the most part infertile. Black cotton regar prevails in many wet fields. A lateritic patch occurs at Nallúr. There are two jungles at Pulvayal and Nárttamalai, which are happy hunting grounds.

The taluk has no industries except perhaps bangle-making which is precariously carried on by some familes at Vaittúr: Its agricultural prosperity is low owing partly to the mediocrity

of the soil, and partly to the cultivating class (the Kallars), and rainfall, and the absence of large reservoirs. In certain other respects also this taluk is backward. In population it stands lowest. While its area (464·82 square miles) is the largest, and it contains the largest number of villages (152) it possesses the fewest occupied houses (22,164) and the smallest population (1,19,092). Of these 1,08,233 are Hindus, the lowest figure again for the three taluks. But its Muhamadan population is on a par with the other areas, and its Christian inhabitants (6,559) are the most numerous for the three taluks.

The prominent people in the area are the Kallars, who are being slowly weaned from their ancestral ways, and are settling down to peaceful pursuits. In point of education, the taluk is the most backward having the fewest schools and scholars. There is no town; but some of the villages are fairly big, such as Kîranúr, the taluk headquarters, Annavásal, and Virálimalai. The taluk is well-served with roads among which are the Manappárai road, the Kulattúr South road, and the Pudukkóttai-Trichinopoly road which is by far the best road in the State.

Over against some of the disadvantages noted above may be set the distinction which the taluk enjoys in religious, historical and antiquarian interest. To the Christian it contains Avúr one of the oldest Mission centres in Southern India; to the Muhamadan it has the important dargas of Andakkulam and Annavásal; to the Hindu it abounds in places of ancient worship—Virálimalai sung by Arunagirináthar of *Tiruppugal* fame, Kudumiámalai, Kunnandárkóvil, Malaiyadippa*tt*i, and Madattukkóvil.

Its archæological interest is no less. The *Eladippattam* cavern at Sittannavásal belongs to at least the second century B. C. The cave temples found in most of the temple villages named above belong to the 7th or the 8th century, A. D. Sittannavásal, Nárttamalai, and Chettipatti contain unmistakeable traces of Jaina occupation at a time (about the 9th century) when this sect was persecuted and hunted out of Pándyanád through religious fanaticism. There are places here which were

once powerful principalities and chieftainships such as Kodumbálúr which was ruled about the 8th century A. D. by the Irukkuvéls a dynasty of princes of the Chóla blood; Pérambúr-Kathalúr owned by chieftains under the Madura and Trichinopoly Náyaks; Vaittúr which was the original seat of the Pallavaráyars of Pudukkóttai, and Kulattúr where a branch of the Tondaimáns held sway till the middle of the 18th century.

The chief places are given below:—

Alaṇgudippatti.—(Distance 20½ miles) lies 3 miles to the west of Puliyúr and shows traces of early Vellála occupation in the ruins of an old fort called Káràlankóttai (fort of the Kárála Vellálars) and a Kóttai-medu (fort-mound). The dry fields to the west were, according to local tradition, the original site of the Vellála settlement, and an unprotected *lingam* now lying two furlongs off to the west of them belonged to the temple in which they worshipped. The village also contains a Vishnu temple with an image possessing four arms, a laterite temple to Vallalakanda Ayyanár, a temple to Madurai Veeran, two figures of burnt clay representing Pattavars whose history, is not known, and a mutilated image of Buddha or Arhat, 3 ft. 6 in. high.

Ammachattram.—(Distance 11 miles; Population 1,312). The place was formerly under one Akkal Rájá, a Náyak Governor who, judging from the existence of a fort called Akkal Rájá Fort to the east of Tirugókarnam, must have exercised authority as far as modern Pudukkóttai town itself. When the Tondaimáns became powerful at Kulattúr, the place passed into their hands. It took its present name in 1730 when one of these Tondaimáns—Rámaswámi by name, built a chattram here for the benefit of pilgrims to Rámésvaram, and gave it his wife's name Mutta*l*akammál out of love. For these reasons the village is also called Mutta*l*akammál chattram, and Kulattúr chattram. Behind the Perumalkóvil of the place is the burial-ground of the Princess, and a statue of the Tondaimán is found in the Kásivisvanátha Swámi temple here, otherwise called Kulattúr Duraikóvil having been built by Rámaswámi Tondaimán himself.

There is a lotus tank in front of the chattram, and on its southern bund lies a heap of stones identified as the spot where a cobbler woman once committed suicide unable to bear ill-treatment by her husband. An adjacent rock called Chakkilichimalai (the hill of the cobbler woman) is said to have been her home. The descendants of the woman pay the spot an annual visit and make offerings to her spirit, at which others also join in the belief of the efficacy of the departed woman to confer favours.

There are two springs in the village called from their taste *Pál* oorani (milk pond) and *karkandu* oorani (sugar-candy pond). Near it are found fine granite quarries and an interesting rock called Aluruttimalai which will be noticed under Nárttamalai. There was a Munsiff's Court formerly in the village, and it is now the headquarters of a P. W. D. Supervisor.

Andakkulam.—(Distance 13 miles; Population 2,121) is occupied by Muhamadans who enjoy an unenvied notoriety for usury. It contains two Pallivásals one of which is a Darga (tomb) of a Muhamadan saint Ahmed Owliyar to whose spirit offerings are now made by Hindus as well as Muhamadans. He was a native of this place, and lived for some time at the Court of the Nawab of Trichinopoly who had a high regard for his saintliness. As an illustration of his marvellous occult powers it is sometimes said that he once predicted the death of the Nawab as falling within 40 days and so it happened. An annual Muhamadan festival (See page 177 *supra*) is celebrated here for 17 days, and on the last day a revolving illuminated car called *Sandanakkúdu* (the car carrying the sandal water pot) is dragged along the streets, and hundreds of people congregate from the neighbourhood to see the sight.

It would appear that the Servaikárs of this place were of much service to Rámaswámi Tondaimán of Kulattúr (1713–1736) in keeping his country in order. It was also the birthplace of Sardár Udaiyappa Manna Velár whose exploits in the time of Rájá Vijaya Raghunátha (1789–1807) are celebrated in local songs (See History, page 331).

Annavasal.—(Distance 10½ miles; Population 2,958) is another thriving Muhamadan centre. It is the Annal Váyil of the inscriptions and the following description of the place is found in Pharaoh's Gazetteer of Southern India (1855):—"It is a populous town in lat. 10° 28′, long. 78° 45′, 10 miles west of Poodoocottah... It is situated on the declivity of a rising ground on the road to Virallimalai, has a small pagoda on the east and is chiefly inhabited by Mussalmans and Pullars. The former are people of traffic, and the latter are labourers employed under Brahmins for the purpose of cultivating the lands. The Tahsildar of the western taluk has his cutcherry here. A weekly market is held at this place every Friday. It is well stocked with cocoanut trees which thrive remarkably and the town towards the north and west exhibits a pleasing prospect of paddy fields".

The above description is more or less true of the place to-day except as regards the cutchery, instead of which it now contains a Sub-Registar's office, a Dispensary, a Post office, a Police station, and lower Schools for boys and girls, Hindu and Muhamadan. The village is also constituted into a Union.

There are two Temples and two Pallivásals—a Masjid and a Darga. The Masjid was built, according to local report, in the middle of the 18th century when the Nawab or one of his generals happening to halt here on his return from Madura whither he had gone to defeat Khan Sahib found no mosque to worship in, and ordered the erection of this Masjid out of materials taken from a ruined temple at Erukkumaniappa*tti* in Iluppur village, sanctioning 400 pón for the construction. It is also said he endowed it with 500 kulis of land for the purpose of its being lighted every day.

A Jain figure lies in a grové called Annavásal tope. Some mica is found in the neighbourhood.

Avur.—(Distance 28 miles) originally belonged to the chieftains of Perambúr and Kattalúr (See History, page 94), referred to, in the letters of the Madura Mission, as the chieftains of Kandelúr a village which lay within their territory. It was ceded by one of these chieftains to the Catholic Missionaries

probably owing to the influence they had at the Madura Court. The place was made a central Catholic Settlement in 1686, and the first Missionary, T. Venatius Bouchet started work in 1688. His plans were on a scale the like of which had not been attempted before. It was to be not only a place of refuge for the Christians but a grand religious resort. For the execution of his plans Fr. Bouchet made good use of the abundance of waste land found about the place and of the good disposition of the 'Kandelúr' prince. Thus besides a large compound for the use of the Missionaries he enclosed a vast space for the site of the Church, round which shelter might be erected for the grand religious processions. "The Church was built in the centre of a large compound. The walls were painted outside at regular intervals and ornamented inside with light columns which stood as supports to the cornice that ran all along the inside of the building; the pavement was so clear and polished that it looked like a single piece of white marble; the altar stood just in the middle of the transept that it might he seen from all sides; gold and azure ornaments shone everywhere and the mixture of Indian with European architecture produced a very agreeable effect". In 1707 the *palayam* of Pérambúr came to an end, and Avúr and other places comprised in it were acquired by the Tondaimán through the favour of the Rájá of Trichinopoly. In 1716 when "the whole Kingdom of the Tondaimans became a prey to incessant inroads and tumultuous outbreaks" the Avúr Church was destroyed to its foundations. After that time, Avúr no doubt continued to be an important Catholic centre, but instead of the old magnificent structure, there remained only a thatched mud building for worship. In 1732 when the country was overrun by the Nawab (See History, pages 166-7) Avúr suffered a good deal. At one time, during this period, it had to accommodate an army that knew no discipline. At another time it was an asylum to the sufferers in the neighbourhood; but finally it was sacked and burnt by the Tanjoreans. At the end of the 18th century it was a bone of contention between rival Catholic Missions. The Church was then re-built, and provision was also made for a chattram and a car (Church car) by one Periya Yagupar (Jacob.—See History, page 401). The Missions would now

appear to work amicably here, though the place has lost much of its pristine importance owing perhaps to the nearness of Trichinopoly. Still the Catholic festivals of Easter and Assumption Day draw even now numerous Christian devotees and non-Christian sightseers.

Arayapatti.—See under Nirpalani.

Chettipatti.—(Distance 24 miles; Population 1,181) is a Kallar village containing traces of former Jaina occupation. There is a mound in it called *Samanur Kundu* (Jain's mound) probably marking the site of the original Jain settlement or quarters. There is an inscription * in the place, which tells that the place was formerly called *Tiruvenna* and contained an academy of 500 students. The place further contains a fine but ruined temple (20 ft. × 8 ft.) with an image of Arhat standing three feet nine inches high. There are two other temples in the place, both of them dedicated to Siva, and both in ruins, in one of which the image of the Goddess alone is found in a mutilated form.

Gudalur.—(Distance 17 miles; Population 292). The village is named Kanda Pallavaráyar Bhúpálapuram † in the inscriptions, having been granted as a *Srotriem inam* by one Kanda Pallavaráyar in 1767 A. D. The place contains four boundary stones set up in 1804 (June 15) by the Surveyors of the Hon. Company fixing the limits of Marungápuri and Pudukkóttai. There is a Perumalkóvil in the place.

Iluppakkudippatti.—Near this place are the ruins of a Palace, and an irrigation tank called the Pallavan tank; and it may be presumed that the Pallavaráyars of the State occasionally resided here.

Irumbali.—(Distance 8 miles; Population 511) contains a ruined Siva temple, with inscriptions relating to the grant of a garden, lamps, *etc.*, to the temple. According to a tradition the Pallavan tank in the capital was built with the stones removed from the temple of this place.

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* ஸ்வஸ்தி ஸ்ரீ திருவெண்ணாவில் ஐஞ்ஞூற்றுவப்பெரும்பள்ளித் திருவாய்த்தலம் மாடம் கயவீரப்பொன்னையாள்.

† கந்தப்பல்லராய பூபாலபுரம்.

Kalamavur.—(Distance 17 miles; Population 1,517) lies near the Pudukkóttai-Trichinopoly road off the seventh furlong of the 18th mile from the capital. Rámaswámi Tondaimán of Kulattúr built a chattram here in 1728 for the use of Brahmin pilgrims to Rámésvaram, and set apart the resources of Pallattuppa*tti* for the maintenance of the charity. It is said that travellers were fed here till Fasli 1305 when the opening of a choultry at Máttúr rendered it superfluous.

There is here a temple to Ayyanár with a male and a female figure standing by the deity. These figures are supposed to represent two Rájus of Ramnad, Mavalingam and his wife who once happened to halt here on their way to Srirangam, whither they were bound on a pilgrimage. The woman was torn by the Ayyanár to pieces, and the man took it to heart and committed suicide. So they are now deified, and occupy a place in the temple. It is the local custom to give them precedence over the Ayyanár in matters of worship and offerings.

A road branching from the Pudukkóttai-Trichinopoly road connects it with Virálimalai.

Kalkudi.—(Distance 29 miles; Population 777) lies on the road from Virálimalai to the Railway Station at Kulattúr. It contains a number of Kudukudukarans,* and Thottiyars from Marungápuri.

Kannangudi.—(Population 567) is a Muhamadan village with a large irrigation tank. It contains an important temple to Mariamman (Doorga Amman). To the north-east are found the ruins of a Siva temple believed to mark the site of a populous town now completely effaced out of existence.

Kattalur.—(Distance 30 miles; Population 556). The tract about this village, and about Perámbúr belonged till the beginning of the eighteenth century to a Vanniya chief mentioned as one of the Palayakárs guarding the bastions at Madura in the time of

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* Kudukudukarans also called Kudukuduppandis are a caste of mendicant sooth-sayers who go about beating a small drum shaped like an hour-glass.

Tirumal Náyak. One of these chiefs granted Avúr to the Catholics in the 17th century (See History, page 94, and under *Avùr* in this Chapter).

Kilakurichi.—(Distance 14 miles; Population 1,051) contains some inscriptions referring as usual to sundry grants to the local temple to Siva. The village is occupied by *Urali Kavandars.* Thêre is a temple to Ayyanár.

Killukottai.—(Distance 27 miles; Population 1,187) is a Kallar village on the north-eastern frontier. The chief inhabitants are the Vesinginádu Kallars, and the Christian Oodayans. The place contains a chapel, and a temple to Mahishesvara worshipped by a Brahmin priest. In a field close to the place is found a stone slab with the figure of a tiger in recumbent posture and an inscription in Tamil Grantha, giving the surnames of one Perumbidugu Muttaraiyan.

Kiranur.—(Distance 14½ miles; Population 2,238) lies on the Pudukkóttai-Trichinopoly road. It is the headquarters of the Kulattúr Taluk and contains besides the Taluk office, a Stationary Magistrate's office, a Sub-Registar's office, a Police station, a Salt Inspector's office, a Dispensary, and separate schools for Hindu and Muhamadan children, boys as well as girls.

The place has a Sanskrit name Sukapuri; and both this and the other usual name signify parrot or pigeon. Some ascribe it to the presence of some pigeons in the local Siva temple but according to the *Sthalapuràna* (temple legend) the name is derived from sage *Suka* who was performing penance here at one time, taking the shape of a parrot (Suka), when a king who came here on a hunt happened to hit him with an arrow, and disturb his meditation. Thereupon he (the king) was commanded to build a temple, and worship a *lingam* he would find in the place.

Whatever the origin of the name, the place has traces of occupation from very early times. Near it are found dolmens (See History, pages 44–48) associated with the Kurumbars. Near the present Taluk Cutcherry building exist vestiges of an old mud fort called Sámantan kóttai (Sámantan's fort), and an altar to Pillaiyar called Kóttaikarai Pillaiyar (Pillaiyar on the

confines of the fort). Who this Sámantan was is not known. He may be Achyutta Náyaka Sámantanar who granted in 1636 A. D. lands to the Perumalkôvil at Malayadippa*tti*; or Veerama Sámantanar whose proclamation inscription that might should no more be right is found at Mandaiyúr; or Annan Potha Sámantanar whose hatred Vijayálu Muttaraiyan of Misangali * nádu had incurred and from whom he was protected by the people of Mélapuduvayal and Kîlapuduvayal.

In early times the place was a Padaiparru † or Cantonment. During the historic siege of Trichinopoly by the French and the Muhamadans, Kîranúr was a camping station to the English forces, and suffered much when the enemy overran the country out of revenge for the help the Tondaimáns gave to the English. At that time (1754) the enemies' troops were stationed here from which they sallied out on all sides plundering and burning the villages.

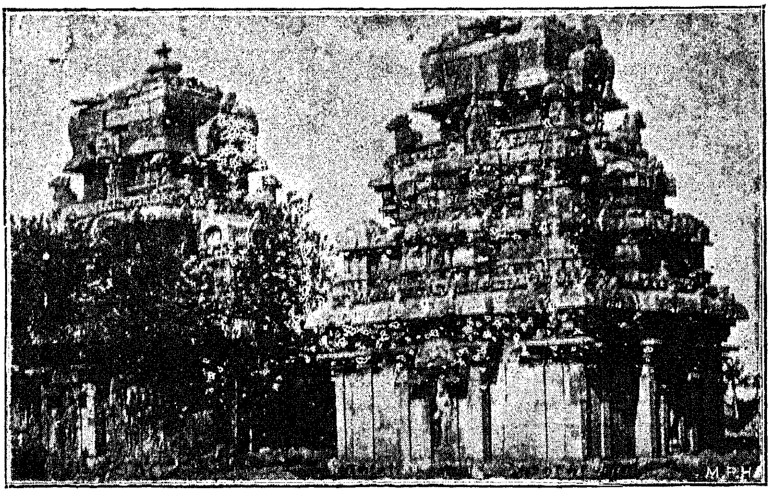
The ancient Siva temple of the place contains several inscriptions. One of these refers to a compact of the *araiyars* (chieftains) under which they agreed not to hinder peaceful agricultural pursuits when they went to war—a necessary precaution it would appear in those troublous times. According to another inscription the compound wall of this temple was built by Raghunátha Ráya Tondaimán.

There is a pond opposite to the fort ruins named Krishnathu *oorani* named after one Krishna, the mistress of one of the Kulattúr Tondaimáns. The place also contains a Mosque.

Kodumbalur.—(Distance 25 miles; Population 849) is one of the most ancient places in the State. In the *Chilappadikâram*, a Tamil work assigned to the first or the second century A. D. it is mentioned as lying between Woraiyúr (Trichinopoly) and Alagar Malai (Madura).

It has taken different names at different times such as Irukkuvélur (the town of the Irukkuvéls), and Mangammal Samudra, but its present name Kodumbalúr is its oldest denomination which has persisted through the centuries.

* மீசெங்களி நாடு. † படைப்பற்று.



Múvarkóil, Kodumbalúr.

The place is now a straggling hamlet but it contains vestiges enough of an ancient greatness that is now past. According to the *Chilappadikáram* referred to already, it had a large tank, and cultivated fields. There would also appear to have been a rampart of stone. Near the present tank in the village are traces of a ditch and fort called Káráalankóttai (fort of the Kárála Vellálars). Some of the dry lands around are still called stable s punja, viduthikára punja (Guests' quarters punja), which shows that the place was large enough to contain stables, and guests' quarters. The local tradition that there were as many as 108 Siva temples here is supported by the fact that fresh *lingams* are continuously unearthed wherever the soil is turned up by the plough. Further, the architectural skill displayed in the temple ruins is another proof of its ancient greatness.

The fact is that it was formerly the seat of a flourishing State ruled by a dynasty called the Irukkuvéls, connected by blood with the Chóla Kings, but subordinate to them in political relations. According to the *Periyapuránam* a Chóla King, by name Idankaliyar also ruled here for a time. This person must have lived before the 9th century as he is mentioned by Sundara, the hymnologist of that century. He was a patron of the Saivas, and an ancestor of the Chóla King Vijayálaya (830–850). Another prince of the line was Bhúti Vikrama Késarin who built the *Múvarkòil* (See below, and a large monastery (*Brihan-matham*). One other ruler may be mentioned, namely Konganavar who matured a scheme for bringing the Cauvery water from Kattalai in the Trichinopoly District, and dug a channel which now runs from the village to a distance of 10 miles.

The place took the name Mangammal Samudram in comparatively recent times, when it was given away as an *inam* by Queen Mangammal to Dalavoy Lakshmi Narasayya on the birthday of Vijaya Ranga Chokkanátha.

Foremost amongst the curiosities of the place is the *Múvarkóil* or the temple of the three. It must have originally consisted of three separate shrines of which only two now stand. It is customary to say that they were built for the simultaneous worship of 'the three Kings of the South', Chera, Chóla and

Pándya, or for the three Saiva saints Appar, Sambandhar and Sundarar but an inscription at the place establishes beyond doubt that they were constructed by Bhúti Vikramakésarin in his own name, and in the names of his two wives Karralippiráttiyar and Varaguna. The existing temples have each an inner shrine 8 feet 9 inches square, and an outer Court 17 feet 9 inches by 15 feet; and are noteworthy for the absence of any cementing material between the cut-stones with which they are built, as well as for the excellent carving work shown in respect of the images. There has been found in the place a large Stone bull (*Nandi*) measuring 9 feet from the foreleg to the tail, and 8 feet 5 inches round the neck—comparable for size, and artistic finish with the famous *Nandi* image in the Tanjore Brahadesvaraswami temple. There is a local tradition that there was also a *lingam* of corresponding size. Among the other curiosities of the place are a circular stone well measuring 6 feet 9 inches across and provided with a tunnel 2 feet 9 inches below; three images of *Valamburi* Ganesa, or the Elephant God with the trunk curled to the right—supposed to indicate hidden treasure; inscriptions in Chóla-Grantha and Canarese; a temple to Anjaneya (the Monkey-God) built by the Madvas after the place was ceded to Lakshmi Narasayya; a *punja* land called Ivarkòvil *punja* supposed to mark the site of a temple at which the Five Pandava Brothers worshipped of old; and an altar to the God Paraikkaruppu (the Black-God of the rock) of whom the story is told that he came from Kollimalai in the Salem District, and that he made himself known in this place by eating up the offerings of another Goddess, and by informing her priest that he had come to stay.

According to tradition and report the stones of the fort of this place were transported to Trichinopoly for the building of the Trichinopoly Fort, and the materials of the Múvarkóil were used for the construction of the 'fresh-water pond in front of the Muchukundesvara temple' in this village, of a calingula in Mínavelli village, and of the Siva temple in Trichinopoly.

Kulattur.—(Distance 13 miles; Population 1,516) gives its name to the Taluk. It lies on the Pudukkóttai-Trichinopoly

road not far from Kíranúr the taluk station. It contains the calingula of a large tank called the Kulattúr kanmoi from which the Agnánavimochani river takes its rise. The place is called in the inscriptions *Kúlai Kulattúr* * probably meaning Kulattúr of the rice fields. Some inscriptions in the local Siva temple connect it with the Pallavaráyars of old. For nearly three quarters of a century, from about 1685 to 1750 it was the seat of a line of rulers called the Kulattúr Tondaimáns, an allied branch of the present ruling dynasty at Pudukkóttai. Namana I the founder of the line received it as a free gift from the Madura Náyak, Ranga Krishna Muttu Virappa (1682–89) for loyal military services rendered in the subjugation of the Palayakár of Nagalápuram (See History, page 136). To this Namana is ascribed the building of the Siva and Vishnu temples, and the calingula in the village. The Vishnu temple was constructed probably to please his Náyak overlord, and at the instance of his minister Varada Venkata Náyak, a Vishnu devotee after whom the God of the temple is named Varadarája Perumal.

The existence at close quarters of more powerful neighbours at Pudukkóttai prevented the expansion of this little State, with the result that after a brief career of its own, it came to an end in the time of Namana II a weak and effeminate prince, and became merged in the Pudukkóttai State.

Kulattúr is only a hamlet at present. To the west of it lie the ruins of a Siva temple and a Palace; as also a tank said to have been dug in the time of the Kulattúr Tondaimáns.

Kudumiamalai —(Distance 12 miles; Population 1,088) lies 11 miles to the west of the capital on the outer confines of the Pulvayal Forest. In the inscriptions it is called Sikhánallúr (=the good place of the Sika or the hair tuft), and Tirumalaik-kunram (=the sacred hill). The first of these terms, as well as the present name Kúdumiámalai (=the hill of the Kudumi or the hair tuft) are derived from the name of the God of the temple of the place, called Sikhánáthar. According to the local legend, a temple priest once gave away to his sweetheart flowers intended for divine worship, and on the Rájá coming in suddenly

* கடைழக்குளத்தூர்.

produced the flowers that his concubine had worn. The Rájá discovering some hair among them interrogated, and the priest, to conceal his offence, lied that the god himself had a tuft of hair. Thereupon he (the priest) prayed secretly that his falsehood may be supported. As he was a true devotee his prayer was heard, and a tuft miraculously appeared on the *lingam*; and a small protuberance on the idol is still shown to the worshipper as the tuft which originally appeared to save the priest.

At the centre of the village stands a low elongated hill the summit of which is easily reached by a spiral way on the sides of which one may see one or two cave-like formations due to overhanging ledges. On the top of the hill are a few shrines the chief of which is dedicated to God Subramanya. At the foot of the rock, and on the eastern side is the celebrated temple of Sikhánáthar and Akhilándésvari.

✓The place is full of historical associations. There is a grant according to which the place was once given away to the Maravars by the Kárála Vellálars. The rock-cut temple, and the inscription in Pallava-Grantha which are found here relate to the Pallava period prior to the 10th century. There is an inscription of Kulóttunga I dated 1106 A. D. According to the Statistical Account of Pudukkóttai (1813) the seven-storied *Gópura* of the temple was the gift of a Pándya, and some of its *mantapams* were built by the Pallavaráyars of the State who ruled and worshipped here. In 1615 Achyuta Pallavaráyar, *arasu* (chieftain) of Valuthúr, and Mallappa Pallavaráyar granted lands to Brahmins of this village. Malla Pallavaráyar, the son of the first of them gave presents subsequently to a dancing-girl here. In 1681 Mallappa Nayáka Pallavaráyar and Seventheluntha Pallavaráyar were ruling in these parts, and were soon after succeeded by the Pudukkóttai Tondaimáns who following an old custom were installed in this place till recent times. Raghunátha Ráya Tondaimán (1686–1730) built one of the *mantapams* of the cave temple, and his minister Kuruntha Pillai another part of the shrine. In 1730 Rájá Vijaya Raghunátha Tondaimán was crowned in this temple; and in 1773 his military chiefs Lingappa and Raghunátha Sérvaikár dug tanks for the public

benefit. On the southern wall of the Ammankóvil is an inscription dated 1872 recording the *kumbabishekam* (consecration) ceremony of the two shrines by His late Highness Rájá Ramachandra Tondaimán. A *mantapam* in front of the *Vairavan Sannadhi* is connected with one Rámaswámi Aiyar, Karbar.

The chief objects of interest in the place are (1) a rock-cut temple called Melaikkóvil, (2) a rock-cut figure of Vináyaka, (3) a rock-cut musical treatise, (4) a rock-cut *aruvathi múvar* series, (5) the shrines of Sikhánátha and Akhiländésvari, (6) two *mantapams* called the *anivettu mantapam* and the *àyirakkàl mantapam*, (7) the wells, *Thambikkinaru* and *Annankinaru*.

Except the last item—the wells—the rest are found in the same temple compound. The rock-cut objects are all situated on the eastern slope of the hill, with the image of *Vinâyaka* on the extreme south, and that of the *aruvathi múvars* on the extreme north and with the other two situated in between. In front of them lie the temples of the God and the Goddess. The *anivettu mantapam* is an eastern extension of the Swami temple, while the *àyirakkàl mantapam* is a still later and outer addition to the same structure.

The rock-cut temple consists of a cave and an outer verandah scooped out of the hill. The cave which contains a cylindrical *lingam* also cut out of the rock is 23 feet 5 inches long, 12 feet 2 inches broad, and 8 feet 9 inches high. It is reached by a flight of 12 steps of which nine lead up to the verandah, and the remaining three to the altar. The four pillars on which the verandah rests are also hewn out of the rock, and judged from the central two among them which are low, square, and crude represent primitive architecture. But the two *Dvârapâla* (gate-keeper) figures cut in bass-relief on the sides of the verandah are admirable specimens of sculptural work in stone. They stand 7 feet 3 inches high, crowned in the head, and ornamented in the ear, neck and waist. As is usual in the Pallava shrines of the 8th and earlier centuries they possess only a couple of hands; but the hands rest one on the hip, and the other on a club entwined by a hooded snake. The southern figure alone

wears the sacred thread. The pillars and sides of the verandah are covered with numerous inscriptions that may be palæographically assigned to the 10th century.

There are two *mantapams* of cut-stone attached to the cave temple as an outer extension. The inner and smaller of the two bears the 'Kulóttunga' inscription of 1106 A. D. already referred to; while the outer one which is the gift of Raghunátha Ráya Tondaimán has a *Nandi* (bull) in the centre.

The *Vináyaka* figure lies to the south of this temple. It is cut in bass-relief on the vertical slope of the rock at nearly the same height as the temple itself. The image is 5 feet 2 inches high of the type called *Valamburi* Ganesa (See under Kodumbalúr) with its proboscis curled towards the right hand of the figure. It may be assigned to the Pallava age.

Far above the rock-cut temple, but a little to the north of it, and also on a vertical surface of the rock approached by a narrow and dangerous ledge are found the well-known figures of the *aruvathi múvars* or the 63 South Indian Saints with an image in the centre of Siva and Párvati riding on the sacred bull.

Between the rock-cut shrine and the *Valamburi* Ganesa is the *musical treatise* in Pallava-Grantha remarkable in the first instance as a piece of calligraphy—so neat, and legible, and uniform are the characters in the rock. * It was discovered in 1904. "The characters seem to belong to the 7th century. They closely resemble those of the early Chálukya period. In particular, it may be noted that the letter *h*, as in Pallava inscriptions of this period is almost identical with *ba*".

According to the colophon it was composed by a King who calls himself the pupil of Rudracharya though both the preceptor and the student are now unidentifiable.

The importance of the work lies not only in its being a treatise sufficiently valuable by itself but also in the fact that it

* The matter and the quotations relating to the Treatise have been taken from the Epigraphia Indica (Vol. XII) January 1914.

supplies 'an important link in the history of Indian musical literature, occupying as it does a place between the Bháratíya-nátya-sástra of the 4th century A. D., the most ancient work, which treats of music', and the *Samgíta-ratnákara* of Sáranga-déva written between A. D. 1210 and A. D. 1247. The first of these 'while defining different modes of music (játis) does not give actual examples in notation, so that it is impossible for us to obtain a clear notion of the music of that period". Sárangadeva's book has notation, but it is too far removed by time to explain Bharata's music at first hand. "Many writers on music intervened between Bharata and Sárangadéva" but their treatises are now lost. "In these circumstances it is easy to imagine", says the writer in the Epigraphia Indica for January 1914, "the great value of the discovery of any noted music belonging to a period earlier than that of the *Samgíta-ratnákara*. The Kudu-miyámalai inscription supplies such music".

Speaking of the contents of the Treatise, the same authority observes:—

"It is divided into seven sections corresponding to the seven classical *rágas* of the time, *viz.*, (1) Madhyamagráma, (2) Shadjagráma, (3) Shádva, (4) Sádharita, (5) Panchama, (6) Kaisikamadhyama, and (7) Kaisika. Each section consists of a collection of groups of four notes, arranged in subsections of sixteen, each subsection taking up one line of the inscription. Of course only those notes are used, which are proper to the particular *rága*. Each group in a subsection ends in the same note. The note in which a particular *rága* must be ended is called the *nyása* (final). That subsection, which consists of groups having the *nyása* for their ending note is put the last in a section. The other subsections are arranged according to the position of the ending note in the Hindu gamut *sa, ri, ga, ma, pa, dha, ni*: a subsection consisting of groups ending in *sa* preceding one of groups ending in *ri* and so on."

The temples of the God and the Goddess exhibit in their principal and innermost parts laudable specimens of stone carving. In front of the Amman idol is a hexagonal *mantapam* with

a single flag stone of similar shape fixed in the floor on which the coronation ceremonies were conducted in former times.

The *anivettu mantapam* is in the second *pràkàra* or circuit of the temple of the God, and rests on eight rows of thirteen pillars each. It takes its name from the two central rows of pillars which are crowned each with a *simhalalàta* (capital shaped like a lion's head), and a *pushpa pothikai* (lotus shaped entablature). Contiguous with these pillars, and formed out of the same stone are figures of Gods and celestials of high artistic value but sadly mutilated. They are those of *Sakti*, *Ganapathi*, the six-headed *Subramanya* on a peacock, the ten-headed *Ravana*, *Rathi* (Goddess of Love) and *Manmatha* (God of Love) riding on swans, and with umbrellas over their heads, *Ugra Narasimma* (Vishnu in the form of lion-man slaying his enemy Hiranya), *Mohini* (Vishnu in female form) enchanting sages who stand at her feet ravished, and a *gandarva* (celestial beauty). On the frieze overhead are cut in bas relief scenes of puranic and legendary significance.

The *Ayirakkàl* (thousand pillared) *mantapam* is now in ruins. Its northern wing has, save for a few pillars completely disappeared, and the other portions now containing about 600 pillars are in disrepair, with the ceiling dangerously hanging on in a place or two. In the portions contiguous with the *anivettu mantapam* are found large images of Monkey Gods locally identified as Váli, Sugriva, and Hanuman well-known characters in the Ramáyana. There are also two companion images in this hall each representing a cavalry man on horse-back as if engaged in an encounter with a foot-soldier.

The two wells, *Thambikkinaru* (Younger brother's well), and *Annankinaru* (Elder brother's well) lie respectively to the south and north of the hill. Of these the former is the better known, and now supplies the village with wholesome drinking water. The *Annan* well is reported to be the gift of one Thalaiyur Nadálvar (the chief of Thalaiyur country); while the other bears an inscription which states that its 18 steps were constructed in the name of one Udayappan by two Chetties who came from Trichinopoly in the time of Mallappa and Seventheluntha Pallavaráyar.

The reader will have already seen that the inscriptions of the place are of interest. One of them dated Saka 1449 or 1527 A. D. states that the temple had become almost a desert, that there was no worship (*puja*) and that the God was newly installed and arrangements were once again made for regular divine service. Another inscription dated Saka 1538 throws some light on the judicial administration of the past. It refers to a case of theft of a temple jewel by one Ahalaminra Nayakiyar. She was locked up in the *Pandâram* (Temple treasury), and informers were employed to discover and prove the guilt. The woman had one of her arms cut off by way of punishment; and was further required to forfeit her property and lands and quit the place.

Kumaramalai.—The place has a rock crowned with a temple to Lord Subramanya. Among the vows made to the God is fire-walking. The origin of the tèmple is ascribed to a Sétupati whose territory lay within a mile of this place. Being a staunch worshipper of God Subramanya he used to journey frequently to his favourite shrine on the far away Palni hills. To save him the trouble, the God appeared in a dream, and commanded the erection of a temple in this place, where he promised to come and reside. The temple is sometimes held to be one of the seven famous shrines dedicated to God Subramanya although there is nothing in literature or tradition to support the view. Only one poet has sung hymns to this God, and that is Gurupádadasan, the author of the one hundred stanzas called "Kumarèsa Satakam".

Kunnakkudippatti.—The village is half a mile from Kumaramalai. There is a hill near it considered to be too sacred to be used as a quarry. A tomb under a pipal tree is shown as the Samadhi (grave) of a rishi (sage) who once lived here.

Kunnandarkovil.—(Distance 17 miles; Population 321) takes its name from a well-known temple situated on a whale-back of gneiss which crops up in this village. The temple is said to have been a common place of worship to the two *Malai Nâdus* (hill-districts) of the kallars, called the north-hill

tract and the south-hill tract. As usual, the hill is surmounted by a temple to Subramanya, and contains at the foot a rock-cut temple. The lower shrine is assigned to the Pallava age, being connected, through inscriptions with the names of Vijayadantippóttaraiyan, and Nandi Pothan. It consists of an inner shrine (12 ft. 6 in. × 10 ft. 6 in. × 10 ft. 6 in.) and a hall (21 ft. 8 in. × 15 ft. 2 in. × 8 ft. 9 in.) with a doorway between the two (5 ft. 9 in. × 2 ft. 8 in.), and hewn out pillars measuring 5 ft. 10 in. around. The chief objects of interest in the temple are a *Ganesa* image (7 ft. high, 4 ft. 11 in. across; twó *dwára-pálas* (door-keepers): 5 ft. 5 in. high and 1 ft. 7 in. across); and a fine hundred pillared *mantapam* now in ruins supposed to be fashioned so as to resemble a chariot on four wheels drawn by a pair of horses. It has a number of inscriptions, and a study of them shows that among the donors to the temple were Vikrama Chola Matharayan who installed as the chief of the two *Malai Nádus* promised to give away all his lands to the temple if he died childless; Narasinga Tévan of Pérambur who granted lands in Kathalur; Valarthu Valwitha Perumálána Tondaimán;* Sundara Pandya; and Koneri Pallavaráyar of Perungulúr. The inscriptions also throw some light on the life of the past. One of them for instance mentions a toll or poll-tax of $\frac{1}{16}$ of a panam levied as a tithe for the benefit of the temple; and another refers to a congress of neighbouring villages, and representatives from Srirangam and Tiruvanaikkával at which the inroads of the kallars were complained of, upon which the aggrieved villagers were promised protection on undertaking to pay rings and money to the temple of this village. A fine figure identified as of a royal personage, and the image of a Pattavan are also found here. The latter is said to be a man who lost his life while watching the temple property. Offerings are sometimes made to him by his descend-ants.

Kunnathur.—(Distance 33 miles; Population 1,164). It has a small rock on which stands an ancient temple to Subramanya. Granite slabs are quarried here, and transported to Trichinopoly.

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* வளர்த்துவாழ்வித்த பெருமாளான தொண்டமான்.

Latchmanpatti (Lakshmanpatti).—(Distance 19 miles; Population 1,583) is called in an inscription *Lakshmappandarampatti* (the place of Lakshmana Pandaram). The kallars sometimes claim for it the distinction of being the chief village of Visenginádu comprising 32 kallar settlements. It has a mosque with a hall measuring 28 ft. by 22 ft., a hexagonal room, and a couple of minarets but the building is deserted owing to the entire disappearanee of the Muhamadan population from the place. The *inam* lands which it enjoyed under the authority of the Trichinopoly Nawabs have consequently been resumed.

Madattukkovil.—Lies near Nanguppatti. Judged by the relics it contains, it must have known better days. It has an ancient and fine temple which is being preserved under the Ancient Monuments Act. Two groups of stone cut figures require mention. One of them is a series representing the sages Agastya, Pulastya, Visvamitra, Parasara, and Jamadhagni worshipping or meditating in the presence of Siva in the form of a *lingam*; and the other is of four hunters who, it is said, once frightened the temple Nandi (the stone bull) that had strayed out to graze, and were cursed and changed into stone in consequence.

There are inscriptions in the place making provision as usual for offerings, and ever-burning lamps. Reference is made in them to a Chóla Kadambaráyan of Minavelli who built the whole or part of the temple; and to a hall built specially for the performances of dancing-girls.

A Karupparkóvil near this temple has recently risen into some importance.

Malayadippatti.—(Distance 24 miles) also called Baradwája asramam or the hermitage of Baradwája. A male and a female image in the place are shown as representing the sage and his wife.

The village is noteworthy for its double rock-cut temple dedicated to Siva and Vishnu, of which the latter in particular is held in high veneration, being considered another Tirupati. *

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* திருவளர் உரந்தை இரண்டாம் திருப்பதி.

According to tradition two twin temples are said to have been scooped by one Nandi Rájá to whom are also attributed the other cave temples in the State; according to an inscription the *lingam* of the Siva temple was consecrated in the 16th year of Vijayadanti Varma; and both these circumstances point to the 7th century A. D. as the probable age of the temples.

The two shrines are hewn out of the same rock and possess a common *prâkâra* or terraced walk in front. The Siva temple has a hall (22 ft. 2 in. × 18 ft. 4 in. × 9 ft. 1 in.), a shrine (9 ft. × 7 ft.) with four pillars (6 ft. 3 in. high, and 5 ft. 3 in. around). The *lingam* and the *nandi* are also cut out of the rock. The hall of the Vishnu temple measures 32 ft. 7 in. by 32 ft. 2 in. and the shrine 16 ft. 8 in by 5 ft. The altar is a platform 9f t. 3 in. by 3 ft. 6 in. on which is the idol of Vishnu in *sayana* or recumbent posture sleeping on his *adisesha* (Serpent) bed. The figure is brick-and-chunam work painted with bright unfading colours. The *Nachiar* (Lakshmi) temple is near the outer gate, and an inscription tells that the idol was prepared under the orders of one Mangan Tenkondan a minor chief. The temples contain some fine figures cut in bas relief—*e. g.*, of Brahma blooming from Vishnu's navel, of the ten *avatars* of Vishnu, and of Mahishásuramardani. One of the inscriptions in them refers to Achyutappa Naick Samantan as granting villages to the Vishnu temple in Saka 1558 or A. D. 1636. The Siva temple has an inscription which tells the story of a Tévan who killed his dancing-girl and a Brahmin with whom she kept company, lost his eyesight in consequence, but recovered it on his vowing to grant lands in perpetuity to the Siva God at this place.

Mandayur.—(Distance 22 miles; Population 1,430). The local God is called Palamuthuswámi in whose honour an annual festival is celebrated for 16 days in the adjacent jungle. During this period unclean and pregnant women are sent out of the village to prevent pollution. There is a sacred *Vannia* tree here oaths taken under which are held binding. This tree is so much in vogue in the neighbourhood that one often hears disputants say "Will you go to Mandayur and swear".*

* மண்டையூரில் வந்து பிரமாணம் பண்ணிக்கொடுப்பாயா?

Mangudi.—(Distance 8 miles). Small as it is, it has three places of worship—a temple to Vishnu; a temple to Sastan or Ayyanár said to have been built by the Vallambars about 1660; and a Pallivásal, in the enjoyment of Sirkar *manyams*, built over the grave of an Owliyar (Muhamadan saint) who lived and died here.

Mathur.—(Distance 24 miles; Population 948) is a village on the Pudukkóttai-Trichinopoly Road at the northern frontier. It contains a frontier toll-gate; a chattram at which provision existed to feed a certain number of Brahmin travellers daily; and a well-endowed temple to Sanjivirâyar (the Monkey-God).

Melappuduvayal.—(Distance 17 miles; Population 735) is an old *inam* village granted to Brahmins under the title Vijaya Raghunátha Samudram. The story is that it originally belonged to the Sétupatis of Ramnad, and was given away by one of them, by name Vijaya Raghunátha (1673–1710) when he once happened to camp here on his way to Trichinopoly. This is evidently an unreliable account. The village lies near Kíranúr, and it is not known that the Sétupatis ever extended their sway so far. But it is likely that it was granted by Namana I of Kulattur (See History) in the name, and at the request, of the Sêtupati mentioned above, whose friend Namana was, and at whose capital he had stayed for some time.

The grant, it would appear was subsequently confirmed, and additional assignments were made in the time of Ramaswámi Tondaimán, Namana's successor.

Minavelli.—(Distance 25 miles; Population 1,331) called in inscriptions Mínelvéli * (the western rice fields). The inscriptions of the place refer to grants to the local temple, and to some special taxes (*sayer*) levied in the past. The place was once the seat of a chieftain by name Kadambaráyan, who called himself 'the dread of chieftains'; but he founded no dynasty (See History, page 82).

Minnathur.—(Distance 21 miles; Population 1,909) is a Kallar village on the north-eastern frontier. It had formerly an earth-salt factory.

* மேனெல்வேலி.

Nallur.—(Distance 19½ miles) lies on the Pudukkóttai-Trichinopoly Road at a distance of 19½ miles from the capital. It is a relay station for jutkas plying between Trichinopoly and Pudukkóttai.

Its full name is Alagiya Dasama Nallur. It has another name, now no longer current, which is Kùlai Pichai Medu, or the mound of the mutilated Pichan. This Pichan, it would appear, was a notrious Paraya offender who had one of his hands and legs cut off for secretly poisoning other people's cattle.

The place contains an old temple, a fine tank, and a chattram which has a little history of its own. According to an inscription at Pandithakkudi close by, it was built in 1708–9 A.D. (Year Vilambi) for the benefit of pilgrims to Ramnad by one Alagiri Náyakan son of 'Treasury' Mînakshi Náyakan. The likeness of this man is cut on one of the chattram pillars, and bears the usual Vaishnava caste-mark on the forehead. There is also a companion figure of a woman who may be taken to be his wife. According to another inscription the original endowments to the temple were enhanced by Vijaya Renga Chokkanátha Ramaswámi Tondaimán of Kulattur in his time. But for some unknown reason the lands thus set apart for its maintenance passed subsequently into the hands of a Muhamadan who, of course, took no interest in the charity; though they were in later times secured, in exchange for other lands, by Fouzdar Appavaiyar (*Vide* History, page 407). The charity is now conducted by the descendants of this nobleman. Provision exists in the chattram for the free feeding of Brahmins.

Nanguppatti.—(Distance 20 miles; Population 865). Near the village are granite quarries. The Servaikárs of the place were formerly powerful supporters of Ramaswámi Tondaimán of Kulattur (See History, page 141). It is now occupied by some kinsmen of the Rájá; and contains a temple to Mariamman.

Nanjur.—(Distance 16½ miles; Population 872). An *inam* village granted in 1734 A. D. to Brahmins by Vijaya Ranga Chokkanátha Tondaimán. It contains a Roman Catholic Church.

Narttamalai.—(Distance 11½ miles; Population 608) is the name given to a group of eight low hills and a small village that

lies nestled at their foot. According to folk-lore and legend the hills are fragments of rocks of the Sanjiviparvata (Mt. Sanjivi) which dropped here when Hanuman flung it back from Lanka (Ceylon) after he had saved with its help the lives of the fallen heroes who had swooned on the battlefield. The cure was effected by Hanuman by using the 'Sanjivi' herb on it which could restore dead men to life; and hence the Nárttamalai hills also are said to be quite a garden of rare medicinal herbs. On this account the hills are frequently visited by Ayurvedic physicians who come in search of them. It is also said that mineral formations and deposits like Silagit, * Kalnar † (asbestos), Annabedi ‡ (Iron sulphate), and Mamsabedi § exist on the rocks.

The *Sthalapuráṇa* (temple legend) at Perungulúr derives the place-name Nárttamalai from sage Naradar (Nárttamalai= Naradar's hill); and this in fact is the popular etymology, though it is evidently incorrect. In the inscriptions, it is referred to as Nagarathu malai or the city hill. The fact is that it was originally a Chóla town, called variously Telingakkulakála-puram, Kulóttungachólapattanam, Rattai padi konda Kulóttunga Chóla Nagarathu malai. The last of the names means the town founded by Kulóttunga who took Rattapadi (a place to the north of Mysore) of the Rashtrakutras. Owing to its natural advantages for defence it was used as a military station, and traces now exist of a fort and citadel. It was also a *nagaram*—a word suggestive of Nattukkottai Chetties in the south—in which merchants lived and carried on a flourishing trade. It was further—and this must be dear to all lovers of religious toleration—a city of refuge to the Jainas in the time (about 800 A. D.) of the hymnologist Sambhanda. Here the hunted race found an asylum and a home, and derived support from the ruling princes. Here the persecuted men built temples to their Gods, established monasteries, taught schools, and popularised a culture which though unworldly in the extreme worked as a leaven of refinement among the people with whom they came into contact. And these statements are made on the authority of the local inscriptions. One of them, for instance, refers to the

* சிலாஜிட். † கல்நார். ‡ அன்னபேதி. § மாம்சபேதி.

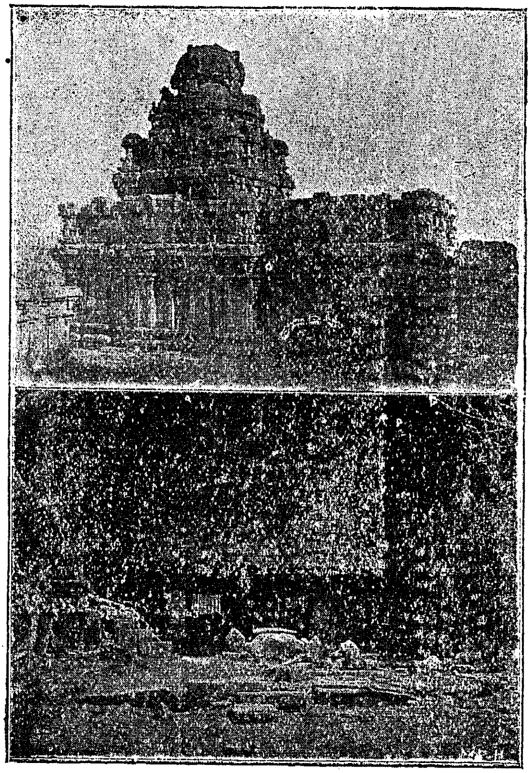
temple of God Arhat on Tiruman hill * which shows that the refugees were Jains and not Buddhists as is sometimes supposed. Another inscription mentions the Tiruman hill as a double hill on which two Jaina monasteries were founded in consequence of which the two rocks were re-named *Vada-Tiru-Palli-malai* (Northern-Sacred-Jaina temple-hill) and *Ten-Tiru-Palli-malai* (Southern-Sacred-Jaina temple-hill). According to a third inscription lands were assigned in Korramangalam in Saka 1175 (1263 A. D.) by Tribhuvana Chakravarti for the support of two monasteries in the hill; and there is a fourth inscription which apportions the produce of the lands between the northern and southern institutions in the ratio of two to one; which leads us to infer that the northern foundation was perhaps the earlier or the more important of the two.

The eight hills of the place are (1) *Mel malai*, (2) *Kottai malai*, (3) *Kadambar malai*, (4) *Parayan malai*, (5) *Uvaccha malai*, (6) *Alurutti malai*, (7) *Man malai* and (8) *Pon malai*.

Mel malai (Western hill) is also called Samana malai (Jaina hill) and Sivan malai (Siva's hill). The latter is probably the later of the two names. The hill exhibits traces of a fort constructed with pressed brick and containing a hieroglyphic inscription சர்கமாராயன். The chief objects of interest on the hill are a large cave called *Samanar* Kodagu (Jain cave), three deserted temples and two *sunais* (ponds). Two of these temples are rock-cut shrines dedicated to Vishnu and Siva. The Vishnu temple is the larger of the two and has a shrine (10 ft. 2 in. × 10 ft. 2 in. × 7 ft. 8 in.) and a hall (38 ft. 4 in. × 14 ft.) There is no image in the shrine but in the outer hall are found 12 figures cut in bas relief, five on each side of the cell door, and two more on the side walls facing each other. The figures are 6 ft. 5 in. high and hold a disc in the right hand, and a conch on the left in *Vishnu* fashion so that they may be supposed to be the 12 representations of Vishnu—Kesava, Narayana, Madava, *etc.*

The second and smaller cave temple has a *lingam* called Vijayálaya Chólesvaran, and an inscription in a ruined *mantapa*

* திருமாணமலை அருகர்தேவர்,



Siva and Vishnu temples, Nárttamalai.

in front tells of the excavation of the temple by Sáttan Paliyili, son of Vidélvidugu Muttaraiyan. It measures 8 ft. 5 in. by 7 ft. 7 in. by 6 ft. 8 in.

The third temple is a cut stone circular edifice furnished with fine towers. It stands facing west opposite to the two cave temples. It contains an *amman* statue but the *swami* figure is missing. It has an inner *prâkàra* (covered walk) so narrow as to admit only one at a time, and a compound wall in ruins containing small structures for the accommodation of some minor deities of the Hindu Pantheon.

The two tarns on the hill are called Dalavarisingam *sunai*, and Thalumbu *sunai*. Inside the first of these ponds is a *lingam* called *Jvaraharesvarar* (Destroyer of fever) and an immersion in the water is believed to be a cure for fevers. According to an existing inscription dated 1857 A. D. His late Highness came here once accompanied by his junior Rani and a Yogi by name Sivaramaswámi; bathed in this *sunai* and worshipped the *Jvaraharesvarar*.

The other spring is Thalumbu *sunai* (the tarn that is full to the brim). It contains a quantity of floating grass which has become so thick and hardened by time that a man may be afloat standing on it.

Kottai malai (Fort-hill) contains the ruins of a fort built with granite slab and boulder.

Kadambar malai is God Kadambúr's hill, the full name of the deity being Tirumalai Kadambúr Udaya-Nayanar. Traces exist here of a brick fort, and a circular wall 2,000 ft. long, 18 ft. high and 10 ft. broad which must have been originally fortified with bastions at different places. At the front of the *mantapa* of the temple is a tunnel in the rock the outer end of which has not yet been explored. The slopes of the hill are covered with numerous inscriptions belonging to the Pándya and Chóla times.

There are two tarns on this hill also. One of them, *Kannimar sunai* takes its name from the images close by of the seven *Kannimars* (*Saptamatrikas* or seven Virgins), and the

legend is that these celestials once visited the hill, and finding it pleasant to live in made it their home, and had a temple built for them. The other tarn is *Poluthupadà sunai*, which being situated under an overhanging rock does not get the sun over it even at mid-day. Its water is sweet and clear.

Between this hill and the *Mel malai* is a small rock with a ruined stone building of which nothing is known.

Parayan malai (Parayan's hill). It was formerly the Parayan *Vàdi* or the barracks of the Paraya watchers of the Kottai malai.

Uvacchan malai (Uvacchan's hill) originally contained the quarters of the *Uvacchans* or the temple drummers. An idol of an *Uvacchan* is found on the hill; and an inscription exists providing *manyams* to the drummers.

Alurutti malai (Man-hurling-hill) is an elongated rock with a continuous steep inclination on one side, and a sheer drop over a hundred feet high on the other. The tradition is that in former times criminals were rolled over the edge just where the hill overhangs so that they fell upon the rocks at the bottom and perished. According to another and less likely version the unfortunate men were tied up in sacks and flung down the steep slopes. The hill is so near Ammachattram that it is also said to be part of that village. There is a cave on the rock, with a broken Jaina figure inside, and a couple of Jaina images with triple umbrellas outside cut in the cleft of an overhanging boulder. To the east of the cave is a damaged inscription of the time of Sundara Pándya Déva mentioning the name of a Jaina (?) preceptor [Kana]kucha[n] Panditar and his pupil Dharmadéva Ácháry a. There is a large stone umbrella lying on the hill, the underside of which may perhaps contain some inscriptions.

The other two hills *Man malai* (Mud hill) and *Pon malai* (Gold hill) are of no interest.

There are some other tarns and tanks in the place which may be mentioned here. They are the *Samiar sunai* (hermit's pond), *Pulikudikkum sunai* (tiger drinking pond), *Dèvadàsi sunai*

(dancing-girls' pond), *Musiri nadi*, *Akasa gangai* and *Arumaik-kulam* with an inscription in archaic characters on a rock to the north of it mentioning the fact of its excavation by one Tamil-adiyaraiyan *alias* Mallan[vida]man.

At the bottom of the hills lies the present village of Nárttamalai with its well-known temple to Mariamman. It is one of the seven important temples in the State at which this Goddess is worshipped. The occasion of the car festival of the temple is observed as a Public holiday, great being the concourse of votaries that come from far and near to worship at the shrine on that day. During this occasion there is hardly any accommodation in the village, every available open space being run up with temporary booths and *pandals* for the use of the hundreds and thousands that arrive.

The Mariamman temple has two *mantapams* which together with a newly made car are said to be the gift of one Nallammal of Vriddachalam. This woman was a true devotee and lies buried about a hundred yards from the temple in a grave which she herself dug when alive. Here, offerings are daily made to her spirit.

There are altogether twelve Gods that are now worshipped in the village—Kadambar, Jambukesvarar, Mariamman, Pidari, Ayyanár, Ganesa (on the western hill), Karuppar (near the car), Occhakkaruppar, Adaikkalamkathan, Pathinattambádi karuppar, Kottaimuni, and Araiyar Karuppar.

The priests of the first six are Brahmins; of the next three *mélagars*; of the two following, Valayars; and of the last, Pallans.

One of the popular beliefs of the locality is that treasure lies buried somewhere on the hills, and that its exact position is indicated in an obscure saying * which may be translated thus:— "Between the Akásaganga spring and Arumaikkulam tank, between the cocoanut and tamarind trees on one side and the

* "ஆகாசகங்கைக்கும், அருமைக்குளத்திற்கும், தென்னைப்புளிக்கும், தேரோடு வீதிக்கும், சந்தைப்புளிக்கும், மாசாத்தான் கோவிலுக்கும், அரமடை பிரமடை கண்டவர்க்கு ஆயிரம் பசும்பொன்னும் ஒரு குளிகைக் கல்லும்".

street in which runs the car on the other, between the tamarind tree by the side of the market and the temple of Masathan those that discover the banks (?) (அரபடை, பிரபடை) will have 1,000 *pon* of pure gold and a stone of magical properties".

To the south-east of the village is a fine reserved jungle well-stocked with wild boar and antelope. A small bungalow is built on its confines to serve as a halting place to the sportsmen.

Nirpalani.—(Distance 21 miles; Population 1,110). The place has a well built temple which is worthy of preservation. Near its *nandi* (stone bull) is a trident in stone measuring 4 ft. 3 in. by 1 ft. 8 in. by 8 in., one of the largest of the kind in the State. From one of the temple cellars were unearthed in 1858-9 A. D. metallic images of Vignesvara, Pidari, Mariamman, Sula (Trident) God, Ayyanár and his consorts Púrna and Pushkala.

Near this place is Avayapatti (Avayar's village) in which the well-known and gifted Tamil poetess Auyar is said to have lived for a time and sung about the Nirpalani tank. There is a Police station at Avayapatti.

Oduvanpatti.—(Distance 20 miles; Population 876) is a Mussalman village with a Pallivésal.

Perambur.—(Distance 25 miles) contains the ruins of an old fort and temple. It was formerly under a line of chieftains who exercised sway over the tract known as Pérambúr-Kattalúr. The best known of them were Narasinga Tévan and Alagia Manavela Tévan who built portions of the temple at Virálimalai. The tract passed in subsequent times into the hands of the Trichinopoly Naicks, and the chieftains of Pérambúr fell into disfavour owing probably to the intrigues of the Kulattúr Tondaimáns who rose into favour at the Trichinopoly Court. It was annexed to Kulattúr about 1707 and became part of the present State on the downfall of the Kulattúr dynasty.

In this village is an irrigation channel called Haider's channel. It would appear that it was cut originally, in order to flood the country around to prevent Haider's forces from entering the State during his well-known expedition in 1781.

One of the inscriptions here states that Namana of Kulattúr made a grant of land in 1713 to the God Ganesa of this place. The jungles near the village furnish fine game (black-buck). Close to it are the deposits of magnetic iron-ore prospected by Mr. Primrose (See History, page 17).

Perumanadu.—(Distance 5 miles; Population 1,036) is a populous village lying on the Kudumiámalai road.

Perunjinai (*Perum sunai*).—(Distance 5 miles; Population 452). *Perum sunai* is 'big spring', and near it is another village called *Siru sunai* (small spring) which, according to an inscription was once a Brahmin settlement with a Vishnu temple. It had originally another name which contains the name of the donor, *viz.*, *Virudaraja Bhayankara* Chatur Veda Mangalam meaning the Brahmin village of [Kulóttunga Chóla] the terrifier of Virudaraja who, according to the Tamil classic *Kalingathu parani* was rudely handled by this Chóla King.

The Vishnu temple referred to above lay neglected for a time but worship has now been resumed.

Pinnankudi.—(Population 342) otherwise called *Punnangudi* is a Brahmin *inam* village, with a temple containing some inscriptions.

Pulvayal.—(Distance 7 miles) lies on the Kudumiámalai road at the commencement of the Pulvayal jungle often resorted to for its game. It has an ancient temple exhibiting good sculptural work. There are some inscriptions, and of these one tells that the irrigation tank near the place was excavated by a chief of the village. There is also a temple to Pidari. Near the village lies Kumaramalai with its temple to Lord Subramanya, and it may be mentioned in passing that Gurupádadasa (See under Kumaramalai) the author of the 100 hymns on the God concludes every verse with the word *Pulvayal.*

Rasalippatti.—(Distance 31 miles; Population 1,733) contains four boundary stones fixed on the 15th of June, 1804, by the Surveyors of the Honourable Company fixing the disputed boundary between the Tondaimán's territory and the Zamindari

of Lakkaya Náyak of Kumaravadi. Near this place is a very ancient inscription of the 25th year of Nandippottavarma (7th century A. D.), which relates to the building of a *Karkuzhi* (stone sluice) by one Pullai kadamban son of Aridampullan.

Rasipuram.—(Distance 25 miles) also called Minakshiammal Samudram, is near Mathur. The place had once a temple to Mariamman whose votaries practised hook-swinging at least as late as 1825 when, according to an inscription a stone was planted in the place to facilitate the swinging. Near it is a place called bangle-mound which contains bangle-earth, and where till recently bangle-industry was carried on.

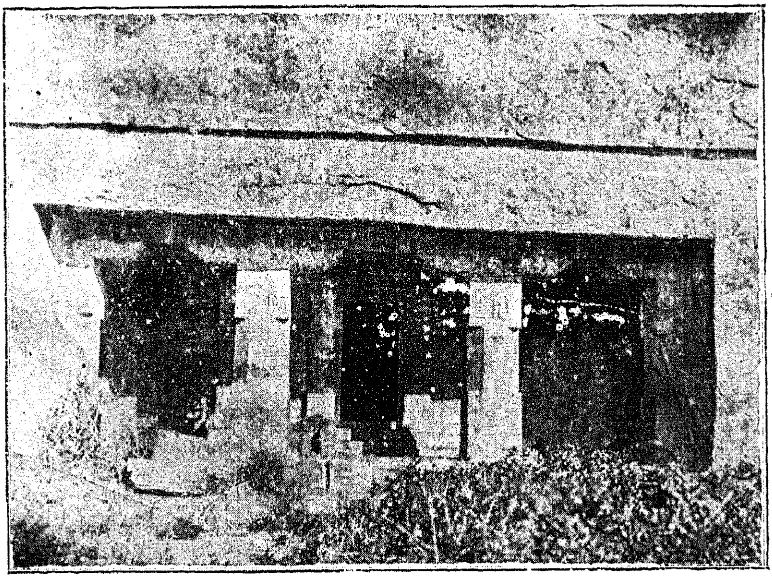
Rengamma chattram.—Contains a chattram said to have been built by Rani Rengammal who performed *Sati* at Malai Edu (See Pudukkóttai) on the death of her husband, the Sivánandapuram Durai. Owing to its nearness to the capital and the increased facilities that now exist for communication the charity has become superfluous, and the feeding has been stopped. The building is being used as a rest house.

Sellukudi.—(Distance 3 miles) is an ancient Kurumba settlement. It contains a number of Kurumbars engaged in making *cumblies* (woollen blankets).

Sendamangalam.—(Distance 4½ miles). The name is said to be a corruption of Seventhelunthamangalam, and is derived from Seventheluntha Pallavaráyar the last of the Pallavaráya rulers at Pudukkóttai. But as this chief lived in the latter half of the 17th century, and the present name occurs even in inscriptions prior to 1,600 (See History, page 103), it must be some other Pallavaráyar probably of the same name.

Sittannavasal.—(Distance 9 miles; Population 685) is a place of great archæological interest. Near it is a hill containing a cavern called the *Eladippattam* * (Flat reached by seven steps. See page 17 *supra* and History, pages 54 *a* and *b*), which, with its inscription in Brahmi characters, and stone beds takes us back to

* ஏழடிப்பட்டம்.



Cave temple, Sittannavasal.

the "end of the 3rd or the beginning of the 2nd century B. C." The hill in question is an elongated rock lying north and south and cut by natural formation and gullies into three sections. The *Eladippattam* is on the top of the middle division, and on its eastern slope, but accessible only from the west. The immediate approach to the cavern is by a narrow ledge provided with seven foot-holds cut in the rock (hence called Elu Adi= seven steps), and along a narrow foot-path risky to traverse. The cavern is roomy but low, and contains seventeen bed spaces with a raised portion at one end to serve for a pillow. It is generally supposed that it was an early resort of the Buddhist monks, to which they retired for solitude and contemplation.

Walking along the hill to the north, one finds at a somewhat lower height than the cavern, but still on the eastern slope, a tarn with white lilies in blossom. At its bottom, and on its western side is scooped a small cave shrine with a hewn *lingam* in the centre, and a little walking space around. This temple however lies submerged for most part of the year, though the water is occasionally baled out by the pious folk of the village for a day's worship and festivity.

On the western slope of the northernmost section of the hill, and at its base is a fine little rock-cut Jaina temple. It consists as usual of an inner room or shrine, 10 ft. 6 in. square; and an outer verandah or hall 22 ft. 10 in. by 11 ft. 6 in. with two pillars cut out of the hill, 6 ft. 10 in. high and 2 ft. 2 in. square and with a doorway between the compartments measuring 5 ft. 7 in. by 2 ft. 6 in. On the back wall of the inner room are cut in bas relief three large seated figures bearing triple umbrellas. On the sides of the verandah are two other seated figures, one of which has an umbrella, and the other a five-hooded serpent over the head. The ceiling and the pillars of the verandah are painted with figures representing lilies, swans, *etc.*, in colours in which pale green predominates but all of which are of such a lovely tint, and the designs of such purity, softness and taste that they might do credit to any similar work of the present age; but the pigment is rapidly coming off, and if left neglected might utterly vanish without leaving a trace behind. Among the

paintings on the pillars are two female figures as of dancers, a rather unusual sight to meet with in a Jaina temple.

In front of this temple lie broken pillars and other debris indicative of some fallen structure; and a damaged inscription on the rock to the south refers to the times of a Pándya King [Ava] nipaségaram when one "Ilangautaman also known as Madiraiásiriyan repaired the inner *mantapa* and built another *mantapa* in front of the temple". The debris may belong to the outer *mantapam.*

Along the western base of the hill and beneath the middle and southern sections of it lie a stone and brick temple of Siva in ruins, and shrines to Ayyanár, Pidari, and other Godlings all of which lead to the supposition that there must have been a village close to the hill on the site now covered by the dry fields. On the summit of the southern rock is a large rectangular tarn called Ganapathi *sunai* and at its base towards the south are fields full of dolmens. Close to the Annavásal village are found more of these dolmens, as well as pieces of mineral stones identified as garnets, red jasper and rock crystal. (See History, page 20).

Tachampatti.—(Distance 10 miles; Population 350) is a village inhabited by Kallars who claim some blood-relationship with the ruling Tondaimáns.

Temmavur.—(Distance 19 miles; Population 2,165). This is also a Kallar village with a temple to Mariamman.

Tengatinnippatti.—(Distance 28 miles) is on the road from Pudukkóttai to Manappárai. It is occupied by Urális. There is a temple to God Mamundi who delights in sacrifices of pig, sheep and fowl.

Tennangudi.—(Distance 10 miles), has a tank called Kurungupattadaikkulam * and field of a similar name full of dolmens (See History, pages 44–48). The local Mariamman Goddess is highly popular and is visited by hundreds at the time of the annual festival. The following story is told about the

* குரங்குப்பட்டடை குளம்; குரங்குப்பட்டடை வயல்.

place. A certain chief when going to war left with his Rani a flower and a piece of turmeric root telling her that they being mysteriously connected with his life, the flower would fade and the turmeric turn black the moment he himself died. Subsequently, the Rájá did not return within the specified time; the flower and the root faded and turned black as he had foretold; and there was nothing left for the Rani but to prepare a pit of fire for her to perish in its flames. At this juncture God appeared to her as a *Pandáram* (religious mendicant) and brought the good news that her husband was alive. Soon after the Rájá also returned, the pit of fire was converted into a drinking water pond, and the place itself was re-named *Mangilyam katha nádu* or the land that preserved wifehood.

Thalinji.—(Distance 19½ miles; Population 402). The name is said to be derived from the Tamil word *Thalai* * which means 'to prosper'; and the story is that, when it was given away as an *inam* by one of its chiefs, he expressed the wish † that it might always prosper in the hands of the grantees. It is also called Kambarájapuram or the place of Kambar. This man was probably some minor chief and should not be identified with the celebrated poet of that name.

Tiruppur.—is mentioned in inscriptions as having been made a free gift of to Brahmins by Akkal Rájá, Namana Tondaimán, Raya Raghunátha Tondaimán and others. Near a tank in the place called Pudukkulam two images are found of Buddha and Venugana Krishna (Krishna playing on the flute). In the Siva temple here, there is an image with folded hands which is said to be a representation of God Subramanya, but which is more likely to be the figure of a devotee.

Tiruvengaivasal.—(Distance 3 miles; Population 290) is a well-known and ancient place of worship. The word means the 'sacred place or gate of the tiger', and refers to the story of God Gókarnesa of Tirugókarnam (See under Tirugókarnam) who here took the form of a tiger to terrify and finally grant salvation to

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* தழை. † தழைத்திருக்கவேண்டும்.

the cow that daily brought sacred water for his ablution. The place is now inhabited by Velans who make saleable bricks, tiles, and pots. The temple has inscriptions, of which one refers to the assignment of the village watchmanship (*Padikkaval*) to the men of Irumbazhi.

Tudaiyur (Thodayur).—(Distance 11 miles; Population 580). The village is also called Thudavayalkóvil.* There is a *Malai Edu* or Sati ground here where a woman, according to report, once threw herself into a pit of fire on hearing of the death of her husband in battle. It would appear that the descendants of the woman still visit the place to make offerings to her spirit.

Udayalippatti.—(Distance 19½ miles; Population 1,088) is one of the earliest settlements of the Kallars after their immigration from the Tirupati tract, and is still a Kallar centre. It has a temple by name Sannásikóvil, and a police station.

Uppiliyakkudi.—(Distance 14½ miles; Population 1,193). The name means the hamlet of the Uppiliyans or [earth] salt-manufacturers, of whom only a few families now survive. The place contains some Rájús from among whom recruitment is sometimes made to the British Indian Regiments. The village is noted for its vegetables.

Vailogam.—(Distance 10 miles; Population 1,562). Vailogam is a corruption of Vayal-aham which means the 'rice field-place'. The village contains an old Siva temple with some old inscriptions and a fine image of Dakshinamurthi. There is also a Mosque, endowed with Sirkar lands, said to contain the tomb of Muhamad Khan Sahib and Sayyed Muhamad Sahib two saints from the north. The muhamadan population of the village is now sparse. The place grows betel leaves.

Vaittur.—(Vazhuthur: Distance 10 miles; Population 1,143). It was the earliest seat of the Pallavaráyars of Pudukkóttai. It would seem that a branch of the original Pallava stock migrated from Vaittúr and Rájagiri near Ayyampet in the Tanjore district, and settled here at least as early as the

* தொடவயல் கோவில்.

14th century (See History, page 97). The temple of the place is dedicated to Mariamman, and draws crowds of worshippers during the festival season. Hook-swinging was formerly in vogue. The local inscriptions give the name of Thennavaraya Pillai, Pallavaráyan of Vaittikòvil, among the donors.

Vaittúr was once an important centre of bangle-industry in the State a fact which is now testified to by the presence of several broken furnaces all over the place. The industry is still carried on to some extent by the *Valavikara Chetties* as the men are called. The place also produces fuller's earth necessary for bangle-making.

Vellanur.—(Distance 6½ miles; Population 1,435). The place is called *Vellainallur* in the inscriptions and contains two Siva temples in one of which alone worship is now conducted, and an annual festival is celebrated in June-July. Both the shrines are ancient and possess inscriptions mentioning Chóla Kings. The village would appear to have been a central place of worship for Ten Tiruvásal nádu (Land of *South Tiruvásal*) an old land division of the country. Among the curiosities of the place are a stone slab near a channel bearing the inscription that Nallambalsamudram was granted free to Vìralakshmi amman, the Goddess of the Sellukudi Kurumbars; an image of Buddha near the Vattam cutcherry; and a totally ruined Vishnu temple to the north of the same building.

Virakkudi.—(Population 839). The temple at the place contains inscriptions referring to grants of land by Mummudi Akkal Rájá and, to one Ranga Asari of Trichinopoly who cast the image and built the temple of the Goddess.

Viralimalai.—(Distance 25 miles). Takes its name from a 'bold rock' of 'beautifully banded micaceous granite gneiss' which it contains. The rock is crowned with a well-known temple to Subramanya sung about in the famous hymns called *Tiruppugal* composed by Arunagirinathar who lived some 500 or 600 years ago. The origin of the temple is ascribed to one Gnána Varódaya, its first trustee, and Alagia Manavála

Tèvar, a chieftain of Pérambùr-Kattalúr. This Gnána Varódya was a native of Vayalûr six miles to the west of Trichinopoly. When he was a little boy, he played the truant one day unable to bear flogging at school, and hid himself behind the idol of Subramanya in the temple of his place. There he remained shut up for a night, for none of the temple hands knew that a boy lay ensconced behind the image; but God Subramanya appeared to him and blessed him with the gift of poesy. On the next morning his parents discovered him in the temple and were delighted to find that he had suddenly become learned and wise.

Some time after God Subramanya, so runs the story, came a hunting to the tract now called Virálimalai accompanied by this gifted boy, and found the country so charming that he would fain have a temple to himself there. Thereupon the 'boy' communicated the good news to Alagia who was then the chieftain of this tract. He (Alagia) was also granted a vision of the Lord in answer to a hymn of the 'boy', but the vision was so full of effulgence that the chief lost his eyesight for a while.

From the story, it may be inferred that Virálimalai originally lay in the tract of the Pèrambúr-Kattalúr chieftains one of whom Alagia built the temple. His name is still perpetuated in certain laudatory songs sung in this temple. In subsequent times, the place passed into the hands of the Lakkaya Náyaks of Kamaravadi; and there are certain parts of the temple said to have been built by the chiefs of this principality and of Marungápuri. In the 18th century it came under the Pudukkóttai Tondaimáns.

Here lived a poet and devotee by name Muthupalani Kavirâyar the author of a play called *Kuravanji* still staged annually by the dancing-girls of the temple.

At the time of the Carnatic wars in the 18th and the early part of the 19th century, Virálimalai was a camping place on the Trichinopoly-Madura road for the armies on the march; and the existing Traveller's Bungalow in the village was built in 1822 at the instance of the Madras Government for the accommodation of 'regiments and officers'.

It was for some time the headquarters of a Deputy Tahsildar. It has now a Sub-Registrar's office, a Dispensary, a Police station, a Post office, a State school, and a chattram at which provision has been made for the free feeding of a certain number of Brahmin travellers daily.

There are a few caves in the rock of the place, one of which contains a temple to Chokkanátha.

Tirumayyam Taluk.

The Tirumayyam taluk occupies the south-westerly portions of the State and covers an area of 366·41 sq. miles. It is separated from the rest of the territory by the Vellár which flows along the border from north-west to south-east. It has no river of importance except the Pámbár over which a dam has been constructed for irrigational purposes. There are a few isolated rocks, the most conspicuous of which are those at Tirumayyam, Sevalur, and Arimalam, which supply stone for house and temple building. Laterite and red-ochre occur in the Senkarai tract which includes the Senkarai forest (17 sq. miles) the largest jungle in the State. The ruined historic fort of Kílanilai has been built of the laterite of this area.

The soil of the taluk is not rich on the whole. *Kalar* is extensive. *Karisal* prevails in the 'wet' fields. But there are patches of *padugai* as at Pudunilaivayal, Kilnilaivayal and Nedungudi. There are good reservoirs at Irumbanadu, Marungur (Tirumayyam) and Perundurai. The chief products are a superior rice called Karaiyur *samba*, tobacco, sharp-potato, turmeric and sugar-cane.

As in other taluks agriculture is the chief occupation and industry. In a village or two skilled workmen make vessels in bell-metal. But it should not be forgotten that there is a pretty constant demand for labour, skilled and unskilled all over the Chetty villages.

The distinctive feature of the taluk is in fact the existence of numerous Chetty settlements or *nagarams* which are the home of a class of well-to-do people who make money by banking and foreign trade, build ornamental edifices at home for their residence, contribute to charity as well as to litigation, construct temples and maintain chattrams and schools.

The taluk contains the largest number of occupied houses (29,375), the largest population (1,49,640) and the largest percentage of Hindus. In point of literacy and education it does not lag behind the other taluks. It has two Secondary schools

of which one teaches up to the Matriculation standard, several *Pâtasàlas* or Sanskrit schools, and several *Kálasálas* or high-grade Vernacular schools, all decently housed, and staffed, with provision for free tuition if not for free boarding also. The taluk has the fewest pattadars (19,903) * but pays a total assessment which is quite as much as Alangudi which contributes the largest amount.

The tract now included in the taluk was principally the prehistoric Kánádu or the forest tract. Its earliest settlers of importance were the Vellàlars, whose two branches—the Kónádu and the Kánádu Vellàlars, fought frequently for supremacy. It was during these internecine feuds that the Maravars came in from the adjoining Sivaganga and Ramnad areas as helpers and friends of one party or the other. These foreigners often settled by invitation and received special grants of land for the help they gave or were capable of giving.

In the heyday of the Pándyas it became part of the Madura country, and subsidiary chieftains like the Puchi Nayaks of Marungàpuri and the Bomi Náyaks of Karisalpa*tt*i-Váráppúr owned territory and held sway over these parts. With the decline of the Pándya developed the ownership of the Sétupatis who gradually pushed their territory right up to the banks of the Vellár, and built what looks like a frontier fort at Tirumayyam. In so doing they came within quarrelling distance of the Rájá of Tanjore, so that for quite a long time the tract round Kìlanilai fort became a debatable land which passed rapidly from one hand to another with all the uncertainty of power and possession which characterised South Indian History in the 17th and 18th centuries. It was about this time also that the power of the Tondaimán rose at Pudukkóttai. His first acquisition was Tirumayyam and its neighbourhood, which was gradually enlarged by conquest over the chieftains of Marungápuri, and others; and by negotiation as in the case of Kílanilai which was in fact the last of the places to be added to the State and the taluk. In the story of many ruined and evacuated villages,

* See page 237.

and in the history of the Kílanilai fort itself the taluk also bears traces of Muhamadan invaders, and of Haider among them.

The chief places of pilgrimage in the taluk are Tirumayyam, Peraiyúr, Konnaiyúr, and Tirukkalambúr for the Hindus, and Pallivásal for the Muhamadans.

The most important places of the taluk are:—

Adanur.—(Distance 16 miles; Population 1,690). There is a temple in the place to God Kailásanátha with about a dozen inscriptions relating to Pándya times. One of them refers to a Governor Kángaya Ráya by name, and another to a *Thulukka kalagam* (Muhamadan disturbance) in consequence of which the residents having suffered greatly sold their *pádikával* (watchmanship) rights to a chieftain of Súraikkudi.

Alagapuri.—See under Sevalpatti (east).

Alavayal.—Is a village inhabited by Ariyur Chetties. As it was originally jungle land a low assessment in lump (*Mothakkuthagai*) has been fixed for the whole village. Bell-metal dishes known as *Vatties* are beaten here; and some small industry in *Ecchai* mats is also carried on. It may be remarked in passing that *Ecchai* is proof against white ants.

Ammankurichi.—(Distance 23 miles; Population 880) once belonged to, and was the capital of the chieftains of Marungápuri. The former circumstance is borne out by a line* of a now forgotten ballad which couples the names of two palayakars Púchayan (Púchi Náyak) of Marungápuri, and Lingayyan (Linga Náyak) of Náttam. The beautiful Siva temple in the village dedicated to Sundarésvara was built by one of these Marungápuri chiefs, and a story tells how one of the Púchi Náyaks who was a regular worshipper of God Chokkanátha and Goddess Mínákshi at Madura was once prevented from going thither by a flood in the Vaigai; and how the God appeared in a vision and commanded him to build a temple nearer home at a spot where he would find some *vibhúti* (sacred ashes) and

* அம்மன்குறிச்சி பூச்சையன், நத்தத்து லிங்கய்யன்.

kunkumum (sacred saffron powder), promising that he (the God) would come and reside there as well as at Madura.

The *anivettu mantapam* of the temple is good architecture. In addition to it is another *mantapam* in front, constructed, as an inscription in it informs us, by one Válakittanan (Balakrishna) Chokkanátha-Ilakkayan. There is also a stone slab with an inscription which states how a chief, Vírappucchaiya Náyakar, son of Ovalappúchchaiya Náyakar allotted certain taxes entirely for the use of the temple.

The *Avanimulam* festival of the temple draws large concourses of people.

In the beginning of the 18th century the place was overrun by Namana I of Kulattúr assisted by Raghunátha Ráyá Tondaimán of Pudukkóttai.

Aramanaipatti.—(Distance 16 miles; Population 419). Here is a frontier toll-gate on the road leading to Kánádukáthan and other Chetty villages in British India.

Arimalam.—(Distance 11 miles; Population 5,339) was originally one of the Kárála Vellála settlements. It is now a union—a fertile Náttukkóttai Chetty village with a name for tobacco. It consists of two sections *Puthu* (new) Arimalam, and *Palaya* (old) Arimalam; together with an extension to the south called Mínákshipuram which has a temple of the God Mínákshi Sundarésvarar. The old or main village contains the *Samadhi* (grave) of a celebrated Yogi, Sundara Swamigal, over which a temple has been built and arrangements have been made for daily worship. The Adishtánam (temple) is in enjoyment of lowly assessed lands originally granted with free occupancy (*kud'swàmiam*) rights. There are two other temples in the place Siva and Vishnu respectively, and two tanks, Méla (west) Pokkadan used for drinking purposes only and Kíla (east) Pokkadan which contains a *Nirazhi mantapam* in the middle. The word *Pokkadan* would seem to denote the name of the benefactor who dug the tanks, although it is sometimes supposed to mean Pon-kudum (gold-pot).

The village also contains a chattram at which Brahmins and Sudras are fed daily, a Pátasála (Veda-school), an English school, and a British Post and Telegraph office. For some years a Sub-Registrar's office was located here. A weekly fair is held here every Sunday.

Durvasapuram.—(Distance 16 miles; Population 540). It is called Thurma in the inscriptions. The place name is derived from Sage Dùrvása who is said to have done penance here and installed the *lingam* of the existing temple. The Bairava Sannadhi is the most important part of the temple; and God Bairava is offered by his votaries garlands of cakes prepared without salt. The inscriptions in the temple are of ordinary interest.

Edayathur (Idaiáttúr).—(Distance 17 miles; Population 1,225). This was once a flourishing village of the Kárála Vellalárs, and one proof of it is the circumstance that its present Vellála inhabitants are proud of their ancestry. The place is probably no other than Idaiyáru described in the ancient classic Aka-Nanúru as a place rich with milk (cows), fertile rice fields, and groves of plantain. The village contains separate temples to Vishnu, Ayyanár, Pidari, and Siva, In the north *pràkâra* (circuit) of the Siva temple is a partly defaced inscription mentioning a grant of land and title to one Tirukkodunkunra-Nádálván "for the prowess displayed by him at Maravámadurai in defeating the officers of Mávali Váná (daráya) who attacked the place, took prisoners, and were leading away the livestock".

Edayáthúr formed for a long time part of the Western Palace Jágír till it was resumed in 1881. It is noted for its rice.

Elanjavur.—(Distance 14 miles; Population 736) is chiefly important for a temple to Mariamman, which draws crowds during the festival season.

Embal.—(Distance 29 miles; Population 1,857) is a fairly big village on the south-eastern border. It is inhabited by a class of well-to-do Chetties called the Émbal or Puliyangottai Chetties who have peculiar habits and usages of their own,

There is an Ayyanár temple here, whose God is named Muthiaswámi. During the *Màsimaham* festival conducted in his honor, his votaries walk the fire with their bodies pierced with arrows. There is also a Karupparkóvil. Its priest who is a Parayan drinks, under inspiration, scalding milk, which he also sprinkles on the devotees without causing injury.

Enathi.—(Distance 26 miles) lies on the way from Ponnamáravati to Sevalpa*tt*i (west). It is a very fertile village, with plenty of cocoanut groves about.

Gudalur.—(Distance 10 miles; Population 491). One of the inscriptions of the place records how its Hindu inhabitants were unable to pay the taxes as they were heavy, and were on that account obliged to perform the irreligious and undignified act of shaving their heads like Muhamadans.

Irumbanadu.—(Distance 29 miles; Population 954). The village with its two sections mélappákam and kîlappákam, and its suburbs Vellálavayal and Chittirambúr constitutes a fertile tract fed by a large reservoir called the Irumbánádu tank into which the Pámbár practically empties itself. On the eastern bund of the tank is the Agastìsvara temple, one of the inscriptions of which alludes to a classification * of land into districts by an (unidentified) Kulóttunga Chòla of Anukka-Villupparáyar. Near the Siva temple is a shrine to Vîramákali Pidari who delights in offerings of cakes prepared without salt. The place contains Kallars.

Kadiyapatti.—(About 4½ miles from Tirumayyam) is a Chetty village that has now become prominent owing to the affluence and generosity of some of its inhabitants. It is in two sections Kadiyapa*tt*i and Ramachandrapuram, and enjoys many of the improvements of modern civilization. It has a private Dispensary endowed by a Chetty, and a Post and Telegraph office. Some of the houses here are well-built and costly being fitted with electrical appliances and other accessories. A Secondary school called the Srí Bhumisvaran Free school has

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* The expression used in the inscription is காடு கூறுசெய்தே.

been recently started through Chetty munificence at which students are taught free up to the school leaving certificate standard, and given boarding either free or at reduced rates. It possesses an elegant school house, spacious recreation grounds, and hostels for Brahmins and other castes. There is also in the place a free Elementary school under the support of another Chetty. A chattram is maintained for the use of the Brahmin travellers.

Kalanivasal.—See under Karamangalam.

Kallampatti.—(Distance 23 miles; Population 693) is a village on the British border, containing a Siva and a Pidari temple. An inscription in the Siva temple records a gift by Nishadarájan of Ponnamarávati to the Pidari who is designated Ai(y)poli Náchchiyár.

Kanappettai.—(Near Kadiyapatti). Under the new name Brahmavidyápuram, it was given rent-free to Gopalakrishna Sastriar in the 18th century when he came over to the State as the spiritual Guru of the pious Vijaya Raghunátha Ráya Tondaimán (1730–1769 A. D.). It is a fertile village. The price of lands in this place has risen very high owing to the competition of the Náttukkóttai Chetties in the neighbourhood. The village contains an *agrahâram* (Brahmin quarters) and a Siva temple highly patronised by the Chetties.

Kandesvaram.—Lies 4½ miles from Tirumayyam on the road to Pillamangalam. There is hardly any village now in existence, and the place is mentioned for the sake of an ancient temple that still stands here dedicated to *Nalam Kanda Mahâ Tévar* otherwise called *Immai Tharuvàr* (Giver of good); and for an inscription it contains recording grants of land by a chief of Súraikkudi called Nádumaditha Vijayálaya Téva to different commanders in his army stationed at different centres.

Kanjathimalai.—See under Sevalúr.

Kannangarakkudi.—See under Sástánkóvil.

Kannanur.—(Distance 17 miles; Population 1,087). Also known as Rángiam Kannanúr. It is a fertile village in the

possession of an ancient and respectable Sérvaikár (captain of the old State Militia). There is a ruined building here called *aramanai* (palace) which probably is an index of the rank which the Sérvaikár family formerly enjoyed. In the Balasubramanya temple here is an inscription announcing a reduction of taxes on the recovery from illness of a Pándya King Maravarman *alias* Tribhuvana Chakravartin Srí Sundara-Pándyadéva "who was pleased to take Sónádu".

The village is inhabited by Kallars.

Karaiyur.—(Distance 15 miles; Population 2,962) is a fertile village noted for its rice and tasty vegetables. It has a Sub-Registrar's office, a Post office, and a school. It has also a large irrigation tank. The rice grown here is known as Karaiyur *Pannai samba*, which was for a long time the only article of the kind admitted to the table of the Pudukkóttai ruling family, the term *pannai* in the name suggesting that the rulers originally maintained here a home-farm worked by *pannais* or serfs. A small cottage industry in leaf mats and boxes is also said to be carried on in the village.

The place was once the seat of the Kárála Vellálars, and a flourishing seat it must have been, judged from the inscriptions and other vestiges of the past it contains. The present village appears to be an extension outside an original fort probably due to an increase of inhabitants. That there was a fort is vouched for by an inscription which records its having been built by one Gangayan; as also by certain local names such as—Kottaikkarai (fort-mound) and Kottai-Karuppar (God Karuppar of the fort). That the fort stood away from the present locality may be inferred from the position of these places outside the village, and the existence therein of an old Siva temple, and of fields called natham (house-sites). An inscription in the local Sundararája Perumál temple also furnishes an idea of the size and importance of the original locality. This temple had, according to the inscription, no less than 24 bhattars (priests) for whom a separate *agrahàram* (quarters) was built round the temple, and rent-free lands were assigned for their enjoyment.

It would seem that the Vellálars who originally occupied the place sought an easy and luxurious life inconsistent with the troublous times which were theirs. They were beaten by their neighbours among whom were the Kánádu Vellálars, at least four several times. So they finally sold the watchmanship of the place to Gángéyan of the Vanadiráyar family promising remuneration in kind, and all the honours that it was in their power to bestow.*

Among the donors to the temples were Nishadarájan of Piránmalai and a chieftain of the name of Kulóttunga Chóla Kadambaráyan. Near the village cromlechs and dolmens have been discovered.

Karamangalam.—(Distance 17 miles; Population 1,245). † This village gives its name to the *vattam* comprising Thénippa*tt*i otherwise called *Kalanivàsal* the residence of rich and influential Náttukkóttai Chetties. It would appear that these Chetties originally lived at Karamangalam, but subsequently removed to their new settlement at Thénippa*tt*i. Karamangalam has an ancient Agastísvara temple, the images of which have been removed to Kalanivásal for worship. The inscriptions in the old temple mention the Danma Ràyars who ruled at Sèndamangalam about the 13th century A. D., in the time of Máravarman Kulasékhara I.

Kilanilai (Keelanilai) *fort.*—(Distance 15 miles). It means the eastern gate or site as distinguished from another adjacent place called Mélanilai or western gate. The place has a history of its own. According to a local tradition, the fort was built by a

* The remuneration and the honours being peculiar an enumeration of them may perhaps be interesting. The remuneration or the *Pàdikàval* dues were settled as follows:—"12 *ari* and 1 *padakku* of paddy for every *mâ* of wet land; rights in temple and tank"; one cage of hares in the months of *Adi* and *Kâthikai* from Valaiyars; milk and ghee from cowherds; two fowls in the months of *Adi* and *Káthikai* from the Paraiyars; same dues from the Pallars". The respects were such as *varisai, pâvâdai,* Sémayir-adakkam, Nàtakasàlai (Dancing hall), Pahal vilakku (day torches), Era changu (conch on mounting?), Iranga changu (conch on dismounting?) *angakkesari, Pulithandai,* with the *vruthavallies* (praises) of *Senpagaràman, Valvunganda-Tâlvusèiyàdàn, Karpagavîran* and Vèrra[ra]sar mikámau.

† The figure is probably that of the *vattam.*

Sétupati called Nondi Maravan or the lame Marava. The Statistical Account of Pudukkóttai of 1813 says that it was built with an arsenal in the days of Vijaya Raghunátha Sétupati about the year 1683. The Trichinopoly Manual states, on the other hand, probably on the authority of the Tanjore Manual (1883) that it was built by Vijaya Rághava Náyakan the last of the Náyak Kings of Tanjore, who died about 1674; and we know that in 1756 when the place was under the temporary occupation of Sivagnánapuram Tondaimán of Pudukkóttai a granary was built for storing provisions against sieges. The inference to be drawn from these different accounts is that it passed through different hands—especially between Tanjore and Ramnad before it finally came over to Pudukkóttai. About 1674 it was under Tanjore. "It was captured shortly afterwards by the Sétupati of Ramnad, and was one of the forts given by that chief in return for the alliance of the King of Tanjore in 1686, and forcibly retaken by the former in 1698. Henceforth it seems to have become part of the debatable land which passed from the hands of Ramnad to Tanjore in 1750, was retaken by Ramnad in 1763, and by Tanjore in 1771". * As early as 1723, the place was promised to the Pudukkóttai Tondaimáns by Tanda Tévan of Ramnad if he were successfully helped to the throne. It would also appear that Tukoji Maharajah of Tanjore (1729–36) granted it to the Tondaimáns, that the Tondaimáns sold it back to Tanjore under certain conditions, and that the conditions being violated, the Tondaimáns attempted to capture it. In 1749 Manoji the Tanjore general ceded it to the Tondaimáns on his own account for military help rendered, in consequence of which the latter actually got into possession of it immediately. But the Rájá of Tanjore refusing to ratify the act of his general ordered Manoji himself to recover it. This happened in 1756. In 1781 it was overrun and occupied by Haider's forces for a time but was soon recovered by the Tondaimáns in August of the same year, at the request of Colonel Braithwaite of the Madras Army. Soon after this the whole of the Tanjore Territory was annexed by the British, but Kílanilai which originally formed part of Tanjore but which

* Trichinopoly Gazetteer (1907).

the Tondaimáns had all along claimed for themselves continued to be a matter of dispute till 1803 when it was finally ceded subject to the annual tribute of an elephant, which however was never paid as being inconsistent with previous treaties, and the rank and status enjoyed by the rulers; and which was formally waived in 1837 by the Court of Directors themselves.

The fort which is now in a dilapidated state is built of laterite and contains a temple dedicated to Pidari. The place is noted for its flowers. Till 1866 it was the headquarters of a Tahsildar.

Kilattaniyam.—(Distance 17 miles) is a Vellála village with an Ayyanárkóvil. A stone containing some Jaina images was recently discovered here.

Kodikkaltheru.—is near Kilanilai fort; and takes its name from the betel vineyards which it contains. It is also noted for its flowers. Near it are casuarina plantations on the Pámbár.

Konapet.—(Distance 18 miles; Population 2,699) is a big Náttukkóttai Chetty village. It has a Post and Telegraph office, a private Dispensary, a flourishing Vernacular school or *kálasálai*, and a private Press which issues a Tamil Journal. There are also an old shrine to Koppidari amman, and a recently built and consecrated Pillaiyarkóvil.

Konnaiyur.—(Distance 19 miles; Population 1,222) has an important temple to Mariamman recently renovated at a cost of about three lakhs. Large numbers of votaries visit it at the time of the annual festival in *Panguni*. Hookswinging was practised till recently when it was officially forbidden. A weekly fair, one of the largest of the kind, is held here every Monday, a special feature of it being the cattle market.

Koppanapa*tt*i is the name of the portion occupied by the Náttukkóttai Chetties.

Koppanapatti.—See Konnaiyur.

Kottaiyur.—(Distance 10 miles; Population 1,073). The place has a Siva and a Vishnu temple. Two Pándya Kings Jatavarman Srí Vallabha and Mára Sundara Pándya are mentioned in the temple inscriptions.

Kottur.—(Distance 8 miles; Population 2,938) is inhabited by Maravars. It contains a temple to Pidari named Sundaranáyaki said to be very powerful, and a Siva temple the god of which is brought to the *Pushyathurai* at the Vellár (See under Pudukkóttai) at *Thaipusam* to bless the waters. The village produces good brinjal. In the inscriptions it is frequently associated with Lambalakkudi and mentioned as *padai parru* (military station).

Kulamangalam.—(Distance 10 miles; Population 1,280) is also inhabited by some Maravars. A mile to the east of it is Malayakkóvil where there is a rock-cut Siva temple with a Subramanya shrine on top.

Kulipirai.—(Distance 14 miles; Population 2,409) is now a Chetty village, but was formerly the seat, first of the Vellálars, and afterwards of the Maravars. The name is supposed to be a corruption of Kúlai-pirai, and is fancifully derived as the *pirai* (crescent shaped head jewel) of a Queen named Kúlai, the story being that the ornament was lost when Kúlai and her husband, a Pándya King happened to travel in this country, but was recovered on the King undertaking to instal Siva and build a temple in this locality.

Kulipirai is now the headquarters of a Revenue Inspector and contains a Siva temple of recent date. Tobacco is grown. Some bell-metal work is carried on.

Kurungalur.—(Distance 26 miles; Population 675) is one of the four isolated villages (Embal, Irumbánádu, Madakam and Kurungalúr) forming a sort of island in the midst of British territory at a point on the frontier where the adjacent districts of Tanjore and Ramnad meet. It contains a large irrigation tank filled with the water shed in the jungles of Sivaganga to the east. The tank was in recent years the subject of a boundary dispute, the Sivaganga ryots obstructing the *varies* or the supply channels of the reservoir.

The village contains some Vellán Chetties. There is an inscription on a pillar containing a reference to Tiru-mizhalai-nádu. One of the local Gods is Mandaikkaruppar whose temple is *Kombálayam* (on a tree), and whose priest is a Paraiya.

Lakshmipuram.—See Viracchalai.

Lembalakkudi.—(Distance 9 miles; Population 2,500). This place and the neighbouring village of Kóttur are jointly referred to in the inscriptions as *padai parru* or military station. The Thattimutti and Lembalakkudi rocks here constitute a fine quarry. The village is inhabited by Maravars.

Madakam.—(Distance 28 miles) comprises a fertile 'dry' tract. It contains six hamlets all cultivated under the *amani* system (See Chapter XI). The *mèlvàram* or the Government share of five of the villages has been assigned as a contribution to the Srí Athmanathaswámi of Avudayarkóvil in the Tanjore District. As regards the sixth hamlet, (Madakam), the *mélvàram* is divided equally between this temple, and the Chidambaram temple. The villagers though considered tenants of Srì Athmanathaswámi temple are under the administrative control of the Pudukkóttai State, and render their service to the temple under the supervision of the State authorities.

Maravamadurai.—(Distance 20 miles; Population 2,499) called Vada madurai in the inscriptions. It was orginally occupied by the Káràla Vellàlars, who subsequently invited for their protection a colony of Maravars who accordingly came under the leadership of Nétirája Pándyan. As the leader was a Pándya, the place has been called Maravar madurai. Nétirájan built a fort here. The place was also under the Púchi Náyaks of Marungápuri when they were in power. One of the inscriptions of the place records 'a grant of land by the trustees of the temple at Mangilyanallúr to the trustees of the temple at Kodumbálúr as a penalty for an offence committed by the former in the Devadána lands of the latter. The settlement was arrived at in an assembly which consisted of the trustees and the residents of the district.'

The village has a Durga temple and an Isvarankóvil.

Melattaniyam.—(Distance 18 miles: Population 1,037) is a Muhamadan centre. It is noted for its *samba* rice, and betel. It has a Mariammankóvil with a Brahmin priest. A weekly fair is held every Sunday.

There is an interesting inscription here relating to th ecustoms of the Paraiyars and Pallars. A dispute once arose between them as to which caste had the right to use during marriages the image of the white elephant, plantain trees, and sugar-cane. The inscription tells us that it was decided by one Sinnu Naicker, Agent from Marungápuri in whose presence an ordeal was instituted in which a Pallan came out successful by dipping his hand uninjured in a pot of boiling ghee. These Pallars call themselves Dévendra Pallars, and the following story accounts for the nomenclature. Dévendra the chief of the Gods or Dévas obtained the white elephant as his share at the time of the churning of the ocean by the Gods and the Asuras. On one occasion the elephant chanced to stray into the fields of the Pallars who restored it only after securing the permission of Dévendra to use the figure of his elephant during their marriages.

Melur.—(Distance 14 miles; Population 1,474) is believed to be one of the villages granted free to the Brahmins by the Kárála Vellálars. It has its two usual temples to Siva and Vishnu of which the first is said to have existed from the days of Mánikkavásakar, the well-known Siva devotee. According to the inscriptions the watchmanship of the village was sold twice, once to Ponnan Alagapperumal, and at another time to the residents of Rásasingamangalam when the village suffered from a famine due to drought. A gift of land is also recorded to the Vishnu temple by Sokkappan Sèrvaikáran, Karbar (agent) of Tirumalai Sétupati Kátta Raghunátha Bhúpálan of Ramnad.

Betel is grown in the village. A mutilated Jain image may be seen here..

Meratnilai.—(Distance 8 miles; Population 2,100). This was one of the places where Vánádiráya, the chieftain of the Kánádu Vellálars assisted by the Kallars fought against the Kónádu Vellálars. In this place Raghunátha Ráya Tondaimán of Pudukkóttai built a fort about 1710 probably to keep off the Rájás of Tanjore and Ramnad who were constantly warring in this zone for the possession of Kîlanilai (See Kîlanilai). According to the Statistical Account of Pudukkóttai, 1813, it was circular in form, with four bastions, and large enough to hold 200 men

(See History, page 155). The same authority also informs us that a chattram built here by Kallakóttai Áyi, wife of Sivánandapuram Tondaimán (1769–1789 A.D.), existed in 1813 supplying gruel to Sudras and regular food to Brahmins on *Dwádesi* (12th lunar) days. The village contains a fine tope called Púnthoppu; as also numerous palmyrah trees.

Mulangudi.—is near Konnaiyúr with a population of 1,073 people. There is a temple whose deity is named Never-lying-truth-teller.* Its priest is of the Kosava (potter's) caste, and is believed to possess the gift of prophecy. Under inspiration he swallows fire † from a burning torch, and utters correct responses to questions as to the future put by the votaries. The place has a number of stone-masons.

Nachandipatti.—Is a flourishing Náttukkóttai Chetty village near Virácchalai. A fine temple is under construction.

Namanasamudram.—(Distance 6 miles). This is a fertile *sarvamánya* village granted, under the instructions of Sadasiva Brahmam (See History, page 178), to Gopalakrishna Bhárathi when he was appointed spiritual Guru (preceptor) in 1739. There are some Kurumbars making woollen blankets and bags called *madisanjis*. Iron safes are also made.

Nedungudi.—(Distance 14 miles; Population 1,601). Here is a temple built on a mound of earth which is large enough to allow the temple car to be dragged on it and around it at festival times. The village is irrigated by the Pámbár which is provided with a dam at this place. It contains a chattram which is also used as a rest-house.

There are inscriptions referring among other matters to a severe famine and to a fight among neighbouring chieftains in which one Gángéyan came out victorious and exacted penalties from his enemies (See History, page 81).

Neikonam.—(Distance 14 miles) is called Nélkunram (rice-hill) in the inscriptions. It was re-named Bhuvanéka Víra Chathurvédi Mangalam, and Sundararája Chathurvédi Mangalam

* பொய் சொல்லா மெய்யர் கோவில். † திரிப்பழம்.

in Saka 1405, cycle year Sóbakrit (A.D. 1483) by a chieftain of the name of Mahabali Vanádi Ráya on the happy occasion of his first seeing the face of his new-born son. The incription that supplies this information is in the Vishnu temple in the place. The village is fertile and yields turmeric, sharp-potato, and sugar-cane. It has two irrigation tanks.

Neivasal.—(Distance 22 miles; Population 1,379). The name is a corruption of Nel-vasal (Paddy-gate). It was once the headquarters of a General who along with four other Generals at Thulayanilai held fiefs for the defence of the country. According to an inscription the watchmanship of the village was once vested in a Tondaimán probably connected by blood with the present rulers. Till recently it formed part of the estate of the Kadayappa*tt*i Sérvaikár, a kinsman of the Rájà. It contains a shrine dedicated to Thíttáni Karuppar(the God of the mud-platform) in addition to the usual temples to Siva and Vishnu. In one of them is a statue bearing the legend "perpetual devotion of Sevvappa Vijayálaya Téva" (of Suraikkudi).* Like Neikonam, this is also a fertile village and produces the products mentioned under it.

Oliamangalam.—(Distance 22 miles; Population 1,370). Original name Ollaiyurmangalam. It was once an important seat of the Kárála Vellálars, and the chief town of the Ollaiyur division of Kónádu. It is perhaps the same place as Ollaiyur mentioned in the ancient classics Puranánúru and Akanánúru as having been the seat of a Vellála chieftain whose warrior son was taken captive by Puduppândyan. An inscription in the place refers to a sale of land owing to heavy taxation. The village contains a large irrigation tank.

Pakkiri Thaikkal.—The village is on the road from Kílanilai fort to Puduppa*tt*i. Near it flows the Pambár with casuarina plantations on the banks. It contains a Pallivasal said to be the tomb of a Muhamadan saint Náttar Owlyar.

A furlong from the village stands Kovilpa*tt*i with a temple to Pethaperumal, the priest being of the Dhobie caste. Under

* செவ்வப்ப விஜயாலய தேவ சதா சேவை.

inspiration he answers questions proposed by the votaries, and moves about carrying a bowl of fire.

Pallivasal.—(Distance 18 miles; Population 400) is the Nagore of the Pudukkóttai State. It is visited by the Muhamadans at the time of the annual festival celebrated in the month of Rabisani. The full name of the village is Kattu Bává Pallivásal (Forest Father's tomb), and the legend is as follows:-

Some 400 years ago a Muhamadan sage of the name Syed Báva Bahrudeen Owlyar lived in this place which was then overgrown with jungle. One day a number of Brahmin girls—some seven of them—were attacked here by a gang of robbers. The good Bává took up their cause and remonstrated with the robbers; but on their remaining obdurate and threatening to lay violent hands on him he cursed them blind. Afterwards the robbers became penitent. Thereupon one of them was first restored the use of one of his eyes and required to conduct the girls back in safety and finally every one was granted his sight. It was in this way that the Bává came to be called the Father (Protector) of the Forest.

There are three inscriptions here, all dated the 16th century; of these one relates to the opening of a fair for the use of the inhabitants, and the other two to grants of land made by Raghunátha Téva Sétupati to the Pallivásal, and to a Vishnu temple that is also built in the village. It would appear that the Pallivásal enjoys grants of land made by Muhamad Ali, the Nawab of Arcot. The Statistical Account of Pudukkóttai of 1813 mentions the teppakulam (tank) of the place.

Panayapatti.—See Panaiyur (West).

Panaiyur (East).—(Distance 18 miles; Population 1,488). This village which is near Arimalam is the residence of well-to-do Oodayans. It has laterite quarries.

Panaiyur (West).—(Distance 12 miles: Population 2,477). This was once a Kárála Vellála village in which the Maravars settled later on at the invitation of the Vellálars who required their help. It contains some inscriptions of interest. One of them for

instance relates to a free fight between the residents of Panaiyur and Kulamangalam over a matter relating to *taragu* (brokerage), which led to loss of life and property, and the ultimate desertion of the villages themselves. Another inscription gives a glimpse into old judicial methods. The disputants were the inhabitants of the same two villages, and their cause of difference was a temple. The dispute was heard by a bench including the Vellálars of Kónádu and the *nagarattars* (townsmen) of Ilaiyáttakkudi. A third inscription shows how honours were conferred; it states how the people of the same two villages—Panaiyur and Kulamangalam granted respects, and the title of Kalangádu Kandakón to a cowherd who supplied kids during a festival to the Goddess Kónattu-Nachiyár.

Near the village is Panayapa*tti* a Chetty settlement, with a Sivankóvil and a Pátasála.

Peraiyur.—(Distance 6 miles; Population 361) has a Siva temple of soms repute. It is visited by barren women who perform *nágaprathishtai* or the Snake-installation ceremony in the belief that it removes sterility. There is a spring in the temple, from which celestial music of the Vína, bell, and conch, is believed to be heard once a year in the month of Panguni (March-April) being caused, according to the temple legend, by the worship conducted by Adisésha or as some say Dévendra. The *lingam* of the temple is a *Swayambu* (self-born), and the temple itself is very old. It was a special object of veneration of the Pallavaráyars when they were in power. Ponnambala Tondaimân of Arantàngi was one of its votaries.

On the kitchen wall of the temple is a damaged inscription relating to the settlement of a dispute between the Pallars and the Paraiyars, the procedure adopted being that three inscriptions on the subject at dispute at Thekkattúr, Viracchalai, and Lembalakkudi were consulted and compared under the orders of Raghunátha Ráya Tondaimán before the decision was given.

The village contains palmyrah groves and a tank called Pallavan tank. Near it is Dévamalai with a rock-cut Siva temple said to contain the figures of *Vinayaka*, and two *Dwárapalás*.

Perundurai.—(Distance 14 miles; Population 258). The Pambár takes its rise in a tank in this village. It has temples to Siva, Vishnu, and a Karuppar called Javváthu Karuppar. It is said of the last God that any *Javváthu* placed on his altar on Friday nights vanishes miraculously. Among the inscriptions is a reference to Sundara Pándya Chóla.

Pilivalam.—(Distance 19 miles; Population 746). Near this village is the reserved forest of Pilivalam kádu. It has a chattram which distributes doles, and *conjee* to travellers.

Pillamangalam.—(Distance 19 miles; Population 2,271). The village is situated on the southern limits of the State on the road from Pudukkóttai to Tiruppattúr. It was originally called Sundarapándyapuram. The soil is fertile and yields turmeric, sugar-cane and sharp-potato. It is inhabited by the Náttukkóttai Chetties, and a class of Valaiyans called Kurumbarathan. There is an old Siva temple among whose donors in the past were Alagukanda Perumálana Gángeyan* and Ráya Rághunátha Tondaimán of Pudukkóttai.

A chattram maintained here by a Chetty, provides hospitality to Brahmins. Near it is Niyamam the seat of an extinct line of Vellála chiefs called the Gángéyans.

Ponnamaravati.—(Distance 23 miles; Population 8,261). The name is derived from Ponnamaran, or according to a local poem, from Ponnan and Amaran who are supposed to have built the place originally. But whoever was the founder, he was after a time ousted by Nétirájá Pándya who having secured possession of the place bequeathed it to one of his sons born of a Marava wife. It is not known how long the Marava ruled here; but by 1468 A.D. we find it had come under the occupation of Vánadiráyar of the Kárála Vellála clan. For a time the place was also under the Bomi Náyaks of Karisalpattu-Várappúr from whom Kilavan Sétupati of Ramnad won it by conquest. Finally it was run over and annexed by Raghunátha Tondaimán in the 18th century.

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* அழகுகண்ட பெருமாளான காங்கேயன்.

According to the Singhalese chronicle Mahavamsa, two battles were fought at Ponnamarávati between the Singhalese forces and Kulasékhara Pándya, at both of which the Pándya was defeated. The chronicle boastfully observes that in the first battle 'the three-storied palace at Ponnamarávati' was burnt down and so many enemies were slaughtered that "a space of three leagues was all one heap of corpses"*

The village is now a Sub-Registrar's station. It contains a pond called Amarakandan *oorani*, probably named after the chieftain Amaran. There are three temples to Siva, Vishnu, and Pidari. Of these the Siva temple would seem to have been built in the time of Rájá Rájá II; † one of its votaries being Kárála Nishádarájan of Piranmalai. Ponnambalanatha Tondaimán of Arantángi was a donor to the Vishnu temple. In the Pidari temple a miracle is said to be performed every Tuesday when lamps are fed with water instead of oil. The *pùsari* (priest) is also subject to occasional inspiration, when he moves about carrying a lighted lamp and answers questions proposed by the worshippers. On certain specified days ‡ a ceremony called the ceremony of offering milk to the serpent is performed for which the worshippers bring milk, which on being poured over a trident fixed in the ground miraculously disappears.

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* See Government Epigraphical Report, August 1899.

† A record from Pon-Amaràvati in the Pudukkóttai State (No. 9 of 1909) refers to the 19th year of Tribhuvanachakravartin Ràjárájà Déva and mentions the consecration of Ràjèndrachólá's varamudaiya-Mahâdeva and the building of a *Srí vimana* (central shrine) by Viman Rajéndracholan *alias* Nishàdharàja. It is not possible to identify the Nishádharàja. The inscriptions in the temple at Pon-Amaràvati are most of them Pándya, the earliest belonging to the time of Jatavarman Kulasêkhara (A. D. 1190—1217). Of the Chóla records, which are four in number, two belong apparently to the time of Kulòttunga-Chóla III and two to the time of Tribhuvana Chakravartin Rájàràjà dêva in whose time the *vimana* was built. Consequently it has to be supposed that the temple Râjéndracholalìsvaramudaiya-Mahàdéva (the modern Cholísvara) at Pon-Amaràvati came into existence in the time of Ràjá II who preceded Kulòttunga-Chôla III, and was perhaps so named in memory of Kulòttunga-Chôla I, who in his early years was known as Ràjéndra-Chôla II." Government Epigraphical Report, 1909.

‡ காகத்துக்கு பால் வார்க்கும் நாள்.

The village contains the ruins of a brick fort and moat, some six furlongs in circuit. Near it are the Chetty villages of Puduppa*tti*, Valayapa*tti*, and Koppanapa*tti*. Valayapa*tti* has a temple called Malayándikóvil with a big Pillaiyar figure called Malayandi Pillaiyar.

Puduppatti (*Kîlanilai*) near Kalanivásal is a *Sarvamânya* agrahâram (free-gift to Brahmins). It was once the headquarters of a Deputy Tahsildar and now contains a Police station, a Sub-Registrar's office, a Post and Telegraph office, and a Dispensary.

Puduppatti (*Ponnamarâvati*) See Ponnamarávati.

Puvalaikkudi.—(Distance 16 miles) has an ancient rock-cut shrine to Siva with an inscription which tells that the men of Ponnamáravati having been beaten by the men of Tvar sought refuge at Puvalaikkudi, upon which an assembly of the representatives of the surrounding villages was convened and protection was promised on the men of Ponnamarávati making gifts of land to the Puvalakkudi temple.

Rangiam.—(Distance 18 miles; Population 3,303) is a village inhabited by Maravars and Nâttukkóttai Chetties. It has a temple to Angalammal with an important *sannadhi* or hall to Karuppar. There are two inscriptions which are of some interest. One of them dated Adi Sultan-Hejira 732, 9th March 1332 A.D. refers to a *Tulukkar-kalakam* (Muhamadan incursion) after which the men of Adanûr sold the watchmanship of their village to the residents of Rásasingamangalam on promise of protection. The other inscription leads to the inference that the fire ordeal called *Malu endal* * (grasping a red-hot iron bar) was practised as late as the time of Vijaya Raghunâtha Tondaimân; for it states that Vilvanam Pillai, *kariakartha* (minister) of this Tondaimân ordered it in the settlement of a channel dispute between the villages of Maravaniendal and Thúrma (Dhúrvasapuram) which was decided in favour of the former.

Close to Rángiam are the Chetty settlements of Kuruvikondanpa*tti*, and Mudalippa*tti*. Only one-half of the latter village belongs to the State, the other half being British.

* மழுவேந்தல்.

Rarapuram.—(Distance 9 miles) is mostly peopled by the Kárála Vellalárs. Good rice is grown here.

Rayapuram (*Kilanilai*) is a little *sarvamányam* village presenting a pretty appearance with its avenues of cocoanut trees, plantain topes, and a big tank called Samudram behind the Brahmin quarters. It was formerly a summer resort of the rulers.

Rayapuram (Sengirai).—(Distance 13 miles). Also called Chetty Rayapuram, contains a Pátasála (Sanskrit school) and a temple to Mínakshisundarésvara.

Sastankovil.—Is the name of the temple in, as also another name for, the village of Kannankarakkudi which is 16 miles from Pudukkôttai with a population of 554 people. The place originally belonged to Ramnad, and an inscription refers to a grant of land in 1669 by Sétupati Kátha Déva.. The Sastan or Ayyanár deity in this place is held to be very propitious. When the Pùsari (priest) is inspired he wears sandals stuck with pins, and dances to *kummi* (ballad) songs balancing at the same time a *karakam* (water-pot) on his head. The temple of Sastan also contains the images of Vírabhadra, the seven Virgins, and a *muni* in fetters. The last of these is identified with Porpanaik-kóttai *Muni* (See under Porpanaikóttai, and Pudukkóttai) and the existence of fetters is accounted for by saying that he was once very fierce and possessed a member of the ruling family at Pudukkóttai, upon which he was tamed by Vírabhadra of Sastankóvil, and fettered. His late Highness Ramachandra Rájá was a frequent visitor at the temple.

Sengirai.—(Distance 13 miles; Population 2,614). Sengirai is a corrupted form of Sen-karai (red-bund), and is probably derived from the large quantities of red-ochre found about the place. Near it is the Sengirai forest—a reserved jungle abounding in bull, boar and deer. In the same jungle are found traces of a fort called Thatakaikóttai. The *Sthalapuránam* (temple legend) at Tiruvarankulam states that there was a giantess or amazon queen here named Thatakai, who made war upon her Chóla

neighbour at Tiruvarankulam but on being defeated died. Some believe that she became re-born as Goddess Mînakshiamman at Madura.

It would appear that Sengirai was at the close of the 17th century the seat of a minor chief Kanduvan or Kandu Pokkan by name (See History, p. 97). The Brahmin section of the village is called Alangudi.

Seranur.—(Distance 16 miles; Population 332) is a fertile village possessing a big tank.

Sevali Malai.—See Sevalur.

Sevalur.—(Distance 16 miles; Population 1,761) is the biggest Marava centre in the State. It was originally occupied by the Vellálars, who unable to pay 500 *pon* to the authorities evacuated it in a body in favour of Marava Tèvan and other Maravars who agreed to pay the dues. The Srí Bhumîsvaran temple in the place records gifts made by Nishadarájan of Ponnamarávati for the sake of his health.

Near the village is the low craggy ridge called Sevalimalai which is a good quarry for granite. There are vestiges on the rock of its having been once the home of man. There are steps cut in the hill, and the figures of a *lingam* and a mutilated *amman*. The rock also contains two caverns one of which is a natural formation and the other called *yànai vanangum vâsappadi* * is made of two adjacent boulders connected overhead with cement.

Kanjathimalai is an important off-shoot of the Sevali hill. It is fancifully derived as Kanjaru or Kasi-arru-malai which means the hill supplied with a runnel from the Ganges, the supposition being that an underground connection exists between the far away Ganges and a tarn called Saravanai Tirtham on this hill. The hill produces kusa reeds which are also supposed to be found only on the banks of the Ganges at Benares. For these reasons pilgrims visit it on new moon and other sacred days for a bath.

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* யானை வணங்கும் வாசப்படி.

Near it is Malaiyadippa*tt*i, with a tarn cut, as an inscription at the place records, by a native of Sundaram.

Sevalpatti (East).—is near Pillamangalam. It belongs partly to the State, and partly to the British. The section inhabited by the Chetties is known as Alagapuri.

Sevalpatti (West).—is near Ponnamarávati. It is also a Chetty village, and contains a well-maintained Vernacular school or *Kalásálai*. To the south of it is Vendanpa*tt*i, another Chetty settlement.

Sundaram.—(Distance 16 miles; Population 283) is the Sundara Chólapuram *alias* Désynkantapattanam of the inscriptions. It is inhabited by a class of Chetties called the Sundaram Chetties, and it is a custom among them that wherever they happen to be, they must, at the time of their wedding, wear garlands presented by the temple at Sundaram.

T(h)anjur.—(Distance 14 miles): is an Ahamadiyan village with two inscriptions recording gifts of land by Muttu Visaiya Raghunátha Sétupati Kattadêvar of Sétu Ádinam in Saka 1645 and by Ponnambalanátha Tondaimánár of Arantángi in Saka 1441.

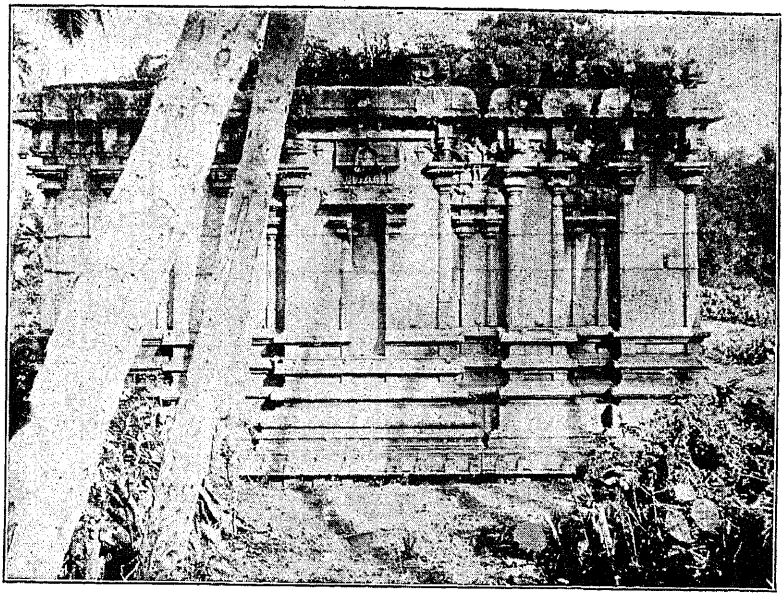
Thekkattur.—(Distance 7 miles; Population 3,041) is one of the oldest settlements of the Kárála Vellalárs. A *mantapam* in the old temple at Peraiyur is said to be their gift. The place was once the scene of a battle between the two sections of the Vellálars Kánádu and Kónádu. About 1813 there were 70 looms at work in the village.

The name of the place is supposed to be a corruption of Thér–Kadu–Ur (car-forest–place) and is explained by the story that Ravana's chariot passed over this place when he carried away Sita. A pond is also shown as having been cut by the chariot wheels of Ravana. The men of the place also entertain a belief that a bronze chariot lies buried somewhere in the village. A partially defaced inscription records the settlement of a dispute between the Pallars and the Paraiyars regarding the use of drum, *Sèmakkalam* (gong), *etc.*, by them on the occasions of marriage and death.

T(h)enimalai.—There are unmistakable signs on the hill that it was once under Jaina occupation. A natural recess in the rock has been made into a kind of cavern and fitted out as a monastery or temple or both. On the walls of the cave are cut three figures representing Arhat under the triple umbrella, and two female attendants or Chowri-bearers. There are two old inscriptions on the rock in archaic Tamil which give some additional information about the Jaina occupation of the place. One of them is cut on a boulder standing opposite to a natural cavern called '*Andârmadam*' and it records that a chief by name Irukkuvèl found Malaiyadhwajan (probably a Jaina *muni*) doing penance on the hill, paid his respects to him, and instituted a school or monastery—*pallichchandam* in the place. The other inscription is found under a *Tirthainkara* image carved on a boulder near this cavern and gives the name of the person who carved it.

T(h)enipatti.—See Karamangalam.

T(h)irukkalambur.—(Distance 31 miles ; Population 2,871) means the village of the sacred hoof. According to a legend a Pándya King when once riding in this place stumbled on an obstacle in the ground from which blood issued. On examination it proved to be a *lingam* which had become inadvertently broken by the impact. So a temple was built, and the *lingam* held together by a copper band has been worshipped ever since. The God who is called Vaithésvara has also another name Kathali Vanêsvarar (the Lord of the plantain forest) probably from the luxuriant growth of plantains in the *prákâra* or outer circuit of the temple. This variety of plantain fruits is believed to cause stomach-ache when grown and consumed elsewhere. At a short distance from this temple stands another shrine of much architectural beauty. Its lower portions which lay buried in the earth have now been cleared, and the images of a God and Goddess have been newly installed. According to the Statistical Account of Pudukkóttai (1813) a fort was built here by the Náyak Kings of Madura which had however become ruins by 1620. It was near this village, in the jungle of Kaliapúr that Kattabomma Náyak and his dumb brother were captured



A view of the temple at Tirukkalambur.

in 1799 by Sardár Muttuvairava Ambalakáran of Tirukkalambúr (see History, p. 305).

The village formed part of the Western Palace Jágír till 1881 the year of its resumption.

Tirumayyam.—(Distance 13 miles)* is the taluk station situated at the base of a picturesque rock surmounted by an old fort in ruins. It contains a newly built Taluk office, a Magistrate's office, a Sub-Registrar's office, a Police Inspector's office, a Salt Inspector's office, a Dispensary, a Post and Telegraph office and a Lower Secondary school.

Apart from its being a taluk centre, it is a place of some historical and religious importance. There are two rock-cut temples which being of Pallava origin are as old as the 8th century A. D. Within historical times it was part of the Sétupati country and stood as its northern outpost. According to the Statistical Account of 1813 one of the Sétupatis Vijaya Raghunátha Têvan built its hill fort in 1687 A.D. From a reference found on a copper plate, two human lives (Paraiyars) were sacrificed, on the occasion of the first entry of the Sétupati into the fort. At the beginning of the 18th century the place passed into the hands of Raghunátha Ráya Tondaimán of Pudukkóttai, and whatever was the nature of his claims in the beginning it is certain that after 1723 it became his by right of regular transfer by Tanda Têvan of Ramnad who made it over for military help rendered by the Tondaimán on the occasion of the succession dispute between him (Tanda Tèvan) and Bhaváni Shenkar. Ten years later, that is, in 1733, it was the only place of refuge left to this Tondaimán at the time when Ananda Row overran the whole of the Pudukkóttai country. Here the Rájá lay besieged for about a year until Ananda Row after incessant endeavours raised the siege and fled the country.

There is a tradition of doubtful value that at the time of the Polygar Wars in 1799, Kattabomma Náyak and his dumb brother were for a time imprisoned in the Tirumayyam fort.

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*Marungur *vattam* of which Tirumayyam is a part has a population of 4,128.

The religious importance of the place is perhaps greater than its historical importance. It is some times half-humorously called the place of *satyams*-of Satyagiri (truth hill), Satyapushkarani (truth-tank), Satyagirisvarar and Satyamurthi, the names respectively of the Siva and Vishnu Gods of the place. Of its two important shrines the Vishnu temple is viewed with special sanctity. It is considered so very ancient, though on what authority it is not known, that it is called Adi Rangam or the original Rangam, the idea being that it is older than Srirangam, the celebrated Vishnu temple near Trichinopoly, and only second to it in sanctity. It is also called one of the 108 Tirupaties (holy seats of God) and is classified under *Saindavam* where God is supposed to have manifested himself for the sake of Indradhyumna. The temple is referred to by the Dravidian hymnologists, Tirumangai Alwár and others who are supposed to have lived before the tenth century A.D.

As already mentioned these temples to Vishnu and Siva are rock-cut. They are scooped at a distance of 50 ft. from each other. The Siva shrine consists, as usual, of an inner cell and an outer verandah: only in this case, the cell instead of being behind the verandah is to its left. There are as usual two *dwàrapâla* figures at the entrance, but they bear no resemblance to each other * and represent two different types. 'The pillars of the verandah are cubical at both ends and octagonal in the centre. All the cubes are adorned with blooming lotuses carved within square frames. The rock-cut wall of the verandah is adorned with niches possessing pilasters with brackets on either side. The brackets have got a carved profile with scroll-work exhibited on it.' The image of the *nandi* (bull) which is seated in front of the idol is also cut out of the rock. On the face of the wall of the verandah opposite the *lingam* a figure of Lingothbávamurthi is cut in bas relief.

The Vishnu temple is a hall cut out of the rock with a row of four pillars two of these being contiguous with the hill. These pillars resemble those of the Siva shrine, only they have no lotuses and brackets. The sanctuary is a raised platform behind the

* From notes kindly supplied by the State Archæologist.

pillars on which is carved the recumbent figure of Vishnu in *yògasayana* posture. The figure has an imposing appearance, and is provided with all the attendant figures and symbols required for the *uttama* (superior) class of the Yoga Sayana Murthi.

There are several inscriptions in the temple walls some of which are very old and mention must be made of at least one of them dated 1245 A.D. which records the settlement of a dispute between the temples themselves which had led to their closure and suspension of worship for some time. Originally the two temples had a common entrance and common lands to enjoy. But on a dispute arising a grand assembly consisting of the residents of districts, cities, villages, *samayamantries*, *araiyars*, *etc.*, met under the presidentship of Appanna, the brother-in-law of Ravidéva Danda Náyaka, general of the Hóysála Vírasómésvara-déva. The matter in dispute was considered and disposed of in detail. A wall was ordered to be put up between the two shrines, and the produce of the temple lands was caused to be divided between them in the ratio of two (Siva temple) to three (Vishnu temple).

West of the fort is the tomb of a Muhamadan saint at which offerings are made both by Hindus and Muhamadans. There is also a Vadugachikóvil or the temple of the Vaduga woman, marking the site of a place where once a woman of this caste is said to have performed *sati*.

The old fort on the rock is now in ruins. In its original condition it is said to have been a ring fort with seven concentric walls, and an extensive moat around. On the hill are found a cellar and a boulder on which is cut the figure of a *lingam*. Guns and armours originally used by the fighters have been discovered and some of them preserved. The granite of the rock is quarried. Near it is the Marungur kanmoi into which the Pámbár empties itself at one end and issues at the other.

T(h)uthur.—(Distance 23 miles; Population 785) at the foot of the Tuthumalai rock is a fertile village.

Unayur.—(Distance 15 miles; Population 1,115) has long been the seat of a Roman Catholic Jesuit Missionary. It contains a Karupparkóvil, and inscriptions of ordinary interest.

Vaiyapuri.—is a place of pligrimage. It has a temple to Subramanya on a hill.

Valaramanikkam.—(Population 1,049) is a village marking the southern limit of the state on the Arantángi side. It contains an ancient temple with references in the inscriptions to the Tondaimâns of Arantángi. Near it is the village of Thúlangudi where a temple is said to have been built by Nandi Rájá, a Pallava King. An annual festival is celebrated here at which the various branches of the men of the Vallamban caste assemble to maintain their respective rights.

Valayapatti.—See Ponnamarávati.

Varpattu.—(Distance 27 miles; Population 5,655). It is a fertile place with numerous cocoanut trees. Near it lie the Piránmalai hills from which honey and medicinal herbs can be procured. It originally belonged to the Bomi Náyaks of Varappúr-Karisalpattu from whom it passed on to the present rulers.

Vegupatti.—is a Chetty village to the south of Ponnamarávati with a temple to Mariamman called Enamariamman.

Vendampatti. See Sevalpatti (West).

Viracchalai.—(Distance 12 miles; Population 4,955) is a Náttukkóttai Chetty village with many Maravars. In early times it must have been a military station, for the place is often referred to in the inscriptions as *padai parru*. At one time the village was jointly owned by the Tondaimáns of Pudukkóttai and the chiefs of Marungápuri. A big Sivankóvil and a temple to Pidari are here and the inscriptions refer, among others to the chiefs of Sûraikkudi. The village produces turmeric and sharp-potato. Its earliest settlers were the Kárála Vellálars.

About a mile to the east of the village lies another Chetty centre called Lakshmipuram.

MARAIMALAI ADIGAL LIBRARY MADRAS-1

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